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OPPIAN

COLLUTHUS

TRYPHIODORUS





# OPPIAN COLLUTHUS TRYPHIODORUS

WITH AN ENGLISH TRANSLATION BY

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## PREFACE

THE present volume forms the third instalment of those translations from the Greek poets on which, almost by an accident, I have spent no inconsiderable portion of the little leisure of my life. If now, contemplating that work dispassionately, I am moved by some misgiving and am tempted to consider it as being, however useful,

σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἄξιον,

perhaps the same sober reflection occurs to most men in looking upon the finished labour of their hands. *fecine operae pretium?* Be that as it may, if it should occur to any, otherwise approving, to regret that I have selected for my purpose a series of poets who, after all, dwell rather on the lower levels of Parnassus, I am not altogether without hope that I may hereafter find time to do similar homage to some choicer spirits, to Aeschylus, for example, and to Pindar: for which last, indeed, what I have hitherto written was in a sense and in the first instance merely preparatory. But for the immediate future another sort of work suggests itself which cannot wisely be postponed and which one might, when too late, regret to have left unattempted. *Vitae summa brevis spem nos vetat incohare longam.* Even as I write, while the September sea breaks at my feet on the grey stones

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of Loch Ranza, not the least prominent thought in my mind is the moving memory of the vanished eyes—of Sir William Ridgeway, Sir John Sandys, J. S. Reid, Arthur Platt, J. S. Phillimore, to name but these, and of others nearer and unnamed—which would have looked upon these pages with a kindly interest, and, I would fain think, not wholly without approval :

*ἔστι δὲ καὶ τι θανόντεσσιν μέρος  
κὰν νόμον ἔρδομένων,  
κατακρύπτει δ' οὐ κόνις  
συγγόνων κεδνὰν χάριν*

Some little inconsistency in minor detail between one part of the book and another will be explained by the fact that Colluthus and Tryphiodorus—apart from the Index—were in type so long ago as 1921, while Oppian is only now completed.

This last, being largely pioneer work, has occupied more time and labour than one would have cared deliberately to contemplate. The identification of the animals mentioned, and of the fishes in particular, is a difficult and perilous task, and while I have done what I could by collation of the statements in ancient authors and by the use of such hints as could be derived from modern nomenclature or from the apparent etymological significance of the old names, I can hardly expect that my identifications, some of them novel, will command complete approval. But the statement of facts as here presented may lighten the labour of any future editor.

It only remains to thank all who have in sundry ways and at divers seasons helped me. Dr Page, whose interest has been a great encouragement, has not only read my proofs with almost disconcerting

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vigilance, but has, in his capacity as one of the Editors, done perhaps some violence to his proper judgement in allowing me unusual space for explanatory or illustrative comment. *superest ut nec me consiliū nec illum paeniteat obsequi* Professor D'Arcy Thompson, ποτανδς ἀπὸ πατρός, has given me kindly counsel and—φίλων ἔλεγχον ἀψευδέστατον—the loan of books, and, in addition, read and annotated the proofs of the *Cynegetica* those of the *Halaeutica* he was unhappily prevented by circumstances from reading. Conversations at various times with some of my colleagues, Sir Edward Sharpey-Schafer, Emeritus Professor Cossar Ewart, Professor Ashworth, and with my brothers, have been helpful. Dr James Ritchie of the Royal Scottish Museum has generously placed his knowledge at my service, and in these last days, when I have been beyond the reach of books, Mr. P. H. Grimshaw of that institution has supplemented some gaps in my knowledge of Natural History from Eels to Whales. In the same circumstances, Mr W R Cunningham, Librarian of Glasgow University, has at some personal trouble supplied me with information otherwise inaccessible. My colleagues of the Greek Department in Edinburgh University, Mr. J A. FitzHerbert, now Professor of Classics in the University of Adelaide, and Mr. P B R Forbes, have rendered me helpful services of the most varied kind—μάλιστα δέ τ' ἔκλυον αὐτοί—and in particular have read the bulk of the proofs; in which matter some assistance was given also by Mr C J Fordyce, of Jesus College, Oxford, as by my eldest son, C. G. R., in connexion with the Colluthus and Tryphiodorus Index. Nor must I

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forget my nameless informants both among landward men and among them that go down to the sea in ships, τοῖσιν τε θαλάσσια ἔργα μέμηλεν, with whom, as occasion served, I have held illuminating converse.

Lastly, I would express my thanks, sincerely but briefly—for gratitude lies not in the much predication of it—to Mr William Maxwell, Managing Director of Messrs. R & R. Clark, to their accomplished Reader, and to the rest of their Staff, whose patience I have often tried, but never exhausted ; for indeed it seems to be inexhaustible

A. W. M.

### TO OPPIAN, COLLUTHUS, TRYPHIODORUS

Farewell awhile ! who somehow dwelt with me  
In sunny days and sullen, good and ill,  
Discoursing still your measured minstrelsy,  
Legends of lowly daring, craft, and skill,  
Loire of dead men which yet hath power to thrill  
Spirits attuned to Nature's mystery,  
Things secret of the everlasting hill  
And precious things of the eternal sea.

In other mood ye sang of him who chose  
For Beauty's Crown the Daughter of the Foam,  
Mistook for gain what proved his bitter loss  
And prelude to an Iliad of woes—  
Won Helen from her happy Spartan home  
And drenched with blood the soil of Ilios.

A. W. M.

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OPPIAN



## INTRODUCTION

### I. THE AUTHORSHIP OF THE POEMS

THE authorship of the *Cynegetica* and the *Halieutica* presents a problem of some perplexity owing to the impossibility of reconciling some of the external evidence regarding Oppian with the internal evidence presented by the poems themselves

I EXTERNAL EVIDENCE — This consists in the ancient *Vitae* (*Bíoi*) preserved in various MSS of the poems, with a short notice in Suidas, and some references to and quotations from the *Halieutica*—there are no references to or quotations from the *Cynegetica*—in later writers

*Vitae* —Of the ancient Lives, which show at once considerable agreement and considerable discrepancy, Anton Westermann, in his *ΒΙΟΓΡΑΦΟΙ*, *Brunsvigae*, 1845, distinguishes two recensions, which we shall here denote as *Vita A* and *Vita B* respectively.

*Vita A*, “*quae narrationem praebebat omnium simplicissimam*,” as printed by Westermann may be translated as follows.—

“Oppian the poet was the son of Agesilaus and Zenodotè, and his birthplace was Anazarbos in Cilicia. His father, a man of wealth and considered the foremost citizen of his native city, distinguished

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too for culture and living the life of a philosopher, trained his son on the same lines and educated him in the whole curriculum of education—music and geometry and especially grammar. When Oppian was about thirty years of age, the Roman Emperor Severus<sup>a</sup> visited Anazarbos. And whereas it was the duty of all public men to meet the Emperor, Agesilaus as a philosopher and one who despised all vain-glory neglected to do so. The Emperor was angered and banished him to the island of Melite in the Adriatic. There the son accompanied his father and there he wrote these very notable poems. Coming to Rome in the time of Antoninus,<sup>b</sup> son of Severus—Severus being already dead—he read his poetry and was bidden to ask anything he pleased. He asked and obtained the restoration of his father, and received further for each verse or line of his poetry a golden coin. Returning home with his father and a pestilence coming upon Anazarbos he soon after died. His fellow-citizens gave him a funeral and erected in his honour a splendid monument with the following inscription:

“‘I, Oppian, won everlasting fame, but Fate’s envious thread carried me off and chilly Hades took me while still young—me the minstrel of sweet song. But had dead Envy allowed me to remain alive long, no man would have won such glory as I’”

“He wrote also certain other poems and he lived for thirty years. He possessed much polish and

<sup>a</sup> Emperor 193-211 A.D.

<sup>b</sup> i.e. Caracalla, Emperor 211-217

<sup>c</sup> Ὀππιανὸς ἀλέος ἔλλον ἀείδιον· ἀλλὰ με Μοίρης | βάσκανος ἐξήρπαξε μίτος, κρυερὸς τ’ Ἀΐδας με | καὶ νέον ὄντα κατέσχε τὸν εὐεπίης ὑποφήτην. | εἰ δὲ πολὺν με χρόνον ζῶν μίμνειν φθόνος αἰνὸς | εἶας, οὐκ ἂν τίς μοι ἴσον γέρας ἔλλαχε φωτῶν

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smoothness coupled with conciseness and nobility—a most difficult combination. He is particularly successful in sententious sayings and similes.”

*Vita B*, which is “referta interpolationibus,” is given by Westermann in its most interpolated form. In the main it agrees with *Vita A* and we merely note the discrepancies, apart from those which are only verbal.

1. The birthplace of Oppian is first given as “either Anazarbos or Corycos” and afterward it is referred to as Corycos.

2. The Melite to which his father was banished is described as an island of Italy, whereas in *Vita A* it is said to be in the Adriatic. This points to a confusion of the Adriatic Meleda with Malta—both anciently Melite.

3. While *Vita A* describes the poetry written at Melite quite vaguely as τοιαῦτα τὰ ποιήματα ἀξιολογώτατα ὄντα, *Vita B* says, τὰ ποιήματα τὰ κάλλιστα ταῦτα ἐν ἐ' βιβλίῳ [i.e. the *Halieutica*].

4. While *Vita A* says no more of his other writings than merely: ἔγραψε δὲ καὶ ἄλλα ποιήματά τινα, *Vita B* has, συνέταξε δὲ καὶ ἄλλα ποιήματα θαυμαστά παῖς ὢν ἔτι, τὰ τε Ἰξευτικά καὶ Κυνηγετικά, ἑκάτερα ἐν ἐ' (sic) βιβλίῳ παρὰ μέρος περιλαβών. ἐν τούτοις δὲ [sc. the *Halieutica*] μάλιστα διέπρεψεν, ἅτε δὴ περὶ τὴν ἀκμὴν τοῦ φρονεῖν γεγενημένος.

Westermann prints also a Life of Oppian in στίχοι πολιτικοί by Constantinus Manasses which is merely a paraphrase of *Vita A*.

Lastly, we have the notice in Suidas s. Ὀππιανός Κίλιξ ἀπὸ Κωρύκου πόλεως, γραμματικὸς καὶ ἐποποιός, γεγωνὸς ἐπὶ Μάρκου Ἀντωνίνου βασιλέως Ἀλιευτικά ἐν βιβλίῳ ἐ', Κυνηγετικά ἐν βιβλίῳ τέσσαρσι,

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Ἰξευτικά βιβλία β' (sc ἔγραψεν) He adds a single sentence about his being rewarded by the Emperor —as he does not specify what Emperor, doubtless he means Marcus Antoninus as above

### *Other references or quotations*

Athenaeus 13 b (in a list of verse Ἀλιευτικά). καὶ τὸν ὀλίγῳ πρὸ ἡμῶν γενόμενον Ὀππιανὸν τὸν Κίλικα. The precise date of Athenaeus is not certainly known. Suidas has s Ἀθήναιος Ναυκρατίτης γραμματικός, γεγονὼς ἐπὶ τῶν χρόνων Μάρκου. The contemptuous reference to the Emperor Commodus in Athen 537 f τί οὖν θαυμαστὸν εἰ καὶ καθ' ἡμᾶς Κόμμοδος ὁ αὐτοκράτωρ ἐπὶ τῶν ὀχημάτων παρακείμενον εἶχεν τὸ Ἡράκλειον ῥόπαλον ὑπεστρωμένης αὐτῷ λεοντῆς καὶ Ἡρακλῆς καλεῖσθαι ἤθελεν suggests that the *Deipnosophistae* was not finished till after the death of Commodus (A D 193)

Suidas [10th cent.] s Ἀσφάλιος Ποσειδῶν Ἀσφάλιος ῥιζοῦχα θεμέλια νέρθε φυλάσσων τελευταῖος οὗτος τοῦ ε' τῶν Ἀλιευτικῶν Ὀππιανοῦ [*Hal* v 680]

*Geoponica* [10th cent.] xx. 2 gives Oppian as the authority for that chapter. Ἰχθὺς εἰς ἓνα τόπον συναγαγεῖν Ὀππιανοῦ

*Etymologicum Magnum* [c A D 1100] s ἀφύη . . . ἡ μὴ πεφυκυῖα, τοῦ ἁ κακὸν σημαίνοντος Ὀππιανός Ὃδε καὶ ἡπεδανῆς ἀφύης ὀλιγηπελὲς ἔθνος | οὐτινος ἐκγεγάασιν ἀφ' αἵματος οὐδὲ τοκῆων [= *Hal* 1 767 f] καὶ μεθ' ἑτέροισι <5><sup>a</sup> ζῆται στίχους· ἐκ δὲ γενέθλης | οὕνομ' ἐπικλήδην ἀφρήτιδες αὐδάωνται [= *Hal* 1 775 f.]· γράφεται ἀφρητίδες. s Κωρύκιον . καὶ Ὀππιανὸς ἐν τρίτῳ Ἀλιευτικῶν Πανὶ δὲ Κωρυκίῳ βυθίην παρα-

\* Added by Editor.

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κάτθεο τέχνην | παιδὶ τεῶ [= *Hal.* iii. 15] *s.* λάβραξ·  
 . . . ἔστιν οὖν παρὰ τὸ λάβρως ἐσθιειν· ἀδηφάγον γάρ  
 ἔστι τὸ ζῶον, ὡς ἱστορεῖ Ὀππιανὸς ἐν τοῖς Ἀλιευτικοῖς  
 [= *Hal.* ii. 130]

Eustathius [12th cent.] on Dion P ii 270 τοῦ  
 εὐρωποῦ, ὅπερ δηλοῖ τὸν πλατὺν ἢ σκοτεινόν, ἐξ οὗ  
 καὶ σπήλαιον παρὰ τῷ Ὀππιανῷ εὐρωπόν [apparently  
 thinking of *Hal.* iii 19 f. ἔκ τε βερέθρου | δύνεμαι  
 εὐρωποῖο], on 538 οἱ δὲ περὶ Κύζικον καὶ Προκόνησον  
 τὸν Μέλανα κόλπον τιθέμενοι δοκοῦσιν ἀμάρτυρα λαλεῖν,  
 εἰ μὴ ἄρα ἕκ τινος χωρίου βοηθοῦνται κειμένον ἐν τοῖς  
 τοῦ Ὀππιανοῦ Ἀλιευτικοῖς, ὅπου περὶ τῆς τῶν πηλαμύδων  
 ἄγρας ἐκείνης φησι [= *Hal.* iv. 115], on 772 Ὀππιανὸς  
 δὲ καὶ τοὺς περὶ Τίγριν Ἀσσυρίους καλεῖ, οὓς καὶ  
 πολυγύναικας ἱστορεῖ [= *Hal.* iv 204]; on 803 καὶ  
 τὸ ἀλγινόεις παρὰ τῷ Ὀππιανῷ [= *Hal.* iv 73]; on 916  
 καὶ Ὀππιανὸς τοῦ ἀλγινόεις ἀπισχνάνας τὴν δίφθογγον  
 εἰς μονόφθογγον διὰ τοῦ ἰ γράφει ὡς προερρέθη τὴν  
 προπαραλήγουσαν [= *Hal.* iv. 73], on 1055 ὅτι εὐρηται  
 ὦδε τὸ ἀέναιος διὰ ἑνὸς π μετὰ ἐκτάσεως τῆς ἀρχούσης.  
 φησὶ γάρ, καὶ πόρον ἀενάων ποταμῶν . εἰ μὴ τις  
 τὴν τῶν ἀντιγράφων αἰτιώμενος φανλότητα φυλάσσει  
 μὲν τὴν διὰ τῶν δύο πν γραφὴν, θεραπεύει δὲ τὸ πάθος  
 τοῦ μέτρον διὰ συνιζήσεως, ὡς καὶ ἐν τῇ ἀρχῇ τῶν  
 Ἀλιευτικῶν Ὀππιανοῦ [= *Hal.* i 24].

Eustathius on Hom quotes Oppian thus. on  
 Hom. *Il* xxi 337 οὕτω δέ πως καὶ Ὀππιανὸς τὴν λέξιν  
 λαμβάνει, φλέγμα λέγων τὴν θερμὴν φλόγῳσιν [= *Hal.* i.  
 20]; on Hom *Od* xxii 468 διδάσκει δὲ (ὁ Ἀθηναῖος)  
 ἀκολουθῶς τῷ Ὀππιανῷ καὶ ὅτι ἡ τρίγλη τριγόνους  
 γοναῖς ἐπώνυμος οὖσα [= *Hal.* i 590]; on Hom. *Od.*  
 xviii 367 ἰστέον δὲ καὶ ὅτι Ὀππιανὸς μὲν καὶ τὸ αἷμα  
 ἔαρ ἔφη διὰ μόνον τοῦ ε ψιλοῦ [= *Hal.* ii. 618], on *Od.*  
 ii. 290 ὁ τρόφις, οὗ αἰτιατικὴ μὲν παρὰ Ὀππιανῷ ἐν

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τῷ "ἱερὸν τρόφιν (v l. τρόχιν) Ἐννοσιγαίου," εὐθεῖα δὲ πληθυντικὴ παρὰ τῷ Ἡροδότῳ ἐν τῷ ἐπὶ ἀν γένωνται τρόφιες (Herod iv. 9) [= *Hal* ii 634]; on *Il* iv 20 ὅτι μύξα οὐ μόνον περίπτωμα τὸ ζωικὸν ἀλλὰ καὶ τις ἑτεροία ἢ παρὰ τῷ Ὀππιανῷ γλαγόεσσα (cf Eustath. on *Il* ii 637) [= *Hal* iii, 376], on *Il* iii 367 ἔστι καὶ ὄνομα (i.e. adjective) παρὰ τῷ Ὀππιανῷ ὀφέλλιμος, ὃ τινες ὀφέλισμος ἔγραψαν Αἰολικώτερον [= *Hal* iii 429], on *Il* iii 54 Ὀππιανὸς οὖν λατύσσεσθαι περυγίοις [= *Hal* i 628 λατυσσομένη περυγέουσιν] ἰχθύας καὶ ἔλαφον πτώσσειν ἡλέματον [= *Hal*. iv 590 ἔλαφοι ἡλέματα πτώσσουσι] Schol BV on *Il* xiii 443 quotes *H* i 134 f

II INTERNAL EVIDENCE — *Cynegetica* 1 The *Cynegetica* is dedicated to Caracalla (more correctly Caracallus), one of the two sons (the other being Geta) of L Septimius Severus, Roman Emperor, A.D 193–211, by his second wife, Julia Domna of Emesa in Syria *Cyn* i. 3 f Ἀντωνίνε· | τὸν μεγάλη μεγάλην φυτύσατο Δόμνα Σεβήρῳ. Caracalla (this is only a nickname), born at Lyons in A.D 188, was first called Bassianus. He was made Caesar in 196, Imperator under the name of M Aurelius Antoninus in 197, and Augustus with tribunician power in 198. On the death of Severus at York in 211, his two sons shared the imperial throne till the murder of Geta in 212. The most natural date for the *Cynegetica* is after Caracalla became sole Emperor, i.e., after 212.

2 The poem is in any case dated after 198 by the allusion in i. 31 ἐφρασάμην Πάρθων τε δύας καὶ Κτησιφόωντα to the capture of Ctesiphon by Severus in that year, when Caracalla was but ten years of age.

3 The author of the poem belongs to Apamea on



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the Orontes in Syria, as is shown by *Cyn* ii. 125 ff where, speaking of the Orontes he writes .

αὐτὸς δ' ἐν μεσάτοισιν ἐπαιγίζων πεδίοισιν,  
αἰὲν ἀεξόμενος καὶ τείχεος ἐγγὺς ὁδεύων,  
χέρσον ὁμοῦ καὶ νήσον,<sup>a</sup> ἐμὴν πόλιν, ὕδατι χεῖων

and just below 156 f (after mentioning the Syrian tomb of Memnon) he says

ἀλλὰ τὰ μὲν κατὰ κόσμον αἰείσομεν εὐρέα κάλλη  
πάτρης ἡμετέρης ἐρατῇ Πιμπληΐδι μολπῇ.

*Halaeutica* —1 The author of the *Halaeutica* is a Cilician as is proved by two passages .

(a) *H.* iii 7 ff—

σοὶ δ' ἐμὲ τερπωλὴν τε καὶ ὕμνητῆρ' ἀνέηκαν  
δαίμονες ἐν Κιλίκεσσιν ὑφ' Ἑρμαίοις ἀδύτοισι.  
'Ερμεία, σὺ δέ μοι πατρώιε κτλ.

(b) *H.* iii 205 ff.—

'Ανθιέων δὲ πρῶτα περίφρονα πεύθεο θήρην,  
οἶην ἡμετέρης ἐρικυδέος ἐντύνονται  
πάτρης ἐνναετήρες ὑπὲρ Σαρπηδόνοιο ἀκτῆς

<sup>a</sup> χέρσον ὁμοῦ καὶ νήσον = Χερσόνησον, “quod versu dicere non est,” one of the names of Apamea or Pella on the Orontes. Cf. Steph. B. s. 'Απάμεια, Συρίας πόλις, ἀπὸ 'Απάμας, τῆς Σελεύκου μητρός ἐκλήθη καὶ Χερρόνησος, ἀπὸ τῆς περιοχῆς τῶν ὑδάτων, καὶ Πέλλα, ἀπὸ τῆς ἐν Μακεδονίᾳ, Strabo 752 ἢ δ' 'Απάμεια καὶ πόλιν ἔχει τὸ πλεον εὐερκεῖ λόφος γὰρ ἐστὶν ἐν πεδίῳ κοίλῳ τετειχισμένος καλῶς, ὃν ποιεῖ χερρονησίζοντα ὁ 'Ορόντης καὶ λίμνη περικειμένη μεγάλη καὶ ἔλη πλατεῖα λειμῶνάς τε βουβότους καὶ ἵπποβότους διαχεομένους ὑπερβάλλοντας τὸ μέγεθος ἥ τε δὴ πόλις οὕτως ἀσφαλῶς κεῖται (καὶ δὴ καὶ Χερρονησος ἐκλήθη διὰ τὸ συμβεβηκός) καὶ χώρας εὐπορεῖ παμπόλλης εὐδαίμονος [cf. C. ii. 150 ff.], δι' ἧς ὁ 'Ορόντης βεῖ ἐκαλείτο δὲ καὶ Πέλλα ποτὲ ὑπὸ τῶν πρώτων Μακεδόνων διὰ τὸ τοὺς πλείστους τῶν Μακεδόνων ἐνταῦθα οἰκῆσαι τῶν στρατευομένων.

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ὅσοι θ' Ἑρμείας πόλιν, ναυσίκλυτον ἄστυ  
Κωρύκιον, ναίονσι καὶ ἀμφιρύτην Ἑλεῦσαν.

These passages certainly suggest that the author of the *Halieutica* came from Corycus, but they by no means prove it. The poet is describing a method of fishing, and Anazarbos as an inland town (Ptolem. v. 8. 7 among inland [μεσόγειοι] towns in Cilicia is Καισάρεια πρὸς Ἀναζάρβω) would not be in point. Nor is Ἑρμεία, σὺν δέ μοι πατρίᾳ conclusive, as Hermes appears on coins of other Cilician towns, e.g. Adana and Mallos.

2 The *Halieutica* is dedicated to a Roman Emperor, who is addressed as Antoninus<sup>a</sup> (*H.* 1. 3, etc.) without further specification.

3. That Emperor's son, whose name is not indicated, is several times in the poem coupled with his father. *H.* 1. 66, the fish in a royal preserve are a ready spoil σοὶ τε, μάκαρ, καὶ παιδὶ μεγαυχέι; 1. 77 ff. σὺ δ' ἰθύνειας ἕκαστα, | πότνα Θεά, καὶ πατρί καὶ νιέῃ παμβασιλῆος | θυμήρη τάδε δῶρα τέης πόρσνονον αἰοιδῆς, 11. 41 σοὶ τε, μάκαρ σκηπτοῦχε, καὶ ἀγλαόπαιδι γενέθλῃ, 11. 682 Justice prevails among men ἐξ οὗ μοι κραινονοῖ μέγαν θρόνον ἐμβεβαῶτες | ἄμφω θεσπέσιός τε πατὴρ καὶ φαίδιμος ὄρηξ, 1v. 4 ff. ἀλλὰ σύ μοι, κάρτιστε πολισσούχων βασιλῆων, | αὐτὸς τ', Ἀντωνίνε, καὶ νιέος ἡγάθεον κῆρ, | πρόφρονες εἰσαίετε κτλ.

Sudas, as we have seen above, puts the Cilician Oppian ἐπὶ Μάρκου Ἀντωνίνου βασιλείᾳς, which most naturally means Marcus Aurelius Antoninus, Emperor 161–180, in which case the son will be L. Aurelius

<sup>a</sup> The ambiguity is sufficiently great since the name Antoninus was borne by Antoninus Pius 138–161, M. Aurelius Antoninus 161–180, Commodus 180–192, Caracalla 211–217, Opellius 217–218, Elagabalus 218–222, etc.

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Commodus,<sup>a</sup> son of Marcus Aurelius and Faustina, Emperor 180-192 Born in 161, he was made a Caesar in 166, and Emperor in 176 As *H* ii. 682 ff (quoted above) implies that the son was associated with his father in the imperial power, this would date the *Halieutica* between 176, and the death of Marcus Aurelius in 180 For the sporting proclivities of Commodus cf Herodian i. 15. The schol in most places, i. 66, i 77, ii 41, iv 4 take the son to be Ἀντωνίνῳ (sic) τῷ Γορδιανῷ, but on ii 683 the father and son are given as Ἀντωνίνος καὶ Κώμωδος

The identification of the Antoninus of the *Halieutica* with Marcus Aurelius has been generally accepted The date thus assigned to the Cilician Oppian agrees admirably with the external evidence mentioned above. It agrees too with the date given for Oppian by Eusebius (*Chron ap* S Hieron, vol. viii p 722, ed Veron 1736), and Syncellus (*Chronogr* pp 352 f, ed Paris, 1652), who place Oppian in the year 171 or 173 If there be anything at all in the somewhat suspicious story of the banishment of the father and his restoration through his son, the story would appear to refer to the poet of the *Cynegetica*.

The latest edition (sixth) of W von Christ's *Geschichte der griechischen Literatur* (ed W. Schmid and O Stahl) holds that the *Cynegetica* and the *Halieutica*, although by different authors, are both alike dedicated to Caracalla von Christ himself held, as we hold, that the *Halieutica* was dedicated to Marcus Aurelius The reasoning by which the

<sup>a</sup> His imperial name was Marcus Aurelius Commodus Antoninus. •

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latest editors reach their conclusion is nothing less than astounding.

(1) Assuming *Vita A* to be the most trustworthy, they take the banishment to refer to the father of the Cilician Oppian

(2) They put the visit of Severus in 194, when he was marching against Pescennius Niger

(3) The poet of the *Halieutica*, they say, died in the thirtieth year of his age, after the death of Severus in 211. But the *Vita A*—their sole authority—says that the poet was about thirty years of age when his father was banished, and that he died at the age of thirty. In any case the whole story seems to contemplate a short period of banishment. On the showing of Messrs Schmid-Stahlin it extended at least from 194–212, a period of eighteen years

(4) Caracalla had no son. It was, apparently, only after his death that any hint was made with regard to the paternity of Elagabalus or his cousin; in any case neither youth could possibly have been referred to in the terms in which the poet of the *Halieutica* refers to the son of Antoninus. Messrs. Schmid & Stahlin, feeling this difficulty, comfortably say that in *H* 1. 66 “ist wohl πατρί statt παίδι zu schreiben.” It is regrettable that their researches on Oppian should not have proceeded a little further, when the other references to the son, as quoted above, would have needed more serious surgery.

Our conclusion, on the whole, is that the *Halieutica* alone is the work of the Cilician Oppian. The *Cynegetica*, which shows knowledge of the *Halieutica* not merely in detail, e.g. *Cyn.* 1. 82 compared with *Hal.* iii 35, but in general treatment,

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is the work of a Syrian imitator, dedicated very naturally to Caracalla, with regard to whom, amid so many uncertainties, nothing about his later years seems certain except his close relations with Syria

### II. ZOOLOGY BEFORE OPIAN

The earliest classification of animals in any detail that we possess occurs in Book II of the *Περὶ Διαίτης*, a treatise in the *Corpus Hippocrateum*, the collection of writings which pass under the name of Hippocrates. This particular treatise is assigned to the 5th century and has been by some ascribed to Herodicus of Selymbria, teacher of Hippocrates and father of Greek Medicine (*cf* Suid *s* Ἱπποκράτης, Soranus, *Vit Hippocr*, Tzetz *Chil* viii 155). This classification is purely incidental and is confined moreover to animals which are eaten. The author is discussing the qualities of the flesh of various edible animals (*περὶ ζώων τῶν ἐσθιομένων ὃδε χρὴ γινώσκειν*) and he divides them according to their habitat, on land, in air, in water, into the three popular genera of Beasts—or as the writer calls them Quadrupeds (*τετράποδα*)—Birds (*ὄρνιθες*), Fish (*ἰχθύες*). Such grouping as there is within these great divisions is based on similarity in quality of flesh—distinguished as light or heavy, firm or flaccid, and so forth. Under the first genus he distinguishes Cattle, Goats, Swine (Wild and Tame), Sheep, Asses, Horses, Dogs, Deer, Hares, Foxes, Hedgehogs. Under the second genus he specifies *φάσσα* (Ringdove), *περιστερά* (Domestic Pigeon), *Παρνίδη*, Cock, Turtle-dove, Goose; then

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ὅσα σπερμολογέει (no specific bird is mentioned but the reference would be first and foremost to the Rook, *Corvus frugilegus*, L., cf. A. 592 b 28, Aristoph. Av. 232, 579, etc.), and lastly "the Duck (νῆσσα) and others which live in marshes or in water." Here we have traces of sub-groups based on habit or habitat. Under the third genus (Fishes) we have several such groups. He specifies (1) σκορπίος, δράκων, κόκκυξ, γλαῦκος, πέρκη, θρίσσα; (2) οἱ πετραῖοι (rock-haunting fishes), of which he mentions κίχλη, φυκίς, ἐλεφίτις (ἀλφηστής?), κωβίος; (3) οἱ πλανῆται<sup>a</sup> (wandering fishes), no example being named; (4) νάρκαι καὶ ῥῖναι καὶ ψῆσσαι καὶ ὅσα τοιαῦτα; (5) fishes which live in muddy and wet places—κέφαλοι, κεστραῖοι, ἐγχέλυες καὶ οἱ λοιποὶ τοιοῦτοι; (6) fishes of River and Lake (οἱ ποτάμιοι καὶ λιμναῖοι); (7) πολυποδες καὶ σηπῖαι καὶ τὰ τοιαῦτα; (8) τὰ κογχύλια (i.e. Ostracoderms): πίνναι, πορφύραι, λεπάδες, κήρυκες, ὄστρεα, μῖες, κτένες, τελλῖναι, κνίδαι, ἐχίνου, (9) κάραβος, μύες (μαῖαι?), καρκῖνοι (ποτάμιοι καὶ θαλάσσιοι)—i.e. Crustaceans.

This enumeration, as we have said, is introduced incidentally and there are indications that the writer was familiar with more detailed classifications. For example, he uses the term *Selachian* (τὰ σελάχεα), although he neither defines the group nor specifies the fishes which belong to it. Again, at the end of the list he makes a series of other distinctions such as Wild and Tame (these latter again being sub-

<sup>a</sup> This should correspond to Aristotle's ῥυάδες or πελάγιοι but there is a curious discrepancy as to the quality of their flesh: Περὶ Δ. οἱ δὲ πλανῆται καὶ κυματόπληγες . . . στερεωτέραν τὴν σάρκα ἔχουσιν, i.e. than οἱ πετραῖοι, but A. 598 a 8 αἱ σάρκες συνεστᾶσι μᾶλλον τῶν τοιούτων ἰχθύων [i.e. τῶν προσγείων], τῶν δὲ πελαγίων ὑγραὶ εἰσι καὶ λεχυμέναι.

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divided into ἐλονόμα καὶ ἀγρονόμα on the one hand and τὰ ἐνδον τρεφόμενα on the other); Carnivorous (ὠμοφάγα) and Vegetarian (ὕλοφάγα); ὀλιγοφάγα and πολυφάγα; καρποφάγα and ποηφάγα; ὀλιγοπότα and πολυπότα; and what suggests more than superficial observation, πολύαιμα, ἄναιμα, ὀλίγαιμα.

The real founder of scientific Zoology is Aristotle (385/4–322/1 B.C.), and for more than eighteen centuries writers on Natural History hardly did more than copy or translate his works or comment upon them. We know but little of his predecessors in this field, as Aristotle is not prone to base his statements upon authority. In his *History of Animals* (αἱ περὶ τὰ ζῷα ἱστορίαι) the writers referred to are Aeschylus,<sup>a</sup> Alcmaeon<sup>b</sup> of Croton, Ctesias<sup>c</sup> of Cnidus, Democritus,<sup>d</sup> Diogenes<sup>e</sup> of Apollonia, Herodorus<sup>f</sup> of Heracleia, Herodotus,<sup>g</sup> Homer,<sup>h</sup> Musaeus,<sup>i</sup> Polybus<sup>j</sup> son-in-law of Hippocrates, Simonides<sup>k</sup> of Ceos, Syennesis<sup>l</sup> of Cyprius. But in any case, so far as scientific Zoology is concerned, the opinion of Cuvier is probably not far from the truth “Je ne pense pas au reste qu’il ait fait grand tort aux ichtyologues qui l’ont précédé, s’il y en a eu avant lui, ceux des fragmens conservés par Athénée que l’on pourrait

<sup>a</sup> 633 a 10.

<sup>b</sup> 492 a 14, 581 a 16

<sup>c</sup> 501 a 25; 523 a 26, 606 a 8

<sup>d</sup> 623 a 32.

<sup>e</sup> 511 b 30; 512 b 12

<sup>f</sup> 563 a 7; 615 a 9

<sup>g</sup> 523 a 17; 579 b 2

<sup>h</sup> 513 b 27; 519 a 18; 574 b 34; 575 b 5; 578 b 1; 597 a 6, 606 a 20; 615 b 9; 618 b 25; 629 b 22.

<sup>i</sup> 563 a 18

<sup>k</sup> 542 b 7.

<sup>j</sup> 512 b 12

<sup>l</sup> 511 b 23; 512 b 12.

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leur attribuer, n'annoncent point qu'ils aient traité leur sujet avec méthode ou avec étendue; et tout nous fait croire que c'est sous la plume d'Aristote seulement que l'ichthyologie, comme toutes les autres branches de la zoologie, a pris pour la première fois la forme d'une véritable science" (Cuv. et Val 1. p. 16).

The chief writings of Aristotle upon Natural History are 1. *History of Animals*, in ten Books. In the best mss. there are only nine Books and Bk. x. is universally regarded as spurious. Doubt has also been cast upon Bk. ix., and even upon Bk. vii., which in the mss. follows Bk. ix. and was first put in its present place by Theodorus Gaza (15th cent.). 2. *On the Parts of Animals* (Περὶ ζῴων μορίων), four Books. 3. *On the Generation of Animals* (Περὶ ζῴων γενέσεως), five Books. 4. *On the Locomotion of Animals*, one Book.

With regard to the achievement of Aristotle in the field of Zoology we may conveniently quote—especially as a large part of his work is concerned with Ichthyology—the words of Cuvier in the Introduction to the *Histoire Naturelle de Poissons* "Ce grand homme, secondé par un grand prince [Alexander the Great], rassembla de toute part des faits, et ils parurent dans ses ouvrages si nombreux et si nouveaux, que pendant plusieurs siècles ils excitèrent la défiance de la postérité. Les personnages d'Athénée se demandent [Athen. 352 d] où Aristote a pu apprendre tout ce qu'il raconte des mœurs des poissons, de leur propagation et des autres détails de leur histoire qui se passent dans les abîmes les plus cachés de la mer. Athénée lui-même répond à cette question, puisqu'il nous dit [Athen. 398 ὀκτακόσια γὰρ εἰληφέναι τάλαντα



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παρ' Ἀλεξάνδρου τὸν Σταγίριτῃν λόγος ἔχει εἰς τὴν περὶ τῶν ζῴων ἱστορίαν] qu'Alexandre donna à Aristote, pour recueillir les matériaux de son histoire des animaux, des sommes qui montèrent à neuf [*sic*] cents talens, à quoi Pline [viii 44] ajoute que le roi mit plusieurs milliers d'hommes à la disposition du philosophe, pour chasser, pêcher et observer tout ce qu'il désirait connaître.

“Ce n'est pas ici le lieu d'exposer en détail le parti qu'Aristote tira de cette munificence, d'analyser ses nombreux ouvrages d'histoire naturelle, et d'énumérer l'immense quantité de faits et de lois qu'il est parvenu à constater; nous ne nous occuperons pas même de montrer avec quel génie il jeta les bases de l'anatomie comparée, et établit dans le règne animal, et dans plusieurs de ses classes, d'après leur organisation, une distribution à laquelle les âges suivans n'ont presque rien eu à changer. C'est uniquement comme ichtyologiste que nous avons à le considérer, et dans cette branche même de la zoologie, n'eût-il traité que celle-là, on devrait encore le reconnaître comme un homme supérieur. Il a parfaitement connu la structure générale des poissons. . Quant aux espèces, Aristote en connaît et en nomme jusqu'à cent dix-sept, et il entre, sur leur manière de vivre, leurs voyages, leurs amitiés et leurs haines, les ruses qu'elles emploient, leurs amours, les époques de leur frai et de leur ponte et leur fécondité, la manière de les prendre, les temps où leur chair est meilleure, dans des détails que l'on serait aujourd'hui bien embarrassé, ou de contredire ou de confirmer, tant les modernes soient loin d'avoir observé les poissons comme ce grand naturaliste paraît l'avoir fait par lui-même ou par ses corres-

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pondants Il faudrait passer plusieurs années dans les îles de l'Archipel, et y vivre avec les pêcheurs, pour être en état d'avoir une opinion à ce sujet" (Cuv. et Val. pp. 16 ff)

Two examples may be quoted to illustrate the accurate observation either of Aristotle himself or of his informants (1) the assertion (A. 538 a 20, 567 a 27) that the *Erythrinus* and the *Channa* (both belonging to the genus *Serranus*) are hermaphrodite, a fact rediscovered by Cavolini.<sup>a</sup> (2) The assertion (A. 565 b 4) that in the Smooth Dog-fish, γαλεὸς ὁ λεῖος, the embryo is attached to the uterus by a "yolk-sac placenta," rediscovered by Johannes Muller, "Ueber d glatten Hai d Aristoteles (*Mustelus laevis*)," Abh d Berlin Akad. 1840.

As regards the classification of animals we can here notice only the main outlines of Aristotle's system. All animals are distributed into two groups · I. *ἐναιμα*, blooded animals [= Vertebrates]. II. *ἀναιμα*, bloodless animals [= Invertebrates]

Group I, *ἐναιμα*, is subdivided into

- (a) ζῳοτοκοῦντα ἐν αὐτοῖς [= Mammals]
- (b) ὀρνιθες [Birds].
- (c) τετράποδα ἢ ἀποδα ῥοτοκοῦντα [Reptiles and Amphibia]
- (d) ἰχθύες [Fishes]

Group II, *ἀναιμα*, is subdivided into :

- (a) μαλάκια [Cephalopods]
- (b) μαλακόστρακα [Crustaceans]
- (c) ἔντομα [Insects, Arachnidae, Worms]
- (d) ὀστρακόδερμα [Mussels, Sea-snails, Ascidia, Holothuria, Actinia, Sponges]

<sup>a</sup> *Memoria sulla generazione dei pesci e dei granchi*, Naples, 1787.

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Theophrastus of Eresos (*circ.* 372–287), the successor of Aristotle as head of the Peripatetic school, wrote *Περὶ ζώων* (Athen 387 b), *Περὶ τῶν δακτύων καὶ βλητικῶν* (Athen. 314 c), *Περὶ τῶν μεταβαλλόντων τὰς χροάς* (Athen 317 f), *Περὶ τῶν φωλεούντων* (Athen 314 b, etc.), *Περὶ τῶν ἐν τῷ ξηρῷ διαιωμένων* (Athen 312 b *διατριβόντων* 317 f), *Περὶ τῶν κατὰ τόπους διαφορῶν* (Athen 317 f), which are known to us only by quotations

Aristophanes of Byzantium (*circ.* 257–180 B.C.) made an Epitome of Aristotle's *History of Animals*, which was used by Aelian (*circ.* A.D. 200) and Suidas (*circ.* A.D. 950) and is perhaps identical with the pseudo-Aristotelian *ζωικά* (Athen. 319 d, etc.). This Epitome was extracted by Sopatros of Apameia (4th cent. A.D.), *cf.* Phot. *Bibl.* 104 b 26 ὁ δὲ ἐνδέκατος ἔχει τὴν συναγωγὴν . . . ἀλλὰ μὴν καὶ ἐκ τῶν Ἀριστοφάνους τοῦ γραμματικοῦ περὶ ζώων βιβλίου πρώτου καὶ δευτέρου. Extracts were also made from the Epitome for Constantine VII. (Porphyrogennetos), Emperor A.D. 912–959 [ed. Spurdion Lambros, *Suppl. Aristot.* I Berlin 1885].

Clearchus of Soli (3rd cent. B.C.) wrote *Περὶ ἐνύδρων* (Athen 332 b, *cf.* 317 c). Nicander of Colophon (b. *circ.* 200 B.C.) wrote the extant *Theriaca* and *Alexipharmaca*, the former on the bites of venomous animals and their remedies, the latter on antidotes to poison. Tryphon of Alexandria (1st cent. B.C.) wrote *Περὶ ζώων* (Suid. s. *Τρύφων*, Athen. 324 f). Dorion (for whom see Athen 337 b, M. Wellmann, *Hermes* 23 [1888]) wrote, in 1st cent. B.C., *Περὶ ἰχθύων*, frequently cited by Athenaeus. Juba II, king of Mauretania, after the death of his father in 46 B.C., was brought a prisoner (Plut. *Caes.* 55 Ἰόβας

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υἱὸς ὧν ἐκείνου κομιδῇ νήπιος ἐν τῷ θριάμβῳ παρήχθη, μακαριωτάτην ἀλοὺς ἄλωσιν, ἐκ βαρβάρου καὶ Νομάδος Ἑλλήνων τοῖς πολυμαθεστάτοις ἐναριθμῖος γενέσθαι συγγραφεῦσι) to Rome, where he remained till his restoration by Octavian in 30 B.C. One of the most erudite men of his time (Plut. *Sert.* 9 ἱστορικωτάτου βασιλέων; Athen 83 b ἄνδρα πολυμαθέστατον, Plin v 16 studiorum claritate memorabilior etiam quam regno), he wrote on Assyria, Arabia, and Africa—his work on the latter supplying information on the Elephant (Plin viii. 7, 14, 35, Plut *Mor.* 972 b, Ael ix. 58), the Lion (Ael. vii 23), the Crocotta (Plin. viii. 107) etc, cf. M. Wellmann, *Hermes* 27 (1892) "Iuba eine Quelle d Aelian" About the same date Metrodorus of Byzantium and his son Leonidas (Athen. 13 c, cf. M. Wellmann, *Hermes* 30 [1895] "Leonidas von Byzanz u Demonstratos") and Demonstratus wrote on Fishes (Ael *N.A. epilog*) Alexander of Myndos (first half of 1st cent A.D, cf. M. Wellmann, *Hermes* 26 [1891], 51 [1916]) wrote Περὶ ζώων (Athen 392 c, Bk II being on Birds, περὶ πτηνῶν, Athen 388 d etc), based mainly on Aristophanes' Epitome of the *HA* of Aristotle, as well as a *Θηριακός* and a *Θαυμασίων συναγωγὴ* (Phot. *Bibl.* p 145 b Bekker λέγει δὲ περὶ τε ζώων καὶ φυτῶν καὶ χωρῶν τινῶν καὶ ποταμῶν καὶ κρηνῶν καὶ βοτανῶν καὶ τῶν τοιούτων) He made use of Leonidas of Byzantium and Juba, and was one of the sources of Aelian, Dionysius *De avibus*, and Plut *De sollert animalium*. Pamphilos of Alexandria (middle of 1st cent. A.D) was the author of a lexicon Περὶ γλωσσῶν ἥτοι λέξεων, in ninety-five books. This lexicon, which was at once a glossary and an encyclopaedia of general information, was excerpted in the reign of Hadrian

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first by Julius Vestinus and then by Diogenianus of Heiacleia—the work of the latter being the basis of the extant lexicon of Hesychius. The zoological matter in Pamphilus was utilized by Aelian, Athenaeus, etc., cf. M. Wellmann, *Hermes* 51 (1916). Plutarch of Chaeroneia (c. A.D. 46–120) wrote *De sollertia animalium* (Πότερα τῶν ζώων φρονιμώτερα, τὰ χερσαῖα ἢ τὰ ἐννδρα) and *Bruta ratione uti* (Περὶ τοῦ τὰ ἄλογα λόγῳ χρῆσθαι).

More or less contemporary with Oppian (i.e., the author of the *Halieutica*) was Julius Polydeuces (Pollux) of Naucratis in Egypt, whose extant Ὀνομαστικόν (ten books), dedicated to Commodus, Emperor 180–192, contains a good deal of zoological information. Somewhat later Claudius Aelianus of Praeneste (c. A.D. 170–235) wrote *De natura animalium* (Περὶ ζώων) in seventeen books and *Varia historia* (Ποικίλη ἱστορία) in fourteen books. Lastly we may mention here, although we know on his own authority that he was a little later than the author of the *Halieutica* (Athen. 13 b τὸν ὀλίγῳ πρὸ ἡμῶν γενόμενον Ὀππιανδὸν τὸν Κίλικα), Athenaeus of Naucratis, whose *Δειπνοσοφισταί*, in fifteen books, contains an immense amount of undigested information. His zoological information is probably largely based on the Lexicon of Pamphilus and thus indirectly on Alexander of Myndos.

M. Wellmann, who has discussed the sources of Aelian, Oppian, etc., in a series of articles in *Hermes* (23 [1888], 26 [1891], 27 [1892], 30 [1895], 51 [1916]) regards Leonidas of Byzantium and Alexander of Myndos as the chief sources of the *Halieutica*. The close agreement in many passages of Aelian and Oppian he attributes to the use of

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common sources, not to direct borrowing of the one from the other.

### III HUNTING, FISHING, FOWLING

And God said, Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—Genesis 1 26

ἰχθύσι μὲν καὶ θηροῖς καὶ οἰωνοῖς πετεηνοῖς Hesiod,  
W 277

φῦλά θ' ἔρπετὰ τόσσα τρέφει μέλαινα γαῖα  
θῆρές τ' ὀρεσκῶοι καὶ γένος μελισσῶν  
καὶ κνώδαλ' ἐν βένθεσσι πορφυρέας ἁλός,  
εὐδουσιν δ' οἰωνῶν φῦλα τανυπτερύγων. Alcman fr.  
65 (10).

κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει  
καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν φύσιν  
σπεύραισι δικτυοκλώστοις  
περιφραδῆς ἀνήρ. Soph Antig 343 ff.

Tum laqueis captare feras et fallere visco  
inventum et magnos canibus circumdare saltus,  
atque alius latum funda iam verberat amnem  
alta petens pelagoque alius trahit humida lina.

Verg. Georg. 1. 139 ff.

Corresponding to the popular division of wild life according to habitat—creatures of the land, the water, the air—we find the art of capturing or  
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killing wild creatures divided into Hunting, Fishing, Fowling. Xen. *Hell* iv. 1. 15 ἐνθα καὶ τὰ βασιλεια ἦν Φαρναβάζω . . . καὶ θῆραι αἱ μὲν καὶ ἐν περιειργμένοις παραδείσοις, αἱ δὲ καὶ ἐν ἀναπεπταμένοις τόποις, πάγκαλαι περιέρρει δὲ καὶ ποταμὸς παντοδαπῶν ἰχθύων πλήρης ἦν δὲ καὶ τὰ πτηνὰ ἄφθονα τοῖς ὀρνιθεῦσαι δυναμένοις; Cic *De fin.* ii. 8. 25 piscatu, aucupio, venatione, Plin. viii 44 Alexandro Magno rege inflammato cupidine animalium naturas noscendi delegataque hac commentatione Aristoteli, summo in omni doctrina viro, aliquot millia hominum in totius Asiae Graeciaeque tractu parere iussa omnium quos venatus, aucupia, piscatusque alebant quibusque vivaria, armenta, alvearia, piscinae, aviaria in cura erant, ne quid usquam genitum ignoraretur ab eo. Pliny's *alebant* reminds us that the capture of wild creatures was at first a practical affair, the provision of food, cf Pind *I. i* 47 μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔρμασιν ἀνθρώποις γλυκύς, | μηλοβότα τ' ἀρότα τ' ὀρνιχολόχῳ τε καὶ ὃν πόντος τρέφει | γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῇ τέταται. And it may be noted that Izaak Walton, *The Compleat Angler*, c. i makes each of his three disputants, Auceps, Venator, and Piscator, in commending the rival claims of their different arts, refer to this practical aspect Auceps: "the very birds of the air . . . are both so many and so useful and pleasant to mankind. . . . They both feed and refresh him, feed him with their choice bodies, and refresh him with their heavenly voices." Venator "the Earth feeds man and all those several beasts that both feed him and afford him recreation." Piscator: "And it may be fit to remember that Moses appointed fish to be the chief diet for the best commonwealth that

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ever was " Later the three arts are regarded more as forms of healthy recreation or, in the case of Hunting, as useful preparation for the art of war. Xenoph. *Cyn.* 1. 18 ἐγὼ μὲν οὖν παραινῶ τοῖς νέοις μὴ καταφρονεῖν κυνηγεσίῳ μὴδὲ τῆς ἄλλης παιδείας ἐκ τούτων γὰρ γίνονται τὰ εἰς τὸν πόλεμον ἀγαθοί.

In the Greek Anthology we have a series of epigrams (*A.P.* vi. 11-16 and 179-187) in which three brothers, Damis, a Hunter, Pigres, a Fowler, Cleitor, a Fisher, make dedicatory offerings of the instruments of their several crafts.

1. Fowling (ὀρνιθευτική, ἱξευτική, *aucupium*). The methods of the Fowler are alluded to *C.* 1. 64 ff., *H.* 1. 31 ff.; iv 120 ff. (where see notes). The practice of Hawking is mentioned in *Aristot. H.A.* 620 a 32 ἐν δὲ Θράκῃ τῇ καλουμένῃ ποτὲ Κεδρεϊπόλει ἐν τῷ ἔλει θηρεύουσιν οἱ ἄνθρωποι τὰ ὀρνίθια κοινῇ μετὰ τῶν ἱεράκων· οἱ μὲν γὰρ ἔχοντες ξύλα σοβοῦσι τὸν κάλαμον καὶ τὴν ὕλην ἵνα πέτῳνται τὰ ὀρνίθια, οἱ δ' ἱέρακες ἄνωθεν ὑπερφαινόμενοι καταδιώκουσιν· ταῦτα δὲ φοβούμενα κάτω πέτονται πάλιν πρὸς τὴν γῆν οἱ δ' ἄνθρωποι τύπτοντες τοῖς ξύλοις λαμβάνουσι, καὶ τῆς θήρας μεταδιδόασιν αὐτοῖς ῥίπτουσι γὰρ τῶν ὀρνίθων, οἱ δὲ ὑπολαμβάνουσιν. The same story is told *A. Mirab.* 841 b 15 ff, *Antig.* 28, *Ael.* ii. 42, *Plin.* x. 23 For a different method of employing the Hawk see *Dionys. De av.* iii 5 and for the employment of the Owl (γλαῦξ, *noctua*) see *Dionys. De av.* iii 17, *Arist. H.A.* 609 a 13 τῆς δὲ ἡμέρας καὶ τὰ ἄλλα ὀρνίθια τὴν γλαῦκα περιπέταται, ὃ καλεῖται θαυμάζειν, καὶ προσπετόμενα τίλλουσιν διὸ οἱ ὀρνιθοθήραι θηρεύουσιν αὐτῇ παντοδαπὰ ὀρνίθια; cf 617 b 4 For Doves (περιστεραί) as Decoy birds cf *Aristoph. Av.* 1082



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τὰς περιστερὰς θ' ὁμοίως συλλαβὼν εἴρξας ἔχει, |  
 κάπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ; Arist.  
*H.A.* 613 a 23, *Ael.* iv. 16, xiii. 17; for Part-  
 ridges used in the same way, Arist. *H.A.* 614 a 10,  
*Ael.* iv 16\*. Cf. in general Xen. *Cyrop.* i 6. 39 σὺ  
 γὰρ ἐπὶ μὲν τὰς ὄρνιθας ἐν τῷ ἰσχυροτάτῳ χειμῶνι  
 ἀνιστάμενος ἐπορεύου νυκτός, καὶ πρὶν κινεῖσθαι τὰς  
 ὄρνιθας ἐπεποίητό σοι αἱ πάγαι αὐταῖς καὶ τὸ κεκι-  
 νημένον χωρίον ἐξείκαστο τῷ ἀκινήτῳ ὄρνιθες δ'  
 ἐξέπεπαιδευντό σοι ὥς σοὶ μὲν τὰ συμφέροντα ὑπηρετεῖν,  
 τὰς δὲ ὁμοφύλους ὄρνιθας ἐξαπατᾶν. Fowling furnishes  
 Homer with a simile *O.* xxii 468 ὥς δ' ὅταν ἡ κίχλαι  
 τανυσίπτεροι ἢ πέλειαι | ἔρκε' ἐνιπλήξωσι, τὰ θ' ἐστήκη  
 ἐνὶ θάμνῳ, | αἶλιν ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο  
 κοῖτος, | ὥς αἶ γ' ἐξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις |  
 δειρῇσι βρόχοι ἦσαν. The Fowler's dedications in  
 the *A.P.* vi. include νεφέλαι, ἰχνοπέδη, παγίς, κλωβιοί,  
 στάλικες (stakes to support the nets), limed reeds,  
 ἐπισπαστήρ (= ἐπίδρομος of the Hunter's net), and  
 a net or noose for catching cranes by the neck  
 (ἄρκυν τε κλαγερῶν λαιμοπέδαν γεράνων, cf. *δεράγχη*  
*A.P.* vi 109)

Of ancient writings on Fowling we possess, in  
 addition to some fragments of the *De aucupio* of  
 Nemesianus (A.D. 3rd cent.), a prose paraphrase by  
 Eutecnus of a lost poem—sometimes supposed to be  
 the Ἰξευτικά ascribed to Oppian (*Suid.* s. Ὀππιανός),  
 but now generally attributed to Dionysius the  
 Periegete (in time of Hadrian). We quote it as  
 Dionys. *De av.* i.e. Διονυσίου περὶ Ὀρνίθων (*Cramer*  
*Anec. Par.* i. 22 f.). The treatise (3 Bks.) reminds  
 one of the Oppianic manner. Thus Bk. III. begins,  
 like our *Cynegetica* and *Halieutica*, with a com-  
 parison of Hunting, Fishing, and Fowling. While

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the business of the first two is hazardous, "it suffices the Fowlers to wander with delight in plain and grove and meadow and to hearken to the sweet singing of the birds, using neither sword nor club nor spear, nor employing nets and dogs, but carrying only birdlime and reeds, and fine lines and lightest creels (κύρτους, traps, cages) under the arm. Sometimes too they dress a tree with branches not its own and bring tame birds to share the hunt." Fowling methods are summarized thus ἱξῶ χρωμένοις ἢ θριξίν ἱππέαις ἢ λίνοις ἢ πάγαις ἢ καὶ πηκτίσιν ἢ τροφῇ δελιάζουσιν ἢ τὸν σύμφυλον ὄρνιν ἐπιδεικνύσιν. Pliny x. deals with Birds. There are nine lines on Fowling (*Paulini Nolani carmen de aucupio*) in *Poet. Lat. Minores*, ed. N. E. Lemaire, Paris, 1824, vol. i.

2. Hunting (κυνηγέσιον, κυνηγετική, *venatio*) On Hunting we possess the *Cynegeticus* of Xenophon (c. 430–c. 354 B.C.) and the supplementary *Cynegeticus* of Arrian (c. A.D. 150), and in Latin the *Cynegetica* of Grattius (contemporary of Ovid, cf. *Ep. ex Pont.* iv. 16–34 aptaque venanti Grattius arma daret) in 541 hexameters, and the *Cynegetica* of Nemesianus (A.D. 3rd cent.). Much useful information is to be found in the *Onomasticon* of Pollux (circ. A.D. 166 dedicated to Commodus), especially v. 1–94, which is practically a systematic treatise on the subject; in the *περὶ Ζῴων* of Aelian (in time of Septimius Severus), and in the *Natural History* of Pliny (A.D. 23–79), especially Bk. viii., as well as in the *Res rusticae* of Varro (116–27 B.C.), the *De re rustica* of Columella (A.D. 1st cent.), and Palladius (A.D. iv. cent.). Merely incidental references are often instructive, e.g. Xen. *Cyr.* i. 6. 40 "Against the Hare, again, because he

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feeds in the night and hides by day, you reared dogs which should find him by scent. And because, when found, he fled swiftly, you had other dogs fitted to take him by speed of foot. If again, he escaped these also, you would learn his roads and the sort of places that he is caught fleeing to, and in these you would spread nets difficult to see and the Hare in his impetuous flight would fall into them and entangle himself. And, to prevent him from escaping even from these, you set watchers of what happened (*i.e.* ἀρκυροί Xen. Cyn. 6. 5), who from close at hand might quickly be on the spot; and you behind shouting close upon the Hare frightened him so that he was foolishly taken, while, by instructing those in front to be silent, you caused their ambush not to be perceived." See also "Joannis Cau Britannici *De canibus Britannicis*" and "Hier. Fracastorii *Alcon sive De cura canum Venaticorum*" in Lemaire, *op. cit.* vol. 1 pp. 147 ff. The work of Dr. Caus—founder of Caus College, Cambridge—is addressed to Gesner.

3. Fishing (ἀλιευτική, *piscatus*). We possess a fragment—some 132 hexameters—of the *Halieutica* of Ovid (*cf.* Plin. xxxii. 152 his adiciemus ab Ovidio posita nomina quae apud neminem alium reperiuntur, sed fortassis in Ponto nascentium, ubi id volumen supremis suis temporibus inchoavit: *bovem*, *cercurum* in scopulis viventem, *orphum* rubentemque *erythrinum*, *ulium*, pictas *mormyras* aureique coloris *chrysophryn*, praeterea *sparum*, *tragum*, et placentem cauda *melanurum*, *epodas* lati generis. Praeterea haec insignia piscium tradit. *channen* ex se ipsa concipere, *glaucum* aestate nunquam apparere, *pompilum* qui semper comitetur navium cursus, *chromum* qui nidificet in

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aquis *Helopem* dicit nostris incognitum undis, ex quo apparet falli eos qui eundem acipenserem existimaverint. Helopi palmam saporis inter pisces multi dedere), the genuineness of which has been wrongly suspected. But for the most part we must depend on general works, such as Aristot. *HA*, Ael. *NA.*, Pliny (especially ix and xxxii) and other works mentioned in the previous section (Hunting).

In Plato's *Sophist* 219 sq., Socrates, wishing to define a sophist and considering that the sophist is a γένος χαλεπὸν καὶ δυσθήρευτον, proposes to practise definition on an easier subject, and he selects the Angler (ἀσπαλιευτής) as "known to everyone and not a person to be taken very seriously." He proceeds as follows:

Angling is an Art and of the two kinds of Art—Creative and Acquisitive—it belongs to the latter. Again the Acquisitive is of two kinds—that which proceeds by voluntary Exchange and that which proceeds by Force—and Angling belongs to the latter. Force may be open, i.e. Fighting, or secret, i.e. Hunting. Hunting again is of the Lifeless—this sort of Hunting has "no special name except some sorts of diving" (Plato no doubt means σπογγοθηρική [sponge-cutting, Poll. vii 139 or the like])—or of the Living, i.e. Animal Hunting. This again is divided into Hunting of Land Animals and Hunting of Water Animals (Animals which swim). Water animals may be Winged, i.e. Birds, and the hunting of these is called Fowling, or they may live in the water, and the hunting of these is called Fishing. Of Fishing there are two kinds, that which proceeds by Enclosures (ἐρκη)—i.e. κύρτοι, δίκτυα, βρόχοι, πόρκοι, and the like—and that which proceeds by Striking

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(πληγή), *i.e.* by Hooks (ἄγκιστρα) and Tridents (τριόδοντες). This again is divided into (1) Night-fishing, done by the light of a fire and called by fishermen πυρεντική; (2) Day-fishing, which may be called as a whole ἀγκίστρευτική, ὡς ἐχόντων ἐν ἄκροις ἄγκιστρα καὶ τῶν τριοδόντων, but is further divided into (1) τριοδοντία or Spearing, in which the blow is downward and the fish is struck in any part of the body; (2) ἀσπαλιευτική or Angling, where the fish is hooked about the head or mouth and drawn upwards from below by rods or reeds (ράβδοις καὶ καλάμοις ἀνασπώμενον), *cf.* Plato, *Laws*, 823.

Oppian, *H* iii. 72 ff, distinguishes four methods of Fishing—by Hook and Line, Nets, Weels, Trident.

With regard to the Hook and Line he distinguishes Rod-fishing from fishing without a Rod, *i.e.* with hand-lines, and in the case of the latter method he distinguishes two sorts of line—the κάθετος, or leaded line (see *H* iii 77 n) and the πολυάγκιστρον, or line with many hooks, for which *cf.* A 621 a 15 ἀλίσκονται (*sc.* αἱ ἀλώπεκες, Fox Sharks) περὶ ἐνίους τόπους πολυαγκίστροις; 532 b 25 a certain monstrous sea creature is said λαβέσθαι ποτὲ τοῦ πολυαγκίστρον τῷ ἄκρῳ αὐτοῦ, *i.e.* to have seized a night-line with its extremity. Apost p 47 is disposed to identify the πολυάγκιστρον with a species of lines used in Greece to-day especially for catching Ἐρυθρίνια (Sea-breems) but also for other fishes. These lines are called παραγάδια, presumably from being mainly used near the land (παρὰ γῆν, παραγάδι). It is a species of line, he says, well known in the N of France and on all the coasts of England, where it is used for catching Congers and Rays. It consists of a very long and strong line, which, to protect it from the action of the salt

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water, is dyed red by dipping in an infusion of oak-bark and which carries a large number of hooks attached at intervals by short lines of finer quality (παράμωλα) This sort of line is employed at night. One end is anchored, while to the other end a piece of cork or the like is attached to indicate its position. On dark nights, in place of a cork, a triangle is attached, made of wood of the elder-tree, surmounted by a bell, which rings as it is swayed by the waves and so guides the fisherman to the spot. When this engine is withdrawn from the sea, the lines are arranged in a basket, the sides of which are furnished with pieces of cork into which the hooks are stuck. At Paxo, near Corfu, these lines are arranged in such a way that they float and small sails are attached which, driven by the wind, set the whole apparatus in motion.

With regard to Nets the different sorts mentioned by Oppian are not easy to identify with certainty.

1. δίκτυον is generic for every sort of Net.

2. ἀμφίβληστρον is usually taken to be a "casting-net," which is supported by Hesiod, *Sc.* 213 f. αὐτὰρ ἐπ' ἀκταῖς | ἦστο ἀνὴρ ἄλιεὺς δεδοκημένος· εἶχε δὲ χερσὶν | ἰχθύσιν ἀμφίβληστρον ἀπορρίποντι εἰκώς, although Theocritus *i.* 44 in a parallel passage has μέγα δίκτυον ἐς βόλον ἔλκει This sense suits Aesch. *Ag.* 1382, where Clytemnestra, describing how she enveloped Agamemnon in a bath-robe, says: ἀμφίβληστρον | ὥσπερ ἰχθύων περιστιχίζω, πλοῦτον εἵματος κακόν. Cf Aesch. *Ch.* 492; Herod *i.* 141; *ii.* 95. Pollux *i.* 97 mentions together δίκτυα, ἀμφίβληστρα, γρίφοι, πάραγρον λίνον, and so *x.* 132 where he adds γάγγαμον. Plut. *Mor.* 977 f οἱ δ' ἄλιεῖς συννορῶντες . . . τὰ πλείστα διακρονόμενα τὰς ἀπ' ἄγκιστρον βολὰς

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ἐπὶ βίας ἐτράπησαν, καθάπερ οἱ Πέρσαι σαγηνεύοντες (Herod. iii. 149, vi. 31), ὥς τοῖς ἐνσχεθεῖσιν ἐκ λογισμοῦ καὶ σοφίας διάφενξιν οὔσαν. ἀμφιβλήστοις μὲν γὰρ καὶ ὑποχαῖς κεστρεῖς καὶ ἰονλίδες ἀλίσκονται, μόρμυροί τε καὶ σαργοὶ καὶ κωβιοὶ καὶ λάβρακες τὰ δὲ βολιστικὰ καλούμενα, τρίγλα καὶ χρυσωπὸν καὶ σκορπίον, γρίποις [i q. γρίφοις] τε καὶ σαγήναις σύρουσι περιλαμβάνοντες τῶν δικτύων οὖν τὸ γένος ὀρθῶς "Ὅμηρος πάναγρον προσεῖπεν (Il. v. 487) The primary meaning of "casting-net" seems pretty well established, but it could easily be extended to any sort of Net (Aesch. P.V. 81 of the chains of Prometheus, Soph. Ant. 343 φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει σπείραισι δικτυοκλώστοις). In the N T. Matth. iv. 18 and John xxi. some difficulties are raised which cannot be discussed here. Usually a "casting-net" is understood to be a Net cast by a single person and immediately withdrawn. It is thus the πεζόβολος of modern Greece: Apost. p. 38 "Le πεζόβολος, épervier, est un filet qu'on jette de terre en entrant parfois dans l'eau jusqu'aux genoux. On le tire à la hâte et aussitôt après l'avoir lancé pour ne pas laisser aux poissons avant qu'il ne se renferme le temps de s'échapper entre les mailles et le fond de la mer. Cet engin est, croyons-nous, celui qu'Oppian décrit dans ses Ἀλιεντικά sous le nom de σφαιρών [see below]. La forme même de l'engin autorise cette supposition. Il faut une grande adresse pour se servir de cet filet. Le pêcheur doit le lancer de manière à ce qu'il tombe tout ouvert sur le banc des poissons qu'il a aperçu du rivage."

Those nets which are withdrawn a few moments after being cast are called in M. G. Nets ἀπὸ βολῆς (at Paros ἡμεροβόλια), or ἀφρόδυκτα i. e. foam-nets,

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being designed to catch surface fishes, ἀφρόψαρα, fishes which swim between two waters, such as Mackerel, Horse-Mackerel, etc. Nets, on the other hand, which are shot in the morning and drawn next morning are called ἀπὸ στατοῦ, and are generally "compound," μανώμενα, consisting of a Net with fine meshes between two with larger meshes, as opposed to the simple Nets, ἀπλάδια, Apost. pp 32 f.

3. γρίφος (γρίπος) is the generic name for the draw-net or seine Plutarch, as we have seen, couples γρίφος and σαγήνη. Cf. *A P.* vi. 23. 3 δέξο σαγηνάιοιο λίνου τετριμμένον ἄλμῃ | λείψανον, αὐχμηρόν, ξανθὲν ἐπ' ἡϊόνων, | γρίπους τε; cf. Poll 1 97, x. 132. So the Nets employed in analogous manner for the capture of land animals and bearing the same names are coupled by Plut *Mor.* 471 D οὐδ' ὁ γρίφοις καὶ σαγήναις ἐλάφους μὴ λαμβάνων. Apostolides p. 35 (who errs in thinking that Oppian identifies γρίφος and ἀμφίβληστρον) describes the γρίφος as consisting of two parallel nets, to which is attached another having the form of a sack. These two nets are called at Poros [off coast of Argolis] πτερὰ, "wings." The parallel Nets are suspended on two cords; the lower having hung on it at equal intervals pieces of lead (μολυβίθρες), the upper, called in some places σαρδούνας (cf. Xen. *Cyn.* 6. 9 σαρδονίων, Poll v 31 σαρδόνες), being hung with corks (φελλοί). The two pieces of wood, at the front ends of the two parallel Nets, to which is attached the cord by which the seine is drawn to land, are called at Paros σταλίκια, the triangular cord being called χαλινός.

Three species of seine are used in modern Greece according to Apostolides, 1 the γρίπος proper, called in many places *trata*, consisting of two parallel nets



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with very large meshes and the bag-net with very fine meshes. It is cast by a special boat and drawn to land. It is used especially for Sardines and other surface fish. One of these Nets employs fifteen or more men. 2 The γριπαρόλι or κωλοβρέχτης, a smaller sort, managed by four men, used for catching Grey Mulletts and other shore fishes. 3. The άνεμό-τρατα, a very large seine. In the use of this two boats are always associated. They set out early in the morning, taking advantage of the off-shore wind (ἀπόγι)—which in summer blows during the night from the land—and when they reach the open sea they cast the seine, moor their boats, and remain till mid-day. Then when the landward breeze begins to blow, the two boats proceed, parallel to one another, harbourwards, drawing the seine behind them.

4. γάγγαμον The name γάγγαμον (γαγγάμιον) is still used round the Black Sea, although in most parts of Greece a slightly altered form—γαγγάβα—is in use. The Net is a dredge-net and is employed in fishing for Sponges, Oysters, and Sea-urchins. It is constructed thus. “autour d’un arc en fer est cousu un filet de forme conique; la corde, très large, de l’arc est aussi en fer; de la corde et de l’arc partent en rayonnant différentes cordes, au point de rencontre desquelles est attachée une grosse corde au moyen de laquelle on tire l’appareil” Cf schol γάγγαμον γαγγάμη, λίνος παχὺς δικτυωτός, σιδήρῳ κύκλῳ περιεχόμενος, Aesch Ag 361 μέγα δουλείας γάγγαμον ἄτης παναλώτου Strabo 307, speaking of the cold in the region of the Sea of Azov, says: ὀρυκτοὶ τέ εἰσιν ἰχθύες οἱ ἀποληφθέντες ἐν τῷ κρυστάλλῳ τῇ προσγορευομένῃ γαγγάμη Poll. ii. 169 τὸ δικτυῶδες δ

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καλεῖται νῦν γάγγαμον ἢ, ὡς οἱ πολλοί, σαγήνη; x. 132 γρίφοι καὶ γάγγαμον; Hesych. s. γαγγάμη σαγήνη ἢ δίκτυον ἀλιευτικόν, E.M. s γαγγαμών . . σημαίνει δὲ τὸ λαμβάνον δίκτυον ἔστι κυρίως γαγγάμη σαγήνη ἢ δίκτυον.

5 ὑποχή The schol. says "κυρίως δίκτυα περιφράττοντα καὶ ἐπέχοντα τόπους ἐν οἷς καὶ τὸ θυννοσκοπεῖον λεγόμενον" It looks as if this note which describes the σαγήνη had got misplaced. All the evidence points to the ὑποχή being a bag-net, much like the modern shrimp-net. In modern Greek the word used is ἀποχή, cf. Apost. p. 39 "Les haveneaux, ἀποχαί, sont des filets en forme de poche à mailles très serrées, d'un mètre ou 50 centimètres d'ouverture Le bord est tendu sur un arc en bois ou en fer dont une corde forme le rayon. Un bâton ou manche, terminé par une fourche en bois, est attaché au milieu de la corde La partie moyenne de l'arc est solidement fixée un peu plus haut En se servant de cet engin, pour la pêche des cievettes, le pêcheur entre dans l'eau jusqu'au genou, ratisse le fond en marchant devant lui, d'un mouvement continu, rasant le sable au moyen de la corde tendue L'autre extrémité du manche est tenue sous le bras ou appuyée contre la poitrine," cf. Plut. Mor. 977 E ἀμφιβλήστροις μὲν γὰρ καὶ ὑποχῶς κεστρεῖς καὶ ἰουλίδες ἀλίσκονται, μόρμυροί τε καὶ σαργοὶ καὶ κωβιοὶ καὶ λάβρακες; Ael. xiii 17 κορακίνους ταῖς ὑποχαῖς πολλοὺς συλλαβόντες

6. σαγήνη, from which our Seine is ultimately derived (Lat. *sagena*, Fr. *seine*), is a large Seine or Draw-net It seems to be undistinguishable from the γρίφος and, like the γρίφος, is sometimes a Fishing-net (Alciphr. i. 13; 20; 21; Plut. Mor.

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977 F; Luc. *Pisc.* 51; *Tim.* 22, etc.), sometimes a Hunting-net (Plut. *Mor.* 471 D; Babr 43. 8)

7. κάλυμμα What sort of Net this is, is very uncertain. The metaphorical use in Aesch *Ch* 494 βουλευτοῖσιν ἐν καλύμμασιν, referring to the bathrobe which entangled Agamemnon, suggests an ἀμφίβληστρον, which is used immediately before (v. 492) Otherwise it may be the form of ὑποχή used in the Sporades and elsewhere for taking the Sea Crayfish or Spiny Lobster, Apost p 41 "C'est un haveneau dont le cercle de fer est disposé de manière à tourner autour d'un demi-cercle également en fer qui se fixe perpendiculairement aux extrémités de son diamètre Sur ce second demi-cercle est attaché le baton; il y a plus, le sommet de la poche du haveneau est pourvu d'un morceau de liège. Voilà comment on opère. Aussitôt qu'on a aperçu, au fond de la mer, une *Langouste* (ἀστακός vulg.), on la couvre avec le cercle sur lequel est tendue la poche, qui, grâce au liège flottant, reste ouverte dans toute sa hauteur Une fois qu'on est certain que l'animal est dedans, qu'on le voit se cramponner contre les parois du filet, on enlève brusquement l'engin, le poids de l'animal alors, faisant bascule, entraîne la poche de haut en bas et fait tourner les cercles de fer autour de ces points d'appui, ainsi l'animal se prend comme dans un sac et on le sort intact de la mer"

8. πέζαι acc. to the schol. are a species of small Net (εἶδος καὶ τοῦτο δικτύου μικροῦ), while 9 σφαιρῶνες acc. to the schol. are round Nets (δίκτυα στρογγύλα) The σφαιρών is identified by Apost. p 38, with the πεζόβολος or Casting-net.

10. πάναγρον is found already in Hom *Il.* v. 487

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μή πως, ὥς ἀψῖσι λίνου ἁλόντε πανάγρου, | ἀνδράσι  
 δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε, where the refer-  
 ence seems to be to a Seine, which also is apparently  
 intended in the only other Homeric reference to  
 Net-fishing (also in a simile), *Od.* xxii 383 τοὺς δὲ ἶδεν  
 μάλα πάντας ἐν αἵματι καὶ κονίῃσι | πεπτεῶτας πολλούς,  
 ὥς τ' ἰχθύας, οὓς θ' ἀλιῆες | κοιλὸν ἐς αἰγιαλὸν πολιῆς  
 ἔκτοσθε θαλάσσης | δικτύῳ ἐξέρυσαν πολυωπῶ· οἱ δέ τε  
 πάντες | κύμαθ' ἁλὸς ποθέοντες ἐπὶ ψαμάθοισι κέχυνται |  
 τῶν μὲν τ' ἥελιος φαέθων ἐξείλετο θυμόν.

Next we have fishing by means of Weels (κύρτοι),  
 of which Apost p 51, says “La pêche au moyen  
 de nasses est bien simple, mais toutes n'ont pas la  
 même forme. elle change suivant les poissons qu'on  
 cherche à capturer. Ce sont des paniers, avec un  
 orifice précédé d'une entrée cônique, par laquelle,  
 une fois entrés, les poissons ne peuvent plus sortir.  
 Pour attirer les poissons, on les amorce en mettant  
 à l'intérieur des sardines salées, ou d'autres aliments  
 souvent en putréfaction ”

Next we have the use of the Trident, or Fish-  
 spearing, which, according to Tristram, p 292, is  
 much used in the smaller streams and the northern  
 rivers of the Lebanon, *cf.* Job xli. 7 “Canst thou  
 fill his skin with barbed irons ? or his head with fish  
 spears ?” This method was practised either by day  
 or at night by the light of a fire. For the former *cf.*  
 Apost p 49 “La pêche au harpon est fort simple,  
 elle dépend surtout de l'agilité du pêcheur à viser  
 le poisson. Les habitants de l'île de Spetzia [off S.  
 coast of Argolis] attachent à la hampe du trident  
 une longue corde, lancent ainsi quelquefois le harpon  
 à de grandes profondeurs. Mais les pêcheurs de  
 Missolonghi sont plus adroits que tous les autres

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pêcheurs grecs. C'est à une véritable chasse aux poissons, surtout contre les daurades, les loups et les anguilles, qu'ils se livrent dans les lagunes qui entourent leur ville. Trente ou quarante bateaux armés de hârpens (énormes fourchettes à trois dents) ou tridents se mettent en marche. Un seul pêcheur se tient sur le devant du bateau qu'il gouverne et fait marcher avec le trident en guise d'aviron et avec lequel il transperce les poissons qui se trouvent à sa portée."

Night-fishing by firelight (*πυρεντική* Plato, *Sophist*, 220 D, *πυρίαι* A. 537 a 18, Poll. vii. 138) might be either with Trident or Net. The former is referred to in Oppian, *H.* iv. 640-646, Q. Smyrn. vii. 569-576, cf. Scott, *Guy Mannering*, c. xxvi.; the latter in Oppian, *C.* iv. 140 ff., cf. Apost. p. 40, where he describes the method of fishing for Belone (Gar-fish) in the Sporades. "Pendant les nuits les plus obscures du mois d'Octobre, aussitôt après l'arrivée des poissons, les bateaux quittent leur mouillage le soir et se rendent au large. Arrivés à l'endroit désigné, les pêcheurs amènent les voiles et marchent lentement à la rame en examinant la mer de tous côtés. Il est facile de se rendre compte de la présence du poisson en écoutant le bruit que font les dauphins qui le poursuivent à la surface de l'eau. Alors, les pêcheurs allument un grand feu avec du bois résineux sur une espèce de gril en fer, qu'ils fixent à la proue du navire (*πυροφάνι* et *πυριά* vulg.) Les poissons attirés par la lueur accourent vers le bateau comme pour y chercher un abri contre l'ennemi qui ne cesse de les décimer." After rowing about and making the boat turn upon itself some score of times, so as to reflect the light in all directions, they row slowly

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shorewards, followed by the fish. "On arrive ainsi à la côte. Là on prend des précautions pour que le bateau ne touche terre, le moindre choc faisant déguerpir aussitôt les poissons. On l'arrête à une distance d'un ou de deux mètres, et, laissant les rames, on prend les haveneaux en main, et l'on commence à envelopper le poisson des deux côtés du bateau."

Fishing by poisoning the water, referred to by Oppian, *H.* iv. 647 ff., is said by Tristram, p 292, to be very commonly practised on the Lake of Galilee by the poorest classes. "Men sit on a rock overhanging the water, on which they scatter crumbs poisoned with vitriol, which are seized by the fish. As soon as they are seen to float on their backs, then men rush into the sea and collect them."

Apost. p. 52 ff. gives an interesting account of fishing by Weirs and Stake-nets as practised in modern Greece, in a great number of river-mouths, the shallower waters of several gulfs, in lakes, pools, and lagoons, "les poissons sont pris exclusivement au moyen des écrielles et des claes de roseau. Tous les endroits sont appelés vulg. Βιβάρια," i.e. Lat. *vivaria*. Similar methods are practised in Palestine, Tristram, p 292, who says "Among the laws of Joshua, the Rabbis relate, was one forbidding the use of stake-nets in the Sea of Chinnereth (Galilee), for fear of damage to the boats." The reader will remember that the use of stake-nets got a fictitious Joshua (Geddes) into trouble (Scott, *Redgauntlet*)

Finally, for the earliest references to Fly-fishing, natural or artificial—Mart. v. 18. 7 f., Ael. xiv. 22, xv 1, the reader may be referred to the discussion in Radcliffe c. ix.

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### IV ON THE IDENTIFICATION OF CERTAIN FISHES

Ce que l'on doit le plus regretter dans cette masse d'insstructions si précieuses, c'est que l'auteur [Aristotle] ne se soit pas douté que la nomenclature usitée de son temps pût venir à s'obscurcir, et qu'il n'ait pris aucune précaution pour faire reconnaître les espèces dont il parle. C'est le défaut général des naturalistes anciens; on est presque obligé de deviner le sens des noms dont ils se sont servis, la tradition même a changé, et nous induit souvent en erreur: ce n'est que par des combinaisons très pénibles, et le rapprochement des traits épars dans les auteurs, qu'on parvient sur quelques espèces à des résultats un peu positifs, mais nous sommes condamnés à en ignorer toujours le plus grand nombre.

Cuvier et Valenciennes,  
*Histoire naturelle de poissons*, 1 p 23

Diese Unzulänglichkeit unsers jetzigen Wissens darf man sicherlich nicht ignoriren—wir sind überzeugt, dass mit der Vermehrung unsrer Kenntnisse in dieser Richtung, der Beobachtung des Haushaltes, der Lebensweise, der Instincte der Thiere Griechenlands eine grosse Anzahl von Angaben des Aristoteles bestätigt und in das rechte Licht gestellt werden wird.

Aubert u. Wimmer, p 55.

Certains procédés de pêche qui existent chez nous étonnant le voyageur au point qu'il les range parmi les fables, se sont maintenus par la tradition. Ceux qui sont familiers avec les écrits des anciens, Aristote, Athénée, Théophraste, Xénocrate, Oppien, etc. et qui se sont occupés d'histoire naturelle, ne trouveront pas étrange notre assertion. Aucun naturaliste moderne n'a poussé la curiosité de l'observation et de la connaissance des mœurs et habitudes des animaux aussi loin que les anciens.

Apostolides, *La Pêche en Grèce*, p 44

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*Alphestes, Alphesticus, oi Cinaedus ; Phycis ; Cirrhis*

H. 1. 126 f

καὶ κίχλαι ῥαδιναὶ καὶ φυκίδες οὓς θ' ἀλιῆες  
ἀνδρὸς ἐπωνυμίην θηλύφρονος ἠὲ δάξαντο

mss and schol ἄς θ'

1. There can be no doubt that the reference in ἀνδρὸς ἐπωνυμίην θηλύφρονος is to the fish called κίναϊδος (cf the synonyms of κίναϊδος in Poll vi. 126 καταπύγων, . . . θηλυδρίας, . . . γυναικίας, . . . ἀνδρόγυνος, . . . θῆλυς τὴν ψυχὴν), ἀλφιστής, ἀλφιστικός. The first name occurs Plin. xxxii. 146 Cinaedi soli piscium lutei, and is no doubt intended in Hesych. s. κινουίδες (sic) ἰχθῦς. For the other names cf. Athen. 281 e. Apollodorus of Athens (b. *circa* 180 B.C.), after quoting Sophron's "καταπυγοτέραν τ' ἀλφιστᾶν," says: "The ἀλφισταί are a species of fish, yellowish (κιρροειδεῖς) as a whole but purplish in parts. It is said that they are taken in couples, one following in the rear of the other. From this following in the rear (κατὰ τὴν πυγὴν) of one another the name was applied to the licentious and lewd" (ἀκρατεῖς καὶ καταφερῆς) [*i.e.* καταπύγωνες]. Aristotle ἐν τῷ περὶ Ζῴων says "μονάκανθον (with a single spine) εἶναι καὶ κίρρον (yellow) τὸν ἀλφιστικόν." Numenius, of Heracleia, ἐν Ἀλιευτικῷ mentions it thus. <ἄλλοτε δ' αὖ πέρκας, ὅτε δὲ στροφάδας παρὰ πέτρην><sup>a</sup> | φυκίδας ἀλφιστὴν τε καὶ ἐν χροῖσιν ἐρυθρὸν | σκορπίον <ἢ πέρκαισι καθηγγῆτὴν μελάνουρον><sup>a</sup>. Also Epicharmus, ἐν Ἡβας γάμῳ. μῖες ἀλφισταί τε κορυκίνοι τε κοριοειδέες, cf Eustath Hom. II. xviii p. 1166 42, Athen 305 b Diocles ἐν πρώτῳ Ὑγιεινῶν. οἱ δὲ πετράιοι καλούμενοι μαλακόσαρκοι, κόσσυφοι,

<sup>a</sup> Supplied from Athen. 319 b; 320 e



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κίχλαι, πέρκαι, κωβιοί, φυκίδες, ἀλφηστικός. *E.M.* *s* ἀλφηστής repeats Apollodorus in Athen 281 e as quoted above; cf. *E.M.* *s*. θηλυτερόων ὅτι τὰ λοιπὰ ζῶα ὄρον ἔχει τῆς μίξεως τὴν σύλληψιν, αἴται δὲ αἰεί διδὲ ἐκ τοῦ ἐναντίου οἱ ἄνδρες ἀλφησταὶ λέγονται οἱ κατωφερεῖς, κατὰ μεταφορὰν ἀπὸ τῶν ἰχθύων ἀλφησταὶ γὰρ εἶδος ἰχθύος Hesych. *s* ἀλφηστὶς· ἰχθύος εἶδος In Homer ἀλφησταί is an obscure epithet of men in general, but in later Greek a bad association seems to have attached to ἀλφάνω and its derivatives, perhaps through an idea that παρθένοι ἀλφεσίβοιαι (Hom. *Il* xviii 593, *H Aphr.* 119) meant—to quote Dugald Dalgetty—"such *quae quæstum corporibus faciebant*, as we said of Jean Drochiels at Marischal College"<sup>a</sup>, cf. Lycophron 1393 τῆς (Mestra) παντομόρφον βασσάρας λαμπουρίδος | τοκῆος (Erysichthon), ἥ τ' ἀλφαῖσι ταῖς καθ' ἡμέραν | βούπειναν ἀλθαίνεσκεν ἀκμαίαν πατρός

The fish intended is one of the Wrasses (they had the repute of lasciviousness, cf. Epicharm *ap* Athen. 305 c [see too 287 b, *E.M.* *s* βεμβράς] βαμβραδόνες τε καὶ κίχλαι λαγοὶ δράκοντές τ' ἄλκιμοι, where perhaps λάγνοι should be read. cf. κίχλιζω), such as *Ctenlabius melops*, the Gold-sinny or Corkwing

2 The reading of the mss and schol αἷς θ' would make αἷς refer to φυκίδες So the Schol φυκίδες· αἱ λαπίнай τοῦτο δ' εἶπε σκώπτων τὸν γυναικώδη. φυκίδας εἶπεν ἐνταῦθα ὁ ποιητὴς θέλων λαιδορῆσαι τινα εὐνοῦχον φυκαρίζοντα (i.e. rouging) τὰς παρειὰς αὐτοῦ ἦν δ' ὁ εὐνοῦχος οὗτος ὃν λαιδορῆσαι θέλει ὁ ποιητὴς, ὡς ἔοικεν, ὁ καταλαλήσας τὸν Ἀγισίλαον τὸν πατέρα τοῦ ποιητοῦ εἰς τὸν βασιλέα Σεβήρον, ὡς εἵπομεν, ὅτι κατεφρόνησεν ὁ Ἀγισίλαος ἐξελθεῖν εἰς

<sup>a</sup> Scott, *Legend of Montrose*, c. ix.

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συνάντησιν τοῦ βασιλέως, ἅτε ζῶν φιλοσόφως καὶ καταφρονῶν τὰ πάντα All this seems to be pure invention The fish called φυκίς is mentioned frequently. A 567 b 18 τίκτουσι δ' οἱ μὲν ἄλλοι τῶν φωτόκων ἰχθύων ἅπαξ τοῦ ἐνιαυτοῦ, πλὴν τῶν μικρῶν φυκίδων, αἷται δὲ δίς. διαφέρει δ' ὁ ἄρρην φύκης τῆς θηλείας τῷ μελάντερος εἶναι καὶ μείζους ἔχειν τὰς λεπίδας, 591 b 10 τὰ δ' ὡς ἐπὶ τὸ πολὺ νέμονται μὲν τὸν πηλὸν καὶ τὸ φύκος . . . οἷον φυκίς καὶ κωβίδς καὶ οἱ πετραῖοι· ἡ δὲ φυκίς ἄλλης μὲν σαρκὸς οὐχ ἄπτεται, τῶν δὲ καρίδων; 607 b 18 μεταβάλλει δὲ καὶ ἡ φυκίς τὴν χροάν· τὸν μὲν γὰρ ἄλλον χρόνον λευκὴ ἔστι, τοῦ δ' ἕαρος ποικίλη μόνη δ' αὕτη τῶν θαλασσιῶν ἰχθύων (builds a nest), ὥς φασι, καὶ τίκτει ἐν τῇ στιβάδι, Plut. Mor. 981 f ἰδίᾳ δ' αἱ φυκίδες ἐκ τῶν φυκίων οἷον νεοττιὰν διαπλάσασθαι περιαμπέχουσι τὸν γόνον καὶ σκέπουσιν ἀπὸ τοῦ κλυδῶνος, Ovid, Hal 122 Atque avium phycis (mss dulcis, emend. Ulitzius) nidos imitata sub undis; Plin. ix 81 mutat (colorem) et phycis, reliquo tempore candida, vere vaiia. Eadem piscium sola nidificat ex alga atque in nido parit; xxii 150 phycis saxatiliū; Ael xii 28 ἰχθύς δὲ τὴν χροάν μεταβλητικοὶ οἶδε· κίχλαι τε καὶ κόσσυφοι καὶ φυκίδες τε καὶ μαινίδες, Athen 305 b Διοκλῆς . . . “οἱ δὲ πετραῖοι,” φησὶν, “καλούμενοι μαλακόσαρκοι, κόσσυφοι, κίχλαι, πέρκας, κωβιοί, φυκίδες, ἀλφιστικός”; 319 b Σπεύσιππος ἐν δευτέρῳ “Ὀμοίων παραπλησίας εἶναι λέγων πέρκην, χάνναν, φυκίδα . . . Νουμήνιος δ' ἐν Ἀλιευτικῷ “ἄλλοτε δ' αὖ πέρκας, ὅτε δὲ στροφάδας παρὰ πέτρην | φυκίδας ἀλφιστήν τε καὶ ἐν χορήσιν ἐρυθρὸν | σκορπιὸν (cf. 282 a, 320 e)”; 319 c Ἀριστοτέλης ἐν τῷ περὶ ζωικῶν ἀκανθοστεφῇ φησιν εἶναι καὶ ποικιλόχροα φυκίδα, Marc S 19 καὶ σκάροι ἀνθεμόεντες ἐρρυθήεσσά τε φυκίς;

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*A P* vi. 105 τρίγλαν ἀπ' ἀνθρακιῆς κοὶ φυκίδα σοί, λιμενίτι | Ἄρτεμι, δωρεῖμαι (=Suid. *s* φυκίδα) The statement that the φυκίς builds a nest led Cuvier to identify it with *Gobius niger*, the Black Goby. But all the other evidence points to one of the Wrasses (*Labridae*), for which χειλοῦ, φυκόψαρο, πετρόψαρο are in M.G. generic names, and it is now known that some at least of the Wrasses build nests. The schol. here, as we have seen above, interprets φυκίδες by λαπίναι. In M.G. *Crenilabrus pavo* is λήπαινα, at Chalcis λαπίνα μαύρη and λ μεγάλη and this identification is in all probability right.

It should be pointed out that, both φυκίς and the κίναϊδος being Wrasses, it is quite possible that Oppian or Oppian's source may have identified them and thus ἄς θ' may after all be the correct reading.

3 The Cirrhis (κίρρις) of *H* i. 129, iii. 187, which is not mentioned in Aristotle, seems to be another of the Wrasses, perhaps *Labrus mixtus*, cf. *E.M. s.* κίρρις· ὁ ἰχθύς, ἐπειδὴ κίρρος ἐστὶ τὴν χροίαν. In *H.* i. 129 the schol., reading σκίρρις, interprets λεπιδυταί ἢ ὕσκας.

*Anthias · Aulopias · Callichthys · Callionymus*

The chief references may be grouped as follows.

(1) *A* 570 b 19 τίκτει δὲ καὶ ὁ αὐλωπίας, ὃν καλοῦσιν τινες ἀνθίαν, τοῦ θέρους.

(2) *A* 610 b 5 the Anthias is one of the gregarious (ἀγελαῖοι) fishes.

(3) *A* 620 b 33 ὅπου ἂν ἀνθίας ὀραθῇ, οὐκ ἐστὶ θηρίον· ὃ καὶ σημείω χρώμενοι κατακολυμβῶσιν οἱ σπογγεῖς, καὶ καλοῦσιν ἱεροὺς ἰχθύς τούτους; cf. liii

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Athen. 282 c, Plut *Mor* 981 E, Ael viii 28, Plin. ix 153 certissima est securitas vidisse planos [anthias?] pisces, quia nunquam sunt ubi maleficae bestiae, qua de causa urinantes (i.e. divers) sacros appellant eos

(4) Ovid, *Hal* 45 Anthias his tergo quae non videt utitur armis, Vim spinae novitque suae versoque supinus Corpore lina secat fixumque intercipit hamum, Plin xxxii. 13 anthias tradit idem [sc. Ovidius in eo volumine quod *Halieuticon* inscribitur, ib 11] infixo hamo invertere se, quoniam sit in dorso cultellata spina, eaque lineam praeescare, ix 182 idem anthiae cum unum hamo teneri viderint, spinis quas in dorso serratas habent lineam secare traduntur, eo qui teneatur extendente ut praecidi possit, Plut. *Mor*. 977 c οἱ δ' ἀνθίαι τῷ συμφύλῳ βοηθοῦσιν ἱταμώτερον τὴν γὰρ ὀρμιὰν ἀναθέμενοι κατὰ τὴν ῥάχιν καὶ στήσαντες ὀρθὴν τὴν ἄκανθαν ἐπιχειροῦσι διαπρίειν τῇ τραχύτητι καὶ διακόπτειν, Ael. 1 4 ὅταν νοήσωσι τεθρηᾶσθαι τὸν σύννομον, προσνέουσιν ὥμισται· εἴτα ἐς αὐτὸν τὰ νῶτα ἀπερείδουσιν καὶ ἐμπίπτοντες καὶ ὠθούμενοι τῇ δυνάμει κωλύουσιν ἔλκεσθαι

(5) Plin. ix. 180 describes the mode of catching the Anthias practised in the Chelidonian islands [ἐν μεθορίῳ τῆς Παμφυλίας καὶ Λυκίας, Strabo 651] paivo navigio et concolori veste eademque hoia per aliquot dies continuos piscator enavigat certo spatio escamque proicit Quicquid ex eo mittitur, suspecta fiaus praeda est cavetque quod timuit Cum id saepe factum est, unus aliquando consuetudine invitatus anthias escam appetit. Notatum hic intentione diligenti ut auctori spei conciliatorque naturae, neque est difficile cum per aliquot dies solus accedere audeat. Tandem et aliquos invenit paulatimque comitator

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postremo greges adducit innumeros, iam vetustissimis quibusque aduetis piscatorem agnosceie et e manu cibum rapere Tum ille paulum ultra digitos in esca iaculatus hamum singulos involat verius quam capit, ab umbra navis brevi conatu rapiens ita ne ceteri sentiant, alio intus excipiente centonibus iaptum, ne palpitatio ulla aut sonus ceteros abigat. Conciliatorem nosse ad hoc prodest ne capiatur, fugituro in reliquum grege. This is evidently the method described in Oppian, *H* iii 205 ff and is identical with that which was used for the Aulopias in the Tyrrhenian islands (*i.e.* the *Aeoliae insulae* between Italy and Sicily) according to Ael. xiii 17. "Having selected in advance places where they suppose the Aulopias to congregate and thereafter having caught in their scoop-nets (ὑποχαί) many Crow-fish (κορακίνους), they anchor their boat and keeping up a continuous din they project the Crow-fish attached to lines (ἄμμοσι). The Aulopias, hearing the din and beholding the bait, swim up from all directions and congregate and circle about the boat And under the influence of the din and the abundance of food they become so tame that even when the fishermen stretch out their hands they remain and suffer the touch of man, enslaved, as I should judge, by the food but, as the experts say, already confident in their valour. And there are among them tame ones whom the fishermen recognize as their benefactors and comrades and towards these they maintain a truce These leaders are followed by stranger fishes which, as aliens, so to say, the fishermen hunt and kill But with regard to the tame fishes, the position of which is like that of decoy pigeons, they refrain from hunting them and observe a truce, nor would any

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pressure of circumstances induce a wise fisherman to catch a tame Aulopias intentionally · for he is grieved even when he catches one accidentally ” Ael. xii. 47, on the capture of the Anthias, has nothing which helps identification.

(6) Ananios, *ap* Athen. 282 b, the Anthias is in prime condition in winter

(7) The Aulopias is described Ael. xiii 17: “About the Tyrrhenian islands fishermen catch the huge (κητώδη) fish which is found there and which they call Aulopias . . . In size the largest Aulopias is inferior to the largest Tunnies, but in strength and prowess it would bear away the palm in comparison with them. . . It opposes the fisherman as an equal adversary, and for the most part gets the better of him. . . When caught it is beautiful to behold, having the eyes open and round and large, like the ox-eyes of which Homer sings The jaw is strong . . . yet adds to the beauty of the fish The back is of the deepest blue, the belly white; from the head a gold-coloured line extends to the hinder part where it ends in a circle ”

(8) Oppian thrice mentions the Anthias. (i) *H* i 248-258 the Anthias frequents deep rocks, but ranges everywhere under the impulse of gluttony. The mouth is toothless There are four species—yellow, white, black, and a fourth called *εὐωπός* or *αὐλωπός*,

οὐνεκα τοῖς καθύπερθεν ἐλισσομένη κατὰ κύκλον  
ὀφρὺς ἡερόεσσα περιδρομος ἐστεφάνωται (256 f).

The precise meaning of *αὐλωπός* is not easy to determine (schol στενοφθάλμους τοὺς ἔχοντας μεγάλους ὀφθαλμοὺς δίκην αὐλῶν, ὅποιοί εἰσιν οἱ τῶν  
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παγούρων [Crabs] καὶ ὀστακῶν [Lobsters]; cf Hesych. s. αὐλωπίας κοιλόφθαλμος, s. αὐλώπιδι στειγῇ περὶ τοὺς ὀφθαλμοίς), whether "hollow-eyed" or "with lobster-like eyes": cf Xen. *Symn* v. 5 καρκίνον εὐοφθαλμότατον εἶναι τῶν ζώων. (ii) *H* iii 192 the bait for the Anthias is the Basse (λάβραξ) (iii) *H*. iii 205-334, where he describes modes of fishing for the Anthias, and says its "mouth is unarmed" (στόμα τοῖσιν ἄοπλον), i.e. is toothless (328) His account of its struggles to escape—βιώμενος εἰς ἅλα δύναι (310)—shows that he means by Anthias what Aelian means by Aulopias, xiii 17 ὡς πρὸς ἀντίπαλον ἵσταται τὸν ἀλιέα καὶ κρατεῖ τὰ πλείεστα, ἐπὶ μᾶλλον ἑαυτὸν πιέσας καὶ κάτω νεύσας τὴν κεφαλὴν καὶ ὠθήσας κατὰ τοῦ βυθοῦ

(9) *Archestratus ap. Athen.* 326 a νεαροῦ μεγάλου τ' αὐλωπία ἐν θέρει ὦνον | κρανία also suggests a large fish

*Callichthys*. To Oppian *Callichthys* (1) differs from Anthias, (2) is called ἱερὸς ἰχθύς, (3) is comparable in strength to the Anthias, (4) is a deep-sea fish, (5) is called *Callichthys*, i.e. Beauty-fish, on account of its beauty: *H*. i. 179 οἱ δ' ἐν ἀμετρήτοισιν ἄλῃν πελάγεσσιν ἔχουσι, | τηλοῦ ἀπὸ τραφερῆς οὐδ' ἡρόσιν εἰσὶν ἐταῖροι . . ἐν τοῖς καὶ κάλλιχθυσ ἐπώνυμος, ἱερὸς ἰχθύς, *H*. iii. 191 θύννῃ μὲν κάλλιχθυσ ἰαίνεται, αὐτὰρ ὀνίσκοις | θρυνκος, λάβρακα δ' ἐπ' ἀνθήῃ ὀπλίζοιο, iii. 335 (after an account of capture of Anthias) τοῖον καὶ κάλλιχθυσ ἔχει σθένος ἥδ' ἐγενέθλη | ὀρκύνων ὅσσοι τε δέμας κητώδεις ἄλλοι | πλόζονται τοίοις δὲ βραχίουσιν ἀγρώσσονται, v. 627 ff sponge-cutters are safe if they see a κάλλιχθυσ τῷ καὶ μιν ἐφήμισαν ἱερὸν ἰχθύν Bussemaker, identifying it with ἀνθίας εὐωπός, makes it *Serianus gigas*, the Métou, which we identify with ὀρφός

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The epithet *ιερός* is used of a fish in Hom. *Il.* xvi 407 *ὥς ὅτε τις φῶς | πέτρῃ ἔπι προβλήτι καθήμενος* *ιερὸν ἰχθὺν | ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ* (*sc* ἔλκῃ), where acc to the schol. some interpreted *πομπίλος*, some *κάλλιχθυσ*, while others took the epithet in a general sense (*ἀνετὸν καὶ εὐτραφήν, ὥς ιερὸν βούν λέγομεν τὸν ἀνειμένον*). From Athen. 282 *e sq.* it seems that *ιερός* was used of several fishes besides the *Anthias* (Dolphin, Pilot-fish, Gilt-head, etc.) and, while Athenaeus himself seems to identify *Anthias* and *Callichthys*, he tells us that Dorion denied the identity Athen. 282 *c* *μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων "τὸν δ' ἀνθίαν τινὲς καὶ κάλλιχθιν καλοῦσιν, ἔτι δὲ καλλιώνυμον καὶ ἔλοπα". . . Ἀριστοτέλης δὲ καὶ καρχαρόδοντα εἶναι τὸν κάλλιχθιν σαρκοφάγον τε καὶ συναγελαζόμενον. Ἐπίχαρμος δ' ἐν Μούσαις τὸν μὲν ἔλοπα [cf. Ael. viii 28] καταριθμεῖται, τὸν δὲ κάλλιχθιν ἢ καλλιώνυμον ὥς τὸν αὐτὸν ὄντα σεσίγηκεν. . . Δωρίων δ' ἐν τῷ περὶ ἰχθύων διαφέρειν φησὶν ἀνθίαν καὶ κάλλιχθιν, ἔτι τε καὶ καλλιώνυμον καὶ ἔλοπα; cf. *EM s. ἀνθεια* (*sic*). εἶδος ἰχθύος ἀνθίαν τινὲς καὶ κάλλιχθιν καλοῦσι καὶ καλλιώνυμον καὶ ἔλλοπα; Suid. *s. ιερὸν ἰχθῶν*. . οὐ τὸν κάλλιχθιν ἢ τὸν πομπίλον, ὥς τινες*

*Callionymus* — The *Callionymus* is almost certainly *Uranoscopus scaber*, the *Hemerocoetes* or *Nycteris* of Oppian (see note on *H* ii 199 ff). It is an ugly fish and was only euphemistically called *καλλιώνυμος*. cf. *EM s. ἀλεσούριος* εἶδος ἰχθύος θαλασσίον ὃν τινες κατ' εὐφημισμὸν καλλιώνυμον καλοῦσιν κτλ; Hesych. *s. καλλιώνυμος* and *s. ἀλεσούριον*. From its habit of hiding in the sand it was also called *ψαμμοδύτης* or Sand-diver, Hesych. *s. ψαμμοδύτης ἰχθύς, ὃν καὶ καλλιώνυμον ὀνομάζουσιν*. The similarity of name



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might easily lead to confusion with κάλλιχθvs, but we think that in discussing the identity of that fish and of the Anthias the Callionymus may be left out of the question

The identification of the Anthias and the Callichthys has hitherto proved an insoluble problem Both are pelagic fishes, comparable in size to the Tunny The one definite distinction between them, if we can trust it, is that the Anthias is, according to Oppian *H* 1 253 and iii. 328, toothless, whereas according to Athen 282 c Aristotle described the Callichthys as *καρχαρόδους*

Rondelet,<sup>a</sup> who supposed the name Anthias to be applied to more than one fish, identified his *Anthias primus* with *Serranus anthias*—the *Barbier* of the Mediterranean—*Labrus anthias* L., *Anthias sacer* Bloch, “le plus beau poisson de mer, aux couleurs les plus éclatantes” (Apost p 13) “Le barbier est un des plus beaux poissons de la Méditerranée et des plus faciles à caractériser. La longue épine flexible qui s’élève sur son dos, les filets qui prolongent ses

<sup>a</sup> Guillaume Rondelet (b. at Montpellier in 1507), the greatest of the sixteenth-century naturalists who laid the foundations of modern Ichthyology He had a unique knowledge of the fishes of the Mediterranean Of his work on fishes the first part, *Libri de piscibus marinis in quibus verae piscium effigies expressae sunt*, appeared at Lyons in 1554; the second, *Universae aquatilium historiae pars altera, cum veris ipsorum imaginibus* in 1555 Almost simultaneously P. Belon (who was murdered by robbers when gathering herbs at a late hour in the Bois de Boulogne, no doubt in connexion with a translation of Dioscorides, on which he was engaged) published his *De aquatilibus libri ii*, Paris, 1553; H. Salviani his *Aquatilium animalium historia*, 1554–1557, and Conrad Gesner—the correspondent of Dr John Caius—his *Historiae animalium liber iv, qui est de piscium et aquatilium animalium natura*, Zurich, 1558.

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ventrales, et les deux lobes de sa caudale, surtout l'inférieur, suffiraient pour le distinguer de tous les autres poissons; enfin, l'éclat de l'or et du rubis dont brillent ses écailles, auraient dû attirer de tout temps l'attention des naturalistes" (Cuv. u. p. 250)

Against this identification Cuvier vigorously protests "rien n'a été hasardé plus légèrement, et même, si quelque chose en cette matière peut être susceptible de preuve, c'est qu'aucun des caractères attribués à des anthias ne convient au barbier" For his own part Cuvier would identify the Anthias with *Thynnus alalonga*, the Albicore: "Pour moi, si j'étais obligé de me prononcer sur le poisson qui a porté ce nom autrefois, je dirais au moins de l'anthias d'Élien que c'est le *germon* (*Scomber alalonga*). Il est un peu moindre que le thon, qu'il accompagne souvent, il va en grandes troupes Son dos est bleu; son ventre blanc On voit sur ses flancs une ligne argentée. On ne peut pas dire qu'il manque de dents, mais il les a plus faibles même que le thon On en prend en abondance près des côtes de Sardaigne, et l'on y en prendrait encore davantage, si l'on faisait les mailles des mandragues un peu plus petites que pour le thon

"Certainement bien des poissons décrits par les anciens, et que l'on croit avoir reconnus,\* ne l'ont pas été sui autant de caractères

"A la vérité, il n'y a point de germons, ni d'espèces voisines, qui soient blancs, jaunes ou rouge-noir, comme Oppien le dit de ses anthias, mais nous sommes si accoutumés à voir le même nom appliqué chez les anciens aux êtres les plus différents, que nous ne devons pas nous étonner qu'Oppien ait entendu celui d'anthias autrement qu'Élien. • Peut-être a-t-il

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voulu parler du mérour, du cernier, ou de tel autre très-grand acanthoptérygien toujours est-il certain qu'il n'a point désigné, par l'épithète de *μεγακήτεα*, le barbier, petit poisson qui passe à peine cinq ou six pouces."

### *Glaucus*

The chief references may be grouped as follows:  
 (1) A 508 b 20 The Glaucus has few caecal appendages (*ἀποφυάδας*) (2) A 598 a 13 It is a pelagic (*πελάγιος*) fish Cf. *gaudent pelago*, Ovid, *Hal.* 94 (3) A 599 b 32 *γλαῦκος· οὗτος γὰρ τοῦ θέρους φωλεῖ περὶ ἐξήκονθ' ἡμέρας* Cf. Ovid, *Hal.* 117 *Ac nunquam aestivo conspectus sidere glaucus*; Plin ix 58 *quidam rursus aestus impatientia medius fervoribus sexagenis diebus latent, ut glaucus*, xxxii. 153 (tradit) (Ovidius) . *glaucum aestate nunquam apparere.* (4) A. 607 b 27 *ὁμοιοὶ δὲ κύοντες καὶ μὴ ὀλίγοι* [*i.e.* a few fishes are in the same condition whether with spawn or not], *οἷον γλαῦκος* (5) Opp C iii 113 *οἷην μὲν κομιδὴν τεκέων ἐνὶ κύμασι δελφῖς | αἰὲν ἔχει γλαῦκος τε χάροψ*, H i 749 of all oviparous (*ῥοτοκῆες*) fishes it shows most affection for its young When the young are hatched, it remains with them, and when danger threatens, *ἀμφιχανὼν κατέδεκτο· διὰ στόμα, μέσφα κε δεῖμα | χάσσηται, τότε δ' αὖτις ἀνέπτυσσε λευκανίηθεν* So Ael i 16; Phil. 90. (6) Opp. H i 170 *γλαῦκοι*, are mentioned among fishes which *ἐν πέτρῃσι καὶ ἐν ψαμάθοισι νέμονται.* (7) Opp H iii. 193 The bait for Glaucus is the Grey Mullet (*κεστρεύς*). (8) Marc. S. 66 *σὺν χλοερούς λαχάνοις δὲ καθεψομένου γλαυκοῦ Σωμδὸς ἄγει γάλα λευκὸν ἐέλδομένῃσι τιθήναις | πινόμενος, τῆθαι δὲ φίλαι τότε νηπιάχοισι | ἔλκουσιν πόμα λαρὸν εὐγλαγέων ἀπὸ*

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μαστῶν (9) It was obviously a large fish Geopon  
 xx. 7. 2 πρῶτον δὲ πάντων ἐστὶ δέλη πρὸς τὰ μεγάλα  
 ὀψάριον, οἷον . γλαύκους, Eupolis *ap* Athen 107 b  
 κειμένων ἰχθυοῖν | μικρῶν, τρεμόντων, πρὸ δέει τί  
 πείσεται, | θαρρεῖν κελεύσας ἔνεκ' ἐμοῦ ταῦτ' οὐδὲ ἐν |  
 φήσας ἀδικήσῃν ἐπριάμην γλαῦκον μέγαν Hence  
 special cuts of it are commended. Archestr. *ap*.  
 Athen 295 c ἀλλά μοι ὀψώνει γλαύκου κεφαλὴν ἐν  
 Ὀλύνθῳ | καὶ Μεγάρῳ; Anaxandr. *ibid.* ε ὁ πρῶτος  
 εὐρὼν πολυτελὲς τμητὸν μέγα | γλαύκου πρόσωπον τοῦ  
 τ' ἀμύμονος δέμας | θύννου; Amphip. *ibid.* Ϝ γλαῦκοι δ'  
 ὅλοι, ῥαχιστὰ κρανίων μέρη and γλαυκινιδίου  
 κεφάλαια, Antiph. *ibid.* γλαύκου προτομή (10) Numen.  
*ap*. Athen. 295 b ὕκην ἢ κάλλιχθιν, ὅτε χροῖμιν, ἄλλοτε  
 δ' ὀρφὸν | ἢ γλαῦκον περόντα κατὰ μνία σιγαλέοντα

The legend that the Glaucus takes in its young  
 would suggest a Dog-fish, but the possession of *caeca*  
 mentioned in A. 508 b 20 is against that supposition,  
 since Selachians have no *caeca*. Cuvier makes the  
 Glaucus *Sciaena aquila*. Bussemaker makes it some  
 species of Cod (*Gadi quaedam species*).

### Onos or Assfish : Oniscus Callarias

1. The ὄνος is mentioned twice in Aristotle (a)  
 A 599 b 26 "Some fishes hide (φωλεῖ) in the sand,  
 some in the mud, with only the mouth projecting.  
 The majority hide only in winter—Crustaceans and  
 Rock-fishes and Rays and Cartilaginous fishes only  
 during the wintriest days, as is shown by the fact  
 that they are not caught when the weather is cold.  
 But some fishes hide also in summer, for instance  
 the Glaucus, which hides in summer for about 60  
 days The Onos and the Gilthead also hide [*i. e.* in  
 summer] That the Onos hides for the longest time

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seems to be proved by the fact that there is the longest interval when it is not caught. And that the fishes hide in summer seems to be indicated by the fact that catches are made only at the rising<sup>a</sup> of the constellations, particularly at the rising of the Dog-star, for at that time the sea is turned up, a thing which is very well known in the Bosphorus. For the mud comes to the top and the fishes are brought up. It is said too that often when the sea-bottom is dredged, more fish are caught by the second haul than by the first, and after heavy rains many creatures become visible which previously were not seen at all or only infrequently." Cf. Oppian, *H* i 151 See below. (b) A. 620 b 29 καθαμμίζουσι δ' ἑαυτὰ καὶ ὄνος καὶ βάτος καὶ ψῆττα καὶ ῥίνη, καὶ ὅταν ποιήσῃ ἑαυτὰ ἄδηλα, εἶτα ῥαβδεύεται τοῖς ἐν τῷ στόματι ἃ καλοῦσιν οἱ ἁλιεῖς ῥαβδία προσέρχονται δ' ὡς πρὸς φυκία ἀφ' ὧν τρέφονται. It may be noted that the ὄνος is absent in the rendering of this passage in Pliny ix 144 simili modo squatina [= ῥίνη, cf. Plin. xxxii 150 rhine quem squatum vocamus] et rhombus [= ψῆττα] abditi pinnae exsertas movent specie vermiculorum, item quae vocantur rariae [= βάτοι].

Other references to the ὄνος are Athen 315 e ὄνος καὶ ὀνίσκος "ὄνος, φησὶν Ἀριστοτέλης ἐν τῷ περὶ ζωικῶν, ἔχει στόμα• ἀνερρωγὸς ὁμοίως τοῖς γαλεοῖς· καὶ οὐ συναγελαστικός καὶ μόνος οὗτος ἰχθύων τὴν καρδίαν ἐν τῇ κοιλίᾳ ἔχει καὶ ἐν τῷ ἐγκεφάλῳ λίθους ἐμφερεῖς μύλαις. φωλεύει τε μόνος ἐν ταῖς ὑπὸ κύμα θερμοτάταις ἡμέραις, τῶν ἄλλων ταῖς χειμεριωτάταις φωλεόντων

<sup>a</sup> As the Editor has elsewhere shown, references to a star as indicating the time of year are (unless the context very definitely—not merely implies—but explicitly asserts the opposite) always to the rising (heliacal) of a star

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μνημονεύει δ αὐτῶν Ἐπίχαρμος ἐν Ἡβας γάμφ· “μεγαλοχάσμονάς τε χάννας κῆκτραπελογάστορας ὄνους.” διαφέρει δ ὄνος ὀνίσκου, ὥς φησι Δωρίων ἐν τῷ περὶ ἰχθύων γράφων οὕτως “ὄνος, ὃν καλοῦσιν τινες γάδον· γαλλερίας, ὃν καλοῦσιν τινες ὀνίσκον τε καὶ μάξινον.” Εὐθύδημος δ ἐν τῷ περὶ ταρίχων “οἱ μὲν βάκχον, φησί, καλοῦσιν, οἱ δὲ γελαρίην, οἱ δὲ ὀνίσκον” Ἀρχέστρατος δέ φησι· “τὸν δ’ ὄνον Ἀνθηδών, τὸν καλλαρίαν καλέουσιν | ἐκτρέφει εὐμεγέθη” κτλ., Ael vi 30 ὁ ἰχθύς ὁ ὄνος τὰ μὲν ἄλλα, ὅσα ἐντὸς προσπέφυκεν, οὐ πᾶν τι τῶν ἐτέρων διεστώτα κέκτῃται, μονότροπος δέ ἐστι καὶ σὺν ἄλλοις βιοῦν οὐκ ἀνέχεται. ἔχει δὲ ἄρα ἰχθύων μόνος οὗτος ἐν τῇ γαστρὶ τὴν καρδίαν [=Ael v. 20] καὶ ἐν τῷ ἐγκεφάλῳ λίθους, οἷπερ οὖν εἰκόσιν μύλαις τὸ σχῆμα. Σειρίου δὲ ἐπιτολῇ φωλεύει μόνος, τῶν ἄλλων ἐν ταῖς κρυμωδεστάταις φωλεύειν εἰθισμένων; Oppian, *H.* iii. 138 ff. ἀλλ’ ὁπότεν καθέτοισι πελώριοι ἀμφιχάνωσιν | ἰχθύες, οἷα βοῶν τε πέλει προβάτων τε γένεθλα | ἢ βατὶς ἢ καὶ ὄνων νωθρὸν γένος, οὐκ ἐθέλουσιν | ἐσπέσθαι, ψαμάθοισι δ’ ἐπὶ πλατὺ σῶμα βαλόντες | ἀθρόοι ἐμβαρύθουσι, μόγον δ’ ἀλιεύσιν ἔθηκαν | πολλάκι δ’ ἐξώλισθον ἀπ’ ἀγκίστροιο λυθέντες.

2. Doron, as quoted above, distinguished ὄνος and ὀνίσκος, which we may take to mean that they were not usually distinguished. Oppian thrice mentions the ὀνίσκος, *H.* iii 191 as bait for the ὄρνυς; *H.* i 105 where he says its habitat is in πηλοῖσι καὶ ἐν πενάγεσσι θαλάσσης (102), while the habitat of the ὄνος is ἐν βένθεσσι *H.* i. 145 ff. Lastly, *H.* i 593, the mode of propagation of the ὀνίσκος is said to be unknown. To Oppian therefore the ὄνος and ὀνίσκος were different fishes. On the other hand they are identified by Eustath *Hom* p 862 ὄνος, ἰχθύς ποιός, ὁ καὶ ὀνίσκος καὶ βάκχος

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3. The Latin *asellus* represents ὄνος. Ovid, *Hal.* 131 Et tam deformi non dignus nomine asellus; Plin xxxii 145 peculiares autem maris . . asellus. See below for Plin. ix 58

*Callarias* —Oppian, *H* i 105 mentions καλλαρίαι along with the ὀνίσκος, where incidentally it may be noted that the schol has ὀνίσκων ἀειδάρων (γαδαρίων?). We have seen above that Archestratus ap Athen. 316 a equates ὄνος with καλλαρίας Cf Athen. 118 c καθάπερ καὶ τὸν χελλαρίην καὶ γὰρ τοῦτον ἓνα ὄντα ἰχθὺν πολλῶν ὀνομασιῶν τετυχηκέναι καλεῖσθαι γὰρ καὶ βάκχον καὶ ὀνίσκον καὶ χελλαρίην; Hesych. s. γαλαρίας ἰχθὺς ὁ ὀνικός, and Hesych s γαλῖαι οἱ ὀνίσκοι, Hesych. s. λαζίνης· χαραδρίας καλαρίας ἰχθὺς; Pliny ix. 61 postea praecipuam auctoritatem fuisse lupo et asellis Nepos Cornelius et Laberius poeta mimorum tradidere . . . asellorum duo genera collyri [=callariae] minores et bacchi, qui non nisi in alto capiuntur, ideo praelati prioribus, Plin. xxxii 146 collyris, asellorum generis, ni minor esset. Plin. xxxii. 145 mentions *bacchus* among the “peculiares maris.”

The generally accepted opinion is that those fishes are *Gadidae* or members of the Cod-family. A difficulty is suggested by Athen. 306 e where discussing the Grey Mulletts he says καταδεέστεροι δὲ πάντων οἱ χελλῶνες οἱ λεγόμενοι βάκχοι. The ὄνος is traditionally identified with the Hake (*Gadus merluccius* L, *Merluccius vulgaris* Cuv), cf Ital *asinello*, Gr γάδος A 620 b 29 (quoted above) would seem to imply that the ὄνος has some sort of oral appendages which it employs in catching smaller fishes. The Hake has nothing of the sort, not even barbels (which the Folk-beard Hake,

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*Phycis blennioides*, and the Mediterranean Hake, *P. mediterranea*, have). But it seems probable that in Aristotle *lc* either ὄνος should be omitted, as Plin ix 144 omits it, or that ῥαβδεύεται should not be extended to it. Bussemaker makes ὄνος *Gadus mustela* L., ὀνίσκος, *Gadus merlangus* L.

This is a convenient place to explain Oppian, *H.* i. 151 ff. "Among these also is numbered the Hake, which beyond all fishes shrinks from the bitter assault of the Dog-star in summer, and remains retired within his dark recess and comes not forth so long as the breath of the fierce star prevails." The origin of this passage is A. 599 b 33 φωλεῖ δὲ καὶ ὁ ὄνος καὶ ὁ χρύσοφρυς σημεῖον δὲ δοκεῖ εἶναι τοῦ τὸν ὄνον πλείστον φωλεῖν χρόνον τὸ διὰ πλείστον χρόνον ἀλίσκεσθαι. τοῦ δὲ καὶ θέρους τοὺς ἰχθύς φωλεῖν δοκεῖ σημεῖον εἶναι τὸ ἐπὶ τοῖς ἄστροις γίνεσθαι τὰς ἀλώσεις καὶ μάλιστα ἐπὶ κυνί τηνικαῦτα γὰρ ἀνατρέπεσθαι τὴν θάλατταν ὅπερ ἐν τῷ Βοσπόρῳ γνωριμώτατόν ἐστιν ἢ γὰρ ἰλὺς ἐπάνω γίνεται καὶ ἐπιφέρονται οἱ ἰχθύες. A. and W. understand ἐπὶ τοῖς ἄστροις to mean "at the setting" of certain constellations and the Oxford translation "between the rise and setting of certain constellations" is no improvement. It means "at the rising of the constellations" as Pliny ix. 58 rightly understood, Quidam rursus aestus impatientia medus fervoribus sexagenis diebus latent, ut glaucus, asellus, auratae. Fluviatilium silurus caniculae exortu sideratui . . . et alioqui totum mare sentit exortum eius sideris, quod maxime in Bosporo apparet. Alga enim et pisces superferuntur omniaque ab imo versa. The meaning is that the hiding of the ὄνος in summer is indicated by the fact that when the sea is turned up by stormy weather catches of this fish occur. Cf.



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Ael. vi. 30 Σειρίου δὲ ἐπιτολῇ φωλεύει μόνος [ὁ ὄνος], τῶν ἄλλων ἐν ταῖς κρυμωδεστάταις φωλεύειν εἰθισμένων ; Ael. ix. 38 ἀριθμοῖτο δ' ἂν ἐν τούτοις [*i.e.* among fishes which hide in summer] καὶ ὁ ὄνος δέδοικε δὲ μάλιστα ἰχθύων τὴν τοῦ Σειρίου ἐπιτολὴν οὗτος For the convulsion of the sea at the rising of the Dog-star *cf.* Plin. ii. 107 *canculae exortu accendi solis vapores quis ignorat? cuius sideris effectus amplissimi in terra sentiuntur. fervent maria exoriente eo.* And for the association of weather phenomena with the Rising and Setting of certain stars *cf.* Plin. ii. 105 *ut solis ergo natura temperando intelligitur anno, sic reliquorum quoque siderum propria est quibusque vis et ad suam cuique naturam fertilis.* *Alia sunt in liquorem soluti umoris fecunda, alia concietur in pruinas aut coacti in nives aut glaciati in grandines, alia flatus, alia teporis, alia vaporis, alia roris, alia rigoris . . . Nec meantium modo siderum [*i.e.* Planets] haec vis est sed multorum etiam adhaerentium caelo [*i.e.* Fixed Stars].*

### *Cetus Phalaena Physalus*

Κήτεα is used in Oppian, *C* i 71, *H* i 360, v 46 to denote the larger sea-beasts generally, including not only the Cetaceans (Whales and Dolphins) but also Selachians (*cf.* *H* v 63 where νόσφι κυνῶν implies that the Dog-fish are included among the θῆρες ὑπερφυέες = κήτεα). *Cf.* Strabo 24 τοῖς μείζοσι τῶν ζῴων οἷον δελφίνων καὶ κυνῶν καὶ ἄλλων κητωδῶν. But in *H.* v 71 ff the singular κῆτος seems to indicate a definite animal, and the indications point to the Cachalot or Sperm Whale, *Physeter macrocephalus*, the only large Whale possessing teeth

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(v. 140) For the occurrence of the Cachalot in Greek waters cf. *H.* 368 n With the account of the hunting of the κῆτος *H* v 111 ff the reader may compare the hunting of the Sword-fish (ξιφίας or γαλεώτης) in the Straits of Messina as described in Strabo (after Polybius) 24. "One outlook is set for a large number of men who lie in waiting in two-oared boats, two men in each boat One man rows, the other stands on the prow aimed with a spear, when the outlook indicates the appearance of the Sword-fish—the animal swims with a third of its body projecting above the water. When the boat has come to close quarters, the spearman strikes the fish and then withdraws his spear from its body excepting the point, which is barbed and is purposely attached but loosely to the shaft and has a long rope fastened to it This rope they pay out to the wounded fish until it is weary of struggling and trying to escape Then they hale it to land or, if it is not altogether a full-sized fish, they take it on board the boat Even if the spear-shaft fall into the sea, it is not lost, as it is made of oak and pine, and while the oaken part is submerged by its weight the remainder floats and is easily recoverable. Sometimes the oarsman gets wounded through the boat owing to the size of the animal's sword and because its strength, as also the manner of hunting it, is comparable to that of the Wild Boar."

*Phalaena* *H* 1 404 and *Physalus* *H* 1 368 are sufficiently discussed in the notes on these passages. If they are not identical, possibly *Phalaena* may be, as A and W incline to think, *Delphinus tursio*, and *Physalus* the Cachalot Bussemaker, identifying

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*Physalus* with the Cachalot, takes *Phalaena* to be *Balaena musculus*, properly *Balaenoptera musculus*, the Common Finner, the average length of the males being about 60 feet, that of the females rather more.

### V. SOME ANIMAL IDIOSYNCRASIES

1. *Narce*, Torpedo, Crampfish, or Electric Ray : *H.* i. 104, 11 56 ff., *H.* iii. 149 ff. In all the Torpedoes the electric organ consists of a large patch of hexagonal cells, as many as 400 in the larger species. These are placed under the skin on each side of the head, below and behind the eye, and covering the base of the enlarged pectoral fin. They are modified muscle-cells and each is filled with a clear jelly-like substance. The shock which the animal communicates when touched is capable of being carried along a metallic conductor, such as a knife or spear, and is said to render the needle magnetic and to decompose chemical compounds. The exercise of this power soon exhausts its possessor and renders a period of recuperation necessary.

2 *Fox feigning death* . *H.* i 107 ff. " When a fox is caught in a trap or run down by dogs he fights savagely at first, but by-and-by he relaxes his efforts, drops on the ground, and apparently yields up the ghost. The deception is so well carried out that dogs are constantly taken in by it, and no one, not previously acquainted with this clever trickery of nature, but would at once pronounce the creature dead, and worthy of some praise for having perished in so brave a spirit. Now, when in this condition of feigning

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death, I am quite sure that the animal does not altogether lose consciousness. It is exceedingly difficult to discover any evidence of life in the opossum ; but when one withdraws a little way from the feigning fox, and watches him very attentively, a slight opening of the eye may be detected ; and, finally, when left to himself, he does not recover and start up like an animal that has been stunned, but slowly and cautiously raises his head first, and only gets up when his foes are at a safe distance. Yet I have seen gauchos, who are very cruel to animals, practise the most barbarous experiments on a captured fox without being able to rouse it into exhibiting any sign of life. This has greatly puzzled me, since, if death-feigning is simply a cunning habit, the animal could not suffer itself to be mutilated without wincing. I can only believe that the fox, though not insensible, as its behaviour on being left to itself appears to prove, yet has its body thrown by extreme terror into that benumbed condition which simulates death, and during which it is unable to feel the tortures practised on it." W. H. Hudson, *The Naturalist in La Plata* (1903).

3 *Deer and Snakes* : C 11 233 ff, H 11. 289 ff. "The gauchos of the pampas give a reason for the powerful smell of the male deer . . . They say that the effluvium of *Cervus campestris* is abhorrent to snakes of all kinds and even go so far as to describe its effect as fatal to them ; according to this, the smell is therefore a protection to the deer. In places where venomous snakes are extremely abundant, as in the Sierra district on the southern pampas of Buenos Ayres, the gaucho frequently ties a strip

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of the male deer's skin, which retains its powerful odour for an indefinite time, round the neck of a valuable horse as a protection . . . Considering then the conditions in which *C campestris* is placed—and it might also be supposed that venomous snakes have in past times been much more numerous than they are now—it is not impossible to believe that the powerful smell it emits has been made protective.

. . . The gaucho also affirms that the deer cherishes a wonderful animosity against snakes ; that it becomes greatly excited when it sees one and proceeds at once to destroy it, they say, by running round and round it in a circle, emitting its violent smell in larger measure, until the snake dies of suffocation . . . It is hard to believe that the effect can be so great , but that the deer is a snake hater and killer is certainly true : in North America, Ceylon, and other districts deer have been observed excitedly leaping on serpents, and killing them with their sharp-cutting hoofs ” W. H. Hudson, *op cit*.

4. *The Life-history of the Eel (Anguilla vulgaris)* :  
*H* 1 513 ff The propagation of the Eel is referred to several times in Aristotle's *History of Animals* : 538 a 3 “ The Eel is neither male nor female and engenders nothing of itself Those who assert that they are sometimes found with hairy or worm-like attachments speak inconsiderately, not observing the situation of these attachments For no such animal is viviparous without being oviparous and no Eel has ever been seen with an egg ; and viviparous animals have their young in the womb and closely attached, not in the belly.” To the same effect 570 a 3 *sq* where he adds . “ Eels spring from the so-called

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'earth's entrails' (*γῆς ἔντερα*, earth-worms), which grow spontaneously in mud and moist ground. Eels have in fact sometimes been seen to emerge from such earth-worms and at other times have been rendered visible when the earth-worms were laid open by scraping or cutting. Such earth-worms are found both in the sea and in rivers, particularly where there is decayed matter." Cf 517 b 8, 567 a 21, 569 a 6, 608 a 5.

Till within the last half-century or so the problem remained in much the same position as it was in the time of Aristotle, but in recent years and in particular through the systematic and elaborate investigations of Dr. J. Schmidt, the life-history of the Eel has been greatly elucidated. The result of these investigations may be briefly summarized.

The Eel is oviparous and its spawning-ground is in the deep waters of the Atlantic Ocean near the Bermudas. Thence the larval "Ribbon-eels" travel eastward, a direction of migration which is instinctive and not due to drift of the current, as is proved by experiments with bottles and the like cast overboard. After a journey which lasts for about two years the young Eels in their third year, when about three inches in length, enter the European rivers, being now known as Elvers or "Glass-Eels." They ascend the rivers in spring, travelling in compact bodies and swimming close to the river-banks. They show remarkable determination in their upward journey, overcoming such obstacles as waterfalls by wriggling through the grass upon the banks. Examination of the growth-rings on the minute scales, on the otoliths ("ear-stones"), and on the centra of the vertebrae, shows that at three years of age, after a year in fresh

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water, an Eel is about  $3\frac{1}{2}$  inches long, at 5 years it is about 6 inches, at 8 years about 1 foot, and at 13 years nearly 2 feet in length.

Eels do not spawn in fresh waters. When the period of maturity approaches and with it the reproductive impulse, at the age of from 6 to 10 years, they become silvery in appearance ("Silver-eels"), their eyes become larger, and they make for the rivers in which they descend to the sea. Having reached the sea they travel oceanwards, at an average rate of more than 9 miles a day, on their final journey—*pour l'amour et pour la mort*—of over 2000 miles to their breeding-ground in the depths of the Atlantic Ocean, where they spawn and die.

The occurrence of Eels in land-locked waters, which seemed to complicate the problem of their origin and mode of propagation, is explained by the ability of the Eel to exist for a considerable time out of the water (A. 592 a 13, Plin ix c 38) and to the agility of the young Eels in travelling for some distance overland (A *Part. An.* 696 a 5, Theophrast *περὶ ἰχθύων τῶν ἐν τῷ ξηρῷ διατριβόντων* fr 171), and so making their way even into waters from which the adult Eels under the reproductive impulse in vain endeavour to escape. On the other hand there are no Eels in the Danube, nor in the Black Sea or the Caspian Sea, these waters being beyond the reach of the young Eels migrating from the Atlantic Ocean.

Cf J Schmidt, "The Breeding-place of the Eel," *Ann. Rep. Smithsonian Inst. Washington*, 1924 [1925], pp. 279-316; C Rabot, "Les Anguilles du Pacifique," *Nature*, Paris, 1926, pp. 113-118; K. Marcus, "Über Alter und Wachstum des Aales," *Jahrb. Hamburg. wiss. Anst.* xxxvi (1919), pp. 1-70.

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- A. = Aristotle, *History of Animals* Other works of Aristotle are quoted by A. with abbreviations for particular works as e.g. A P A = Aristotle, *De Partibus Animalium*, A De Gen = Arist *De Generatione*, and so on.  
Ael. = Aelian, *De Natura Animalium* If the *Varia Historia* is referred to, V H is added  
Antig. = Antigonus of Carystus (3rd cent B.C.), *Hist Paradox Synagoge*.  
Arr. C, Tact. = Arrianus of Nicomedia (c A.D. 100), *Cynegetica*, *Tactica*.  
Ath. (Athen) = Athenaeus (c A.D. 200), *Deipnosophistae*.  
E M. = *Etymologicum Magnum* (12th cent A.D.)  
Dion. P. = Dionysius Periegetes (2nd cent A.D.).  
Geop = *Geoponica* (Cassianus Bassus), 10th cent A.D.  
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CYNEGETICA AND HALIEUTICA

# ΟΠΠΙΑΝΟΥ

## ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ Α

Σοί, μάκαρ, αείδω, γαίης ἐρικυδὲς ἔρεισμα,  
φέγγος ἐνναλίων πολυήρατον Αἰνεαδάων,  
Αὔσονίου Ζηνὸς γλυκερὸν θάλος, Ἄντων' ἴνε·  
τὸν μεγάλη μεγάλη φιλύσατο Δόμνα Σεβήρῳ,  
ὀλβίῳ εὐνηθεῖσα καὶ ὄλβιον ὠδίνασα,  
νύμφῃ ἀριστοπόσεια, λεχὼ δέ τε καλλιτόκεια,  
' Ἀσσυρίῃ Κυθέρεια καὶ οὐ λείπουσα Σελήνῃ,  
οὐδὲν ἀφαυρότερον Ζηνὸς Κρονίδαο γενέθλης·  
(εὐμενέοι Τίτᾶν Φαέθων καὶ Φοῖβος Ἀπόλλων.)  
τῷ ῥα πατὴρ μεγάλῃσι πονησάμενος παλάμῃσι<sup>1</sup>  
δῶκεν ἔχειν πᾶσαν τραφερήν, πᾶσαν δὲ καὶ ὑγρήν.  
σοὶ μὲν γὰρ θαλέθουσα κύει πάνδωρος ἄρουρα,  
καὶ πάλιν εὐδιόωσα τρέφει κλυτὰ φύλα θάλασσα·

<sup>1</sup> v l κρατερῇσι

<sup>a</sup> M Aelius Severus Antoninus Augustus (Caracalla), Emperor A D 211-217.

<sup>b</sup> Romans Lucret 1 1; Verg *Aen* viii 648

<sup>c</sup> Italian

<sup>d</sup> = *Dius*, of Roman Emperors, here of L. Septimius Severus Pertinax Augustus, Emperor A D 193-211, in which year (4 Feb) he died at York

<sup>e</sup> Julia D of Emesa in Syria, second wife of Severus (Gibbon c 6); died A D 217.

<sup>f</sup> The Syrian (Assyrian) Ashtoret<sup>h</sup> or Astarte, the



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## CYNEGETICA, OR THE CHASE

### I

To thee,<sup>a</sup> blessed one, I 'sing . thou glorious bulwark of the earth, lovely light of the warlike sons of Aeneas,<sup>b</sup> sweet scion of Ausonian<sup>c</sup> Zeus,<sup>d</sup> Antoninus, whom Domna<sup>e</sup> bare to Severus, mighty mother to mighty sire. Happy the husband whom she wedded and happy the son to whom she gave birth—bride of the best of men and mother of a noble son, Assyrian Cythereia,<sup>f</sup> the uneclipsed Moon; a son no meaner than the breed of Cronian Zeus (with favour of Titan Phaethon<sup>g</sup> be it spoken and of Phoebus Apollo!); to whom thy sire, by the labour of his mighty hands, gave in keeping all the dry land and all the wet sea<sup>h</sup> Yea, for thee doth earth, giver of all gifts, conceive and blossom; for thee again the sunny sea rears

“moonèd Ashtoroth” of Milton (*Nativ* 22), was pictured with horns, representing the crescent moon, and by the Greeks usually identified with Aphrodite, but also with the moon-goddess, Selene Plut *Mor* 357 B, Lucian, *De dea Syr.* For Assyrian = Syrian see *C* 1 340 n

<sup>g</sup> The poets often use Phaethon (Verg *Aen* v 105) and Titan (Verg *Aen* iv 119) for the Sun For this parenthetic apology cf *H.* v. 339 n

<sup>h</sup> Lycophr 1229 γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν λαβόντες, Luc. 1 83 populum terrae pelagique potentem.

# OPPIAN

σοὶ δέ τε πάντα νάουσιν ἅπ' Ὠκεανοῖο ῥέεθρα,  
φαιδρά τε μειδιόωσα θέει κλυτὸς Ἑριγένεια

Τοιγὰρ ἐγὼν ἔραμαι θήρης κλυτὰ δῆνε' αἰέσαι  
τοῦτό με Καλλιόπη κέλεται, τοῦτ' Ἀρτεμις αὐτή.  
ἔκλουν, ἧ θέμις ἐστί, θεεῖης ἔκλουν ἡχῆς,

καὶ θεὸν ἡμείφθην πρώτη δέ με τοιάδ' ἐνισπεν

Α. Ἐγρεο, καὶ τρηχεῖαν ἐπιστείβωμεν ἀταρπὸν,  
τὴν μερόπων οὐπὼ τις ἐῆς ἐπάτησεν αἰοδαῖς

Ο. Ἰλαθι, πότνια δῖα, τὰ δ' ἐν φρεσὶ σῆσι μενοινᾶς,  
ἄμμες ὕφ' ἡμετέρῃ μεροπηίδι λέξομεν ἡχῇ.

Α. Οὐκ ἐθέλω τριετῇ σε τὰ νῦν Ὀρίβακχον αἰδεῖν,  
οὐ χορὸν Ἀονίου παρὰ βένθεσιν Ἀσσωποῖο.

Ο. Λείψομεν, ὥς κέλει, τὰ Σαβάζια<sup>1</sup> νύκτερα  
θύσθλα.

δηθάκις ἀμφεχόρευσα Θυωναίῳ Διονύσῳ.

Α. Μὴ γένος ἡρώων εἵπης, μὴ ναυτίλον Ἀργώ,  
μηδὲ μόθους μερόπων, μή μοι Βροτολοιγὸν αἰέισης.

Ο. Οὐκ ἐρέω πολέμους, οὐκ Ἄρεος ἔργα κάκιστα.  
ἐφρασάμην Πάρθων τε δῦας καὶ Κτησιφόνωντα.

<sup>1</sup> τὰ σὰ βάζειν MSS

<sup>a</sup> Lucret 1 920 avia Pieridum peragro loca nullius ante  
Trita solo, Nemes C 8 ducitque per avia qua sola nunquam  
Trita rotis, Verg G iii 291; Hor C iii 1 2; Milton,  
P L. 1 16.

<sup>b</sup> Cf ὀρίδρομος Nonn. ii 230.

<sup>c</sup> τριετῇ here = τριετηρικόν Trieterica (Ov R 4 593, M vi.  
587, Verg Aen iv 302, repetita triennia Ov M ix. 641,  
τριετηρίς Eur Bacch 133, Diod iii 54, etc.) is what we should  
call a biennial festival, recurring in alternate years, παρ' ἔτος  
(Paus vi 26. 2, viii. 23 1, x 4. 3). Hence Stat A 1 595  
Alternam renovare pia trieterida maties Consuerant.

<sup>d</sup> r. in Boeotia (Aonia)

<sup>e</sup> Dionysus (Phrygian). Aristoph I' 9 θύσθλα, the *thyrsi*  
and the like (Hom Il vi 134), here perhaps "Bacchic rites."

<sup>f</sup> δηθάκις πλειστάκις Suid, δηθάκι πυκνῶς, πολλάκις Hes  
Properly "for a long time", the transition is seen in Hom.

her splendid broods ; for thee flow all the streams from Ocean ; for thee with cheerful smile springs up the glorious Dawn.

Fain then am I to sing the glorious devices of the chase. So biddeth me Calliope, so Artemis herself. I hearkened, as is meet, I hearkened to the heavenly voice, and I answered the goddess who first to me spake thus.

ARTEMIS. Arise, let us tread a rugged path, which never yet hath any mortal trodden with his song.<sup>a</sup>

OPPIAN. Be gracious, holy Lady, and whatsoever things thou thinkest in thy mind, these will we declare with our mortal voice.

ART. I would not now have thee sing Mountain-Bacchus<sup>b</sup> of the triennial feast,<sup>c</sup> nor his choir by the deep waters of Aonian Asopus.<sup>d</sup>

OPP. We will leave, as thou biddest, the nightly rites of Sabazius<sup>e</sup>, often<sup>f</sup> have I danced around Dionysus, son of Thyone.<sup>g</sup>

ART. Tell not of the race of heroes, tell not of the seafaring Argo ; sing not the battles of men, sing not to me the Destroyer of Men<sup>h</sup>

OPP. I will not tell of wars, nor of Ares' works most evil ; I have remarked the Parthians' woes and Ctesiphon.<sup>i</sup>

*Il.* xxi 131 <sup>φ</sup> δὴ δὴθὰ πολεῖς ἱερεύετε ταύρους, where Didymus τὸ “δὴθὰ” ὡς οὐχ’ Ὀμηρικῶς κείμενον αἰτιῶνται, *i* *θ* δὴθὰ was taken to be not = ἐπὶ πολλὸν χρόνον or ἐκ πολλοῦ χρόνου, as usually in Hom. but = πολλά, συνεχῶς Cf *E.M.* s v

<sup>a</sup> *i* *θ* Semele, *d* of Cadmus and *m.* of Dionysus Cf Pind. *P.* iii 99 <sup>b</sup> Ares (*Hom. Il.* v 31)

<sup>c</sup> Ctesiphon (*Polyb.* v 45. 4; *Strabo* 743; *Tac.* *A.* vi 12, *Plin. N.H.* vi 122, *Amm. Marc.* xxiii. 6. 23; *T. Simoc.* iv 3 3) on left bank of Tigris, seat of the Parthian kings in second century, taken by the Emperor Septimius Severus A.D. 198. *Herodian* ii. 9.

# OPPIAN

A. Ἀμφὶ πόθοις<sup>1</sup> ὀλοοῖσιν ἀκὴν ἔχε, λείπέ τε  
κεστούς·

ἐχθαίρω τὰ λέγουσιν ἀθύρματα Ποντογενείης

O. Ἐκλύομέν σε, μάκαιρα, γάμων ἀμύητον  
ἐοῦσαν.

A. Μέλπε μόθους θηρῶν τε καὶ ἀνδρῶν ἀγρευτή-  
ρων·

35

μέλπε γένη σκυλάκων τε καὶ ἵππων αἰόλα φύλα,  
βουλὰς ὠκυπόους, στιβίης ἐνκερδέος ἔργα  
ἔχθεά μοι θήρεια λέγειν, φιλότητας αἰίδειν  
καὶ θαλάμους ἐν ὄρεσσι ἀδακρύτοιο Κυθείρης  
καὶ τοκετοὺς ἐνὶ θηρσὶν ἀμαιοῦτοιο λοχείης.

40

Τοῖαι συνθεσῖαι Ζηνὸς μέγαλοιο θυγατρός.  
ἔκλυον, αἰίδω· βάλλοιμι δ' ἐπίσκοπον ἡχὴν.  
ἄλλ' οὐ γ', ἀντολίηθεν ἐπ' Ὠκεανὸν βασιλεύων,  
εὐδίων ἀμβροσίησιν ὑπ' ὀφρύσι σῆσι γεγεθώς,  
δεξιτερὴν ὀπάσαιο πανίλαον ὀλβοδότειραν  
γαίῃ καὶ πολίεσσι καὶ εὐθήροισιν αἰοδαῖς.

45

Τριχθαδίην θήρην θεὸς ὥπασεν ἀνθρώποισιν,  
ἡερίην χθονίην τε καὶ εἰναλίην ἐρατεινὴν·  
ἀλλ' οὐκ ἴσος ἄεθλος· ἐπεὶ πόθεν ἴσα τέτυκται,  
ἰχθὺν ἀσπαίροντα βυθῶν ἀπομηρύσασθαι,  
καὶ ταναοὺς ὄρνιθας ἀπ' ἡέρος εἰρύσασθαι,  
ἢ θηρσὶν φονίοισιν ἐν οὔρεσι δηρίσασθαι,  
οὐ μὲν ἄρ' οὐδ' ἀλιτῇ καὶ οὐκ ἐτὸς ἰξευτῇρι

50

<sup>1</sup> πόθοις Koehly. μόθοις

<sup>a</sup> Hom. *Il.* xiv 214

<sup>b</sup> i.e. Aphrogeneia, Aphrodite Hes. *I* 196

<sup>c</sup> The epithet (applied to Athena, Colluth 33) is used of Artemis as the huntress maid, *λοχέαιρα παρθένος* Pind. *P.* ii 9.

<sup>d</sup> Cf. ii 15; Herod iii 35 ἐπίσκοπα τοξεύοντα. For metaphor cf. Pind. *O.* ii. 98, xiii 94; *N.* vi. 27, ix 25.

# CYNEGETICA, I. 32-53

ART. Be silent about deadly passion and leave alone the girdles <sup>a</sup> of love I abhor what men call the toys of the Daughter of the Sea <sup>b</sup>

OPP. We have heard, O blessed Lady, that thou art uninitiated in marriage <sup>c</sup>

ART. Sing the battles of wild beasts and hunting men; sing of the breeds of hounds and the varied tribes of horses; the quick-witted counsels, the deeds of skilful tracking; tell me the hates of wild beasts, sing their friendships and their bridal chambers of tearless love upon the hills, and the births which among wild beasts need no midwifery.

Such were the counsels of the daughter of mighty Zeus. I hear, I sing: may my song hit the mark! <sup>d</sup> But do thou, who rulest from the East unto the Ocean, <sup>e</sup> with serene joy on thine immortal brows, vouchsafe thy right hand gracious and prosperous to land and cities and to songs of the happy chase.

Triple <sup>f</sup> sorts of hunting hath God bestowed on men—in air and on earth and on the sea delightful. But not equal is the venture for how can these be equal—to draw the writhing fish from the deeps or hale the winged birds from the air and to contend with deadly wild beasts on the hills <sup>g</sup> Yet not for the fisherman either and truly not <sup>g</sup> for the fowler

<sup>a</sup> i.e. the West

<sup>f</sup> Cf. Walton's Piscator, Venator, Auceps, *Greek Anthol.* vi 11-16, 179-187 More elaborate division, Plato, *Soph* 219 E. See *Intro.* p. xxxviii

<sup>g</sup> οὐκ ἐρός normally means "not for nothing," *haud frustra*, e.g. Aristoph. *Pl* 404, 1166. But the old *Lexica* (Hesych, etc.) confuse this ἐρός with ἐρός=genuine and ἐρώσιος=vain (the schol. on our passage has ἐρός ἔστι μάταιος) and, whatever the punctuation and syntax intended, the sense seems to be as we have given it.

# OPPIAN

ἄγρη νόσφι πόνοιο· πόνῳ δ' ἅμα τέρψις ὀπηδεῖ  
 μούνη, καὶ φόνος οὔτις· ἀναίμακτοι δὲ πέλονται. 55  
 ἦτοι ὁ μὲν πέτρησιν ἐφήμενος ἀγχιάλοισι  
 γυραλέοις δονάκεσσι καὶ ἀγκίστροισι· ἄφουνοῖς  
 ἄτρομος ἀσπαλιεύς ἐπεδήσατο δαίδαλον ἰχθύν.<sup>1</sup>  
 τερπωλὴ δ', ὅτε χαλκοῦ<sup>2</sup> ὑπαὶ γενύεσσι τορήσας  
 ὕψι μάλα θρώσκοντα βυθῶν ὕπερ ἀσπαίροντα 60  
 εἰνάλιον φορέησι δι' ἥερος ὀρχηστήηρα.  
 ναὶ μὴν ἰξευτῆρι πόνος γλυκὺς ἦ γὰρ ἐπ' ἄγρην  
 οὐκ ἄορ, οὐ δρεπάνην, οὐ χάλκεα δοῦρα φέρονται,  
 ἀλλ' αὐτοῖς ἐπὶ δρυμὰ συνέμπορος ἔσπετο κίρκος  
 καὶ δολιχαὶ θώμιγγες ὑγρός τε μελίχροος ἱξὸς 65  
 οἷ τε διηερίην δόνακες πατέουσιν ἀταρπόν.  
 τίς τάδε τολμήσειεν αἰεῖδεν ἰσοτάλαντα;  
 ἢ βασιλῆι λέοντι τίς αἰετὸν ἀντιβάλοιτο,  
 ἰῶ πορδαλίῳν δὲ τίς ἄν μύραιναν εἴσκοι,  
 ἢ θῶας κίρκους, ἢ ῥίνοκέρωτας ἐχίνοις, 70

<sup>1</sup> 1 58 is omitted in Aldine (Editio princeps), Venice, 1517

<sup>2</sup> χαλκὸν MSS

<sup>a</sup> κίρκος hawk generically; specifically A 620 a 17 τῶν ἱεράκων κρατίστος μὲν ὁ τριύρχης (Buzzard<sup>2</sup>), δεύτερος δ' ὁ αἰσάλων (Merlin<sup>2</sup>), τρίτος ὁ κίρκος Cf *Twinner on Birds* (Evans), pp 14 f; *Hawks of English fowls*, Walton, C.A. c 1.

<sup>b</sup> Ps. 140 5 "The proud have hid a snare (παγίδα, LXX παγίδα) for me and cords" (παγίδα, LXX σχοινία). Cf. A.P. vi. 109 γηραλέον νεφέλας τρύχος τόδε καὶ τριέλικτον ἰχνοπέδαν καὶ τὰς νευροτενεῖς παγίδας κλωβοῦς τ' ἀμφίρρωγας ἀνασπαστοῦς τε δεράγγας, A. P. vi. 194 and espec. 565 ff. ὀρνιθευτῆς ἴστησι βρόχους, παγίδας, ῥάβδους, ἔρκη, νεφέλας, δίκτυα, πηκτάς.

<sup>c</sup> Made of mistletoe berries: A.P. vi. 109 καὶ τὰν εὐκολλον

is their hunting without toil But their toil only pleasure attends and no bloodshed : unstained of gore are they. The angler sits on the rocks beside the sea and with curving rods and deadly hooks he catches, at his ease, the fish of varied sheen ; and joy is his when he strikes home with barbs of bronze and sweeps through the air the writhing dancer of the sea, leaping high above the deeps. Yea and to the fowler his toil is sweet ; for to their hunt the fowlers carry nor sword nor bill nor brazen spear, but the Hawk <sup>a</sup> is their attendant when they travel to the woods, and the long cords <sup>b</sup> and the clammy yellow birdlime <sup>c</sup> and the reeds <sup>d</sup> that tread an airy path. Who would dare to sing of these things as of equal weight ? Or who would pit the Eagle against the Lion King <sup>e</sup> ? And who would liken the Muraena to the venom of the Pard, or Jackal to Hawk, or Rhinoceros to Sea-urchin, or Gull to Wild Goat, or any

δρυὸς ἱμάδα τὸν τε πετεινῶν ἀγρευτὰν ἱξῶ μυδαλέον δόνακα.  
Cf. Athen. 451 D Ἴων δὲ δρυὸς ἰδρώτα εἴρηκε τὸν ἱξὸν ἐν  
τούτοις δρυὸς μ' ἰδρῶς | καὶ θαμνομήκης ῥάβδος ἢ τ' Αἰγυπτία |  
βόσκει λινουλίδος χλαῖνα, θήραγρος πέδη. It may have been  
sometimes made, as now, from holly bark.

<sup>a</sup> The limed reeds ("lime-twigs," Milton, *Com.* 646) of the fowler ἱξενταῖς καλάμοις *A.P.* vi. 152. As in the case of the fishing-rod (δόνακα τριτάνυστον *A.P.* vi. 192), several reeds might be so joined together as to be capable of extension Cf. Bion, iv. 5 (ἱξεντὰς) τὼς καλάμῳς ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, *A.P.* ix. 273 δονακόμεντα Κρίτων συνθεῖς δόλον, Mart. xiv. 218 Non tantum calamis sed cantu fallitur ales, Callida dum tacita crescit arundo manu ; Mart. ix. 54 ; Sil. vii. 674, Ov. *M.* xv. 474, and especially Val. Fl. *Arg.* vi. 260 Qualem populeae fidentem nexibus umbræ Siquis avem summi deducit ab aere ramī, Ante manu tacita cui plurima crevit harundo ; Illa dolis viscoque super correpta tenaci Implorat calamos atque inrita concitat alas.

<sup>e</sup> Ael. iii. 1 λέων . . . ὁ τῶν ζώων βασιλεὺς ; Phil. 31 θηρῶν βασιλεὺς θρασὺς ἀναξ λέων

# OPPIAN

ἢ λάρον αἰγάγοις, ἢ κήτεα πάντ' ἐλέφαντι,  
 θηρητῆρε λύκους ὄλεσαν, θύννους ἀλιῆς,  
 ἀγρευτῆρες οἷς, τρήρωνας ἔλον δονακῆς,  
 ἄρκτον ἐπακτῆρες, καὶ μορμύρον ἀσπαλιῆς,  
 τίγριν δ' ἱππῆς, καὶ τριγλίδας ἰχθυβολῆς, 75  
 κάπριον ἰχνευτῆρες, ἀηδόνας ἱξευτῆρες.  
 ἀλλὰ σὺ μέν, Νηρεῦ, καὶ δαίμονες Ἀμφιτρίτης,  
 ἡδὲ φιλορνίθων Δρυάδων χορὸς, ἰλήκοιτε  
 δὴ γὰρ ἐπιστροφάδην με φίλαι καλέουσιν αἰοιδαί·  
 δαίμοσι θηροφόνοισι παλίντροπος ἔρχομ' αἰείσων 80  
 Πρῶτα μὲν αἷζοι μή μοι μάλα πόνους ἔστων·  
 ἦ γάρ τοι σκοπέλοισι θορεῖν μὲν ὑπείροχον ἵππον  
 χρεῖν ἀναγκαίη, χρεῖν δ' ἄρα τάφρον ἀλέσθαι.  
 δηθάκι δ' ἐν δρυμοῖσιν ἀνάγκη θῆρα δίεσθαι,  
 ποσσὶν ἐλαφρίζοντα καὶ εὐφόρτοις μελέεσσι. 85  
 τῷ μὴ πιαλέοι θήρης ἐπὶ μῶλον ἴοιεν,  
 μῆδ' ἔτι λεπταλέοι· καὶ γάρ ποτε δηρίσασθαι  
 θηρσὶν ἐνυαλίοισι χρεὼ πολυαγρέα φῶτα.  
 τοῦνεκά μοι δέμας ὦδε κερασσάμενοι φορέοιεν,  
 ἀμφότερον κραιπνὸν τε θέειν σθεναρόν τε μάχεσθαι. 90  
 καὶ δ' ἄρα δεξιτερῇ μὲν ἐπικραδάοιεν ἄκοντας  
 ἀμφιδύμους ταναούς, δρεπάνην δ' ἐπὶ μεσσόθι ζώνης·

<sup>a</sup> Cf H. i 100, iii. 126 *Paqellus mormyrus*, one of the sea-brems (*Sparidae*) M G μουρμούρι(ον): known in Rome as *mormillo*, Venice as *μοιμυρο*, Genoa as *μοιμο*. A. 570 b 20, Ov H. 110 (= Plin xxxii 152) *pictae moiimyres*, *μύρμης* Epicharm, *μορμύλος* Dorio ap Ath 313 e f.

<sup>b</sup> We assume that *τριγλῖς* = *τρίγλη*. So, in Arist fr 189, Porph v. 45 has *τριγλίδος*, Diog L viii 19 *τρίγλης*.

<sup>c</sup> Cf C ii 158, Emped frag 35 αὐτὰρ ἐγὼ παλιννοστος ἐλεύσομαι ἐς πόρον ὕμνων, Lucr i 118.

<sup>d</sup> Poll v 18 εἴη δὲ (ὁ κυνηγέτης) νέος, κοῖφος, ἐλαφρός, δρομικός κτλ.

<sup>e</sup> Cf Eutecn p. 1. πρὸς τε τάφρων καὶ σκοπέλων ἄλματα.



Sea-monster to the Elephant? Hunters kill Wolves, fishermen kill Tunnies; the hunter with his net takes Sheep, the fowler with his reeds takes Doves; the hunter with his hounds takes the Bear, the angler takes the Mormyrus<sup>a</sup>, the mounted hunter takes the Tiger, the fisher with his trident takes the Red Mullet<sup>b</sup>, the tracker takes the Boar, the fowler with his birdlime takes the Nightingale. But thou, Nereus, and ye gods of Amphitrite and the choir of Dryads who love the birds, grant me your grace! For now dear themes of song invite me earnestly, I, turning back,<sup>c</sup> proceed to sing to the gods of the chase

First, give me young men who are not over-stout.<sup>d</sup> For the hunter must mount<sup>e</sup> the noble horse amid the rocks and anon must leap a ditch. And often in the woods must he with light feet and nimble limbs pursue the wild beast. Therefore let them not be stout who come to the warfare of the chase, nor yet over-lean, for at times the keen hunter must contend with warlike wild beasts. So I would have them bear a body tempered thus—both swift to run and strong to fight. And in the right hand let them brandish two<sup>f</sup> long javelins and have a hunting-bill<sup>g</sup> at

So of the war-horse Xen. *Eq.* 3. 7 τάφρους διαπηδᾶν, τειχία ὑπερβαίνειν, ἐπ' ὄχθους ἀγορεύειν, ἀπ' ὄχθων καθάλλεσθαι; Arr *Tact.* 44. 2 καὶ τάφρον δὲ διαπηδᾶν μελετῶσιν αὐτοῖς οἱ ἵπποι καὶ τειχίων ὑπεράλλεσθαι

<sup>f</sup> ἀμφιδ. ἀμφοτέρωθεν κόπτων schol., but δύο Euteen. rightly. Cf. Hom. *Il.* iii. 18 δοῦρε δύω: so x 76, xii. 298, etc Verg *Aen.* i. 313=xii. 165 Bina manu lato crispans hastilia ferro, cf v 557, xii. 188; Xen *Cyr.* i. 2. 9 παλτὰ δύο, ὥστε τὸ μὲν ἀφείναι, τῷ δέ, ἂν δέη, ἐκ χειρὸς χρῆσθαι

<sup>a</sup> Cf. v 63, Xen *C.* 2. 9 καὶ τὰ δρέπανα, ἵνα ἡ τῆς ὕλης τέμνοντα φράττειν τὰ δεόμενα, Gratt. 343 et curvae rumpant non pervia falces, Poll. v 19 δρέπανα δὲ ὅπως εἰ δέοι τῆς ὕλης τι κόψαι εἰς τὴν τῶν ἀρκύων ἀκώλυτον στάσιν ὑπάρχοι τὰ δρέπανα

# OPPIAN

καὶ γὰρ καὶ θήρεσσι πικρὸν φόνον ἐντύνουιντο,  
καὶ τε κακῶν φορέοιεν ἀλεξητήρια φωτῶν. -  
λαιῇ δὲ πεζὸς μὲν ἄγοι κύνας, ἵππελάτης δὲ 95  
ἵππων ἰθύνειε κυβερνητῆρα χαλινόν.  
εὐσταλέως δὲ χιτῶνα καὶ εἰς ἐπιγοννίδα πήξας  
ἐλκέσθω, σφίγγοιτο δ' ἐπημοιβοῖς τελαμῶσιν  
αὐχένος αὐθ' ἐκάτερθε παρήγορον ἐκ παλαμῶων  
εἶμα περιστέλλοιτ' ὀπίσω σθεναρῶν ὑπὲρ ὤμων, 100  
ῥῆιον ἐς κάματον· γυμνοῖσι δὲ ποσσὶν ὁδεύειν  
κείνους, τοῖσιν ἵχνη μέλεται δυσδερκέα θηρῶν,  
ὄφρα κε μὴ θήρεσσιν ἀπ' ὄμματος ὕπνον ἔλοιτο  
ἡχῇ τριβομένων λιπαροῖς ὑπὸ ποσσὶ πεδίλων.  
μηδ' ἄρα λῶπος ἔχειν μάλα λῶιον· οὐνεκεν εἶμα 105  
πολλάκι κινύμενον πνοιῇ κελάδοντος ἀήτου  
θήρας ἀνεπτοίησεν, ἀνήϊξαν δὲ φέβεσθαι.  
ὦδε μὲν εὖ στέλλοιντο θοὸν δέμας ἀγρευτῆρες·  
τοίους γὰρ φιλέει Λητωιάς Ἰοχέαιρα  
"Ἄλλοτε δ' ἀλλοίην ὥρην ἐπὶ θήρας ἰόντων, 110  
ἡματος ἱσταμένοιο, καὶ ἡματος ἀνομένοιο,  
καὶ μεσάτου, ποτὲ δ' ἐσπερίου ποτὲ δ' αὖτε καὶ  
ὄρφνη  
θήρας ὑπ' ἀκτίνεσσι σεληναίης ἐδάμασσαν.  
Ἦὼς μὲν τέταται περιδέξις ἀγρευτῆρι  
πᾶσα γαληνιώσα πανηματίοισι δρόμοισιν 115  
εἶαρι φυλλοτόκῳ καὶ φυλλορόῳ φθινοπώρῳ

<sup>a</sup> Poll. v 17 χιτῶν εὐσταλῆς πρὸς τὴν ἰγνύαν καθήκων, Hes. Sc. 287 ἐπιστολάδην δὲ χιτῶνας ἐστάλατο. εὐσταλῆς = *succinctus*, in ref to the high-girt tunic of the hunter: Ov. Am m. 2 31 Talia pinguntur succinctae crura Dianae Cum sequitur fortes fortior ipsa feras, M. x 536 Fine genus vestem ritu succincta Dianae, Juv. vi. 446 Cruie tenus medio tunicas succingere debet, Philostr. Im. 28 (of a hunter) συμμετρεῖται δὲ ὁ χιτῶν εἰς ἡμισυ τοῦ μηροῦ; Ov. A.A. m. 143, M. iii. 156, ix. 89.

the midst of their girdle. For they should both array bitter slaughter for wild beasts and also carry defences against evil men. With his left hand the hunter on foot should lead his hounds ; with his left the mounted hunter should guide the bridle that steers his horse. Let him wear a tunic well-girt <sup>a</sup> and fastened above the knee and held tight by crossing straps. Again on either side of his neck let his mantle <sup>b</sup> be flung back over his strong shoulders to hang away from the hands, for easy toil. With naked feet should they travel who study the dim tracks of wild beasts, lest the noise of their sandals grating under their sleek feet drive sleep from the eyes of the wild beasts. To have no mantle at all were much better ; since many a time a cloak stirred by the breath of the noisy wind alarms the wild beasts and they start up to flee. Thus let hunters well array the agile body ; for such doth the archer daughter of Leto love.

Other times <sup>c</sup> at other hour let them go after the wild beasts—at rising morn and when the day wanes and at mid-day and anon at evening ; sometimes again even in the dark they slay wild beasts by the rays of the moon <sup>d</sup> The whole span of day is favourable and fair to the hunter for all-day coursing in leafy spring <sup>e</sup> and in autumn when the leaves fall.

<sup>b</sup> Poll. v. 18 καὶ χλαμὺς ὁμοία ἦν δαί τῇ λαίᾳ χειρὶ περιεχίττειν ὁπότε μεταθέοι τὰ θηρία ἢ προσμάχοιτο τοῦτοις.

<sup>c</sup> Poll. v. 49 θηρατέον μὲν τοίνυν ἐν παντὶ καιρῷ ; Xen. C. 4. 11 ἀγέσθωσαν δὲ (αἱ κύνες) θέρους μὲν μέχρι μεσημβρίας, χειμῶνος δὲ δι' ἡμέρας, μετοπώραν δὲ ἔξω μεσημβρίας, ἐντὸς δ' ἡμέρας τὸ ἔαρ. Cf. *ibid.* c 5.

<sup>d</sup> "Many a deer is killed during the bright moonlight nights" (St John, *Wild Sports*, p. 50).

<sup>e</sup> See v 459 n. •

## OPPIAN

ἔξοχα γὰρ τελέθουσι καὶ ἵπποις καὶ μερόπεσσι  
 καὶ κυσὶν ὠμηστῆσι θέειν εὐκραέες ὦραι  
 εἶاري χρυσεῖω, κρυσσῶν νεφέων ἐλατῆρι,  
 ὅπποτε ποντοπόροισι βατὴ πλώουσι θάλασσα, 120  
 ἄργυφα τειναμένοισι λινοπτερύγων ὅπλα νηῶν  
 ὅπποτε γαῖα βροτοῖσι φυτηκομέουσι γέγηθεν·  
 ὅπποτε καὶ καλύκεσσι καὶ ἄνθεσιν ἄμματα λύει·  
 ἢ πάλιν ἐσχατίησιν ὀπωρινῆσι τροπῆσιν,  
 ἥνικα δῶμα τέθηλεν ὀπωρολόγοιο γεωργοῦ, 125  
 καρπὸς Ἀθηναίης λιπαρὴν ὅτε γαυλίδα πλήθει  
 καὶ βότρυσ ἡμερίδων θλίβων ἐπιλήνια χαίρει,  
 σίμβλα μελισσῶν ὅτε λείρια κηρία βρίθει.  
 χεῖματι δ' ἐν μεσάτῳ μέσου ἡματος ἀγρώσσοιεν,  
 εὐτέ τις ἐν δρυμοῖσιν ὑπὸ σπήλυγγι λιασθεῖς, 130  
 κάρφεα λεξάμενός τε καὶ ὠκύμορον φλόγα νήσας,  
 ἄγχι πυρὸς κλινθεὶς ὀπλίσσατο δόρπον ἀμορβός.  
 ἐν δὲ θέρει χρεῖω φυγέειν φλογέσσαν ἐνιπὴν  
 ἄζαν τ' ἡελίου· κέλομαι δ' ἐπ' ἄεθλον ἰκάνειν

<sup>a</sup> περὶ φθίνουσιν ὀπώραν Eutecn τροπαί here, not in its strict sense of the Solstice, but of the Equinox Cf. Sext. Empir. Adv. M. v. 11 ἐν Κριῷ μὲν γὰρ ἑαρινὴ γίνεται τροπή, ἐν Αἰγοκέρῳ δὲ χειμερινή, ἐν Καρκίνῳ δὲ θερινή, καὶ ἐν Ζυγῷ φθινοπωρινή. So in Latin *tropicus* of the Equin. as well as the Solst. Cf. Auson. Opusc. vii 15. 1 Nonaginta dies et quattuor ac medium Sol Conficit, a tropico in tropicum dum permeat astium, *ibid* 15 Scandit Lanigeri (Ram) tropicum Sol aureus astrum, Manil. iii 621 Quae tropica appellant, quod in illis quattuor anni Tempora vertuntur signis

<sup>b</sup> The Olive

<sup>c</sup> γαυλὶς pail, basin, tub. Cf. κυρτὶς Nicand. A. 493 with schol.

<sup>d</sup> For θλίβων ἐπιλήνια cf. Mart iv 44. 2 *Presserat hic madidos nobilis uva lacus*. We assume that ἐπιλήνιον is part of the wine-press, whether the press strictly, cf. Suid. and *E M s* τριπτήρ . πιθάκνη ἐκπέταλος οἶα τὰ ἐπιλήνια,

For excellent well tempered for the running of horses and men and caution dogs are the seasons in golden spring which puts to rout the chilly clouds; when the sea is navigable for seafaring men, who spread the white rigging of their canvas-winged ships, what time the earth rejoices in them that tend plants; when, too, she looses the bands of bud and flower; or again in late autumn<sup>a</sup> when the year is on the turn, when the house of the rustic vintager flourishes: when the fruit of Athena<sup>b</sup> fills the shining pail<sup>c</sup> and the clusters of the garden vines joyfully straiten<sup>d</sup> the wine-vats, when the hlywhite combs fill the hives of the bees. But in mid-winter let the hunters hunt at mid-day, in the season when in the woods the swain shelters in a cave and gathering dry sticks and piling a swiftly dying flame lies down beside the fire and makes his supper. And in summer the hunter must shun the fiery assault and heat of the sun. at earliest dawn I bid him come to his

or=ὑπολήμιον, Lat. *lucius*, a sense which τριπτήρ also has (πολλὰ σημαίνει τοῦτομα *EM.*), cf. Poll. x 130 τριπτήρ, ὁ κρατήρ, εἰς ὃν ἀπορρεῖ τοῦλαιον ἀλλὰ καὶ ληνὸς καὶ ὑπολήμιον. Our rendering, reached independently, agrees with the Lat version of D Peifer (1855) Cum piemitt arcta nimis sibi torcularia botrus Gaudens. Schn.'s βότρυν assumes that the subject to χαίρει is γεωργός. If that is right, then the construction of ἐπιλήμια is difficult. Does it go with θλίβων or χαίρει? The schol taking βότρυν as acc. pl. has ἐπὶ λήμια ἐπὶ τὰς πίλιν (i.e. Lat. *vilas*, presses) Eutecn has ἀμπελίων δὲ βότρυν ἀπαλοῖς ποσὶ θλιβόμενος σκιρτᾶν παρασκευάζει τὰ ἐπιλήμια We hear of songs of the wine-press. Ath. 199 a ἐπάτουν δὲ ἐξήκοντα Σάτυροι πρὸς αὐλὸν ᾄδοντες μέλος ἐπιλήμιον; Anacreont 57 9 (Hiller) ἐπιληνίουσιν ὕμνοις, Poll. iv 55 (cf. ib. 53) ἐπιλήμιον ἀλχημα ἐπὶ βοτρώων θλιβομένων, and of a dance, Long. *Daph.* ἀνὰ Ch. ii. 36 Δρύας δὲ ἀναστὰς καὶ λελεύσας συρίττειν Διονυσιακὸν μέλος ἐπιλήμιον αὐτοῖς ὄρχησιν ὠρχήσατο. But ἐπιλήμια χαίρειν would be a very bold expression

πρώτη ὑπ' ἀμφιλύκη, ὅθ' ἑωθινὸν ἀγροῖωται 135  
 ἱστοβοῆος ἔνερθεν ὑπ' εὐποίητον ἐχέτλην  
 γειοτόμον δαμάλησιν ἐπιθύνουσιν ἄροτρον·  
 ἢ πάλιν ἐσπερίησιν ὅτ' ἡέλιος ζυγὰ κλίνει,  
 ὅπποτε σημαίνουσιν ἑαῖς ἀγέλησι νομῆς,  
 εὔτε καταστεύουσιν ποτὶ σφετέρους πάλι σηκοὺς 140  
 βριθόμεναι μαζούς τε καὶ οὐθατα κυμαίνουσαι·  
 οἱ δ' ἀπὸ λαϊνέων ἄμοτον προθορόντες ἐναύλων  
 πάντες ἑαῖσι φίλησι περισκαίρουσι τεκούσαις,  
 ἀμφὶ μὲν εὐγλήνους δαμάλας βλοσυρώπее μόσχω,  
 αὐτὰρ ἑκκράιρους ὄϊας περὶ βληχάδας ἀμνῶ, 145  
 μηκάδας αὐτ' ἐρίφω, καὶ φορβάδας ὠκέε πῶλῳ.

Καὶ μὴν τόσσα φέροντο ποτὶ κνημοὺς ξυλόχους τε  
 ἐργοπόνοι κρατεροὶ θήρης ἐρικυδέος ὄπλα,  
 ἔντεα τ' εὐθήριοιο μέγα πνεύοντα φόνοιο,  
 ἄρκυας εὐστρεφέας τε λύγους ταναόν τε πάναγρον 150  
 δίκτυά τε σχαλίδας τε βρόχων τε πολύστονα δεσμά,  
 αἰχμὴν τριγλώχινᾳ, σιγύνην εὐρυκάρηνον,  
 ἀρπάλαγον κάμακας τε καὶ εὐπτερον ὠκὺν ὀιστόν,

<sup>a</sup> Cf. Ov. *M.* xi. 257 *Pronus erat Titan inclinatoque tenebat Hesperium temone fretum*; *Hom. C.* i. 28. 21 *δεῦξι Ὀρίωνις*.

<sup>b</sup> Cf. *Poll.* v. 17 ff., *Xen. C.* 2.

<sup>c</sup> For hunting-nets in general cf. *Xen. C.* 2, *Arr. C.* 1; *Gratt* 25 ff.; and espec. *Poll.* v. 4, who says that while all nets may be called *δίκτυα*, hunting parlance distinguishes (1) *δίκτυα* = τὰ ἐν τοῖς ὁμαλοῖς καὶ ἰσοπέδοις ἱστάμενα (i.e. set up on level ground), (2) *ἐνόδια* τὰ ἐν ταῖς ὁδοῖς (i.e. set up on the "roads" or tracks of wild beasts), (3) αἱ δὲ ἄρκυες τούτων μὲν ἐλάττους εἰσὶ τοῖς μεγέθεσι, κεκρυφάλῳ δὲ εἰλοκασί κατὰ τὸ σχῆμα, εἰς δὲ καταλήγουσαι. Thus *δίκτυον* = Lat. *rete*, net in general or specifically a large net or haye, *ἐνόδιον* = Lat. *plaga*, a net placed in a known "road" of the game; *ἄρκυς* = Lat. *cassis*, a funnel-shaped net, resembling, as Pollux says, a *κεκρυφάλος* = Lat. *reticulum*, which means (1) a net-work cap for the hair (*Hom. Il.* xxi. 469), (2) any bag-shaped reticulate

task, when in the morning the countrymen with well-fashioned stilt guide the earth-cutting plough behind the steers beneath the pole; or again at evening when the sun slopes<sup>a</sup> his team toward the West; when herdsman command their herds what time they travel homeward to their folds, heavy of breast and swollen of udder. and, bounding incontinently from the stone-built steading, all leap about their beloved mothers—the bright-eyed calves about the large-eyed cows, the lambs about the bleating horned ewes, the kids about the bleating goats, and about the brood mares their swift foals

And these are the weapons<sup>b</sup> of the glorious chase which the stalwart hunters should carry to hill and wood, these their arms breathing of the blood of beasts—purse-nets<sup>c</sup> and well-twisted withes and long sweep-net<sup>d</sup> and hayes and net-props<sup>e</sup> and grievous fettering nooses, three-pronged spear, broad-headed hunting lance,<sup>f</sup> hare-stick<sup>g</sup> and stakes and swift winged or purse (the “women’s ridicules” of Noah Claypole, *Oliver Twist*, c. 42). Cf. Nemes 299 f. casses venatibus aptos Atque plagas, longoque meantia retia tractu.

<sup>a</sup> Cf. Hom. *Il.* v. 487 ἀψίσι λίνου ἀλόντε πανάγρου; Hesych. *πάναγρα*, *πανάγρια*, *ἐν οἷς τὰ λεπτὰ θηρεύεται*; *E.M.* ἀψίς, Poll. i 97, ix 12, x 132.

<sup>b</sup> Forked sticks for supporting nets = Lat. *varae*, cf. Luc. iv. 439 Dum dispositis attollat retia varis, Xen. *C.* 2. 7 ff. (*v.l.* *στάλικες*, *σταλίδες*), vi. 7 ff. It is hard to know if *σχαλίδες* differ from *στάλικες* (v 157). Poll. v. 19 has *σταλίδες*, *σταλιδώματα* as well as *σχαλίδες*, *σταλίδες*, *σχαλιδώματα* (cf. *ib.* 32). Hesych. *σχαλὶς* τὸ δίκτυον, and *σχαλίδες* δι’ ὧν σχαζοῦσι τὰ δίκτυα ὀρθὰ ἐστῶτα, which suggests that *σχαλίδες* may = Lat. *amites* and have been used with the clap-net. Cf. Poll. vii 114 *μνάγρας*, ὧν τὸ ἱστάμενόν τε καὶ σχαζόμενον παττάλιον

<sup>f</sup> Athen. 201 b *κυνηγοὶ ἔχοντες σιβύνας ἐπιχρύσους*, Verg. *Aen.* iv. 131 *lato venabula ferro*.

<sup>g</sup> Only here; possibly = *λαγωβόλον* Theoc. iv. 49, vii. 128.

# OPPIAN

φάσγανα βουπλήγας τε λαγωοφόνον τε τρίαυναι,  
 ἀγκυλίδας σκολιάς μολιβοσφιγγέας τε κορώνας, 155  
 σπαρτόδετον μήρινθον εὐπλεκτόν τε ποδάγρην,  
 ἄμματα τε στάλικας τε πολύγληνόν τε σαγήνην.  
 Ἴππους δ' εἰς θήρην μέγα κυδήεντας ἀγέσθων  
 ἄρσενας· οὐ μόνον ὅτι χερελέονες εἰσι πόδεσσι  
 θηλύτεραι τελέειν δολιχὸν δρόμον ἐν ξυλόχοισιν, 160  
 ἀλλ' ὅτ' ἀλεύσθαι χρεῖω φιλοδέμνιον ἦτορ  
 ἵππων ὠκυπόδων, ἀπὸ δ' ἱππάδα τηλόσ' ἐρύκειν,  
 ὅφρα κε μὴ χρεμέθωσι λιλαιόμεναι φιλότητος,  
 καί τ' αἶοντες ἄδην<sup>1</sup> κρυερὴν φύζανδε νέωνται  
 νεβροὶ δορκαλίδες τε θοαὶ καὶ δειμαλέος πτώξ. 165  
 ἵππων δ' αἰόλα φῦλα, τόσ' ἔθνεα μυρία φωτῶν,  
 ὅσσα βροτοῖσι γένεθλα δεδασμένα σῖτον ἔδουσιν·  
 ἀλλ' ἔμπης ἐρέω, τόσσοι μετὰ πᾶσι κραταιοὶ  
 ὅσοι θ' ἱππαλέοισιν ἀριστεύουσιν ὁμίλοις·

<sup>1</sup> v l αὐδην

<sup>a</sup> Poll v 19 mentions ξίφη among the hunter's weapons

<sup>b</sup> Poll l c καὶ ἀξίνας παρασκευαστέον, εἰ καὶ πρέμνα κόψαι δέοι

<sup>c</sup> Lat *tridens*, *fuscina*.

<sup>d</sup> The sense of ἀγκυλίδες (only here) and κορώναι is only to be guessed.

<sup>e</sup> *Stipa tenacissima* L. (or allied species), which grows wild in Spain and Africa, still called *sparto* or *esparto*. Plin xix 26 ff; Cato 3, Varr *RR* i 23 6; Colum. xii 52 8, Aul Gell xvii 3 4, Xen. *C* 9 13, Ael *NA* xii 43; Blumner, *Technologie*, i 294

<sup>f</sup> Cf. *C* iv. 43, *A P* vi 296 ἀστεμφῇ ποδάγρην, Xen *Cyr* i 6 28 ἐλάφους (δολοῦν) ποδάγρας καὶ ἀρπεδόνας. See Xen *C* 9. 12 ff for description of the ποδοστράβη (*pedica dentata*); Gratt. 92 *dentatas iligno robore clausit Venator pedicas*

<sup>g</sup> The precise sense of ἄμματα here is uncertain· possibly the same as the ἀρπεδόνας of Xen *Cyr* i 6 28

<sup>h</sup> See n on v 150 Cf. *A P*. vi. 152, vi 187, xii. 146; Theocr. *Ep.* iii 2, Tryphiod 222, Poll v 19, 31, 80, x 141, Hesych s. στάλικας and s. δολεῖναι, who has also σταλίδας· τοὺς κάμακας ἢ χάρακας.



arrow, swords<sup>a</sup> and axes<sup>b</sup> and hare-slaying trident,<sup>c</sup> bent hooks<sup>d</sup> and lead-bound crooks, cord of twisted broom<sup>e</sup> and the well-woven foot-trap,<sup>f</sup> and ropes<sup>g</sup> and net-stays<sup>h</sup> and the many-meshed seine<sup>i</sup>

As for Horses, let them bring to the hunt proud stallions, not only because mares are inferior in speed for accomplishing a long course in the woods but also because it is needful to avoid the amorous passion of swift-footed horses and to keep mares far away, lest in their amorous desire they neigh and, hearing, the wild beasts incontinently<sup>j</sup> betake them to chilly flight—fawns and swift gazelles<sup>k</sup> and timid hare<sup>l</sup>

Various are the tribes of horses, even as the countless races of men, the diverse tribes of mortals that live by bread. Nevertheless I will declare which are the best among them all, which are foremost in the companies of horses; to wit, the Tuscan,<sup>m</sup> Sicilian,<sup>n</sup>

<sup>i</sup> Lat. *sagena*, *verriculum*, a large sweep-net, more usually of the fisherman's drag-net (Opp. *H.* iii. 81). Cf. *σαγηνεύω* (Herod. iii. 149, vi. 31; Plato, *Legg.* 698 d) of "rounding up" the inhabitants of a country (procedure described Herod. vi. 31 and Plato *l.c.*).

<sup>j</sup> *ἄδην· αὐταρκῶς, δαψιλῶς* (schol.); cf. Hesych. *ἄδην· ἀθρόως, ἐξαίφνης, δαψιλῶς. αἰοντ' αὐδὴν* K, Boudreaux, perhaps rightly. Dual for plural is common in late epic.

<sup>k</sup> Assuming that *δορκάλις* (cf. 441) means the same as *δόρκος* C ii. 12, 315 ff., 405, 428, iii. 3, iv. 439 ff. (cf. *πάρδαλις, πάρδος*) we may suppose that this is Aristotle's *δορκάς* (*H.A.* 499 a 9, *De part. an.* 663 a 11, 663 b 27), prob. *Antilope dorcas*, Gazelle.

<sup>l</sup> Hor. *Epod.* ii. 35 *pavidumque leporem*

<sup>m</sup> "Down to modern times Tuscany, Ancona, and the region of Bologna have been noted for fine breeds of black horses" (Ridgeway, p. 314)

<sup>n</sup> Gratt. 524 *Possent Aetnaeas utinam se ferre per arces, Qui ludus Siculis*; Arr. C. 23 *Scythian and Illyrian horses are not, to look at, comparable ἵππῳ Θεσσαλικῷ ἢ Σικελῷ.*

# OPPIAN

Τυρσηνοί, Σικελοί, Κρήτες, Μάζικες,<sup>1</sup> Ἀχαιοί, 170  
 Καππαδόκαι, Μαῦροι, Σκυθικοί, Μάγνητες, Ἐπειοί,  
 Ἴονες, Ἀρμένιοι, Λίβυες, Θρήκες, Ἑρεμβοί.  
 ἵππον δ' ἐν πάντεσσι πανέροχον ἐφράσσαντο  
 ἴδμονες ἵπποδρόμων καὶ βουκολίων ἐπίουροι,  
 εἶδεσιν ὅς τοίοισιν ὅλον δέμας ἐστεφάνωνται· 175  
 βαῖον ὑπὲρ δειρήφι μετήγορον ὕψι κάρηνον  
 αἶεροι, μέγας αὐτὸς ἐὼν περιηγέα γυῖα·  
 ὕψι κάρα, νεάτην δὲ γένυν ποτὶ δειράδα νεύοι·

<sup>1</sup> v l Μάζηκες

<sup>a</sup> The Mazices (Amm. Mar. xxix 5. 51) or Mazaces (Suet. *Ner* 30; Luc. iv. 681; Claud. *Stil.* i. 356; Nemes. 261), Μάζες (Hecat. *fr.* 304, Steph. Byz. Μάζες· οἱ Λιβύης νομάδες), Μάζες (Herod. iv. 191 ἀροτήρες ἤδη Λίβυες καὶ οἰκίας νομίζοντες ἐκλήσθαι, τοῖσι οὖνομα κέεται M.) were a people of Mauretania famous for horsemanship. See C. iv. 50 n. As Mazaca was an old name for Caesarea in Cappadocia, there is sometimes a doubt as to the reference.

<sup>b</sup> Nemes. 241 Cappadocumque notas referat generosa propago; Mart. x. 76 Nec de Cappadocis eques catastus.

<sup>c</sup> Nemes. 259 Sit tibi praeterea sonipes Mausius tellus quem mittit, Strabo 828, Paus. viii. 43. 3; Ridg. pp 242 and 248

<sup>d</sup> Air. C. 1 4, 23 2; Strabo 312 ἴδιον δὲ τοῦ Σκυθικοῦ καὶ τοῦ Σαρματικοῦ παντὸς ἔθνος τὸ τοὺς ἵππους ἐκτέμνειν εὐπειθείας χάριν· μικροὶ μὲν γάρ εἰσιν, ὀξεῖς δὲ σφόδρα καὶ δυσπειθεῖς, Ridg. pp 125 f.

<sup>e</sup> It is not clear whether this refers to the Thessalian Magnesia or the Lydian, near Mt Sipylus, or that on the Maeander. For the horses of the first cf. Luc. vi. 385 Magnetes equis gens cognita, Pind. *P.* ii 45; for Lydian horses, Ridg. pp. 194 f.

<sup>f</sup> i.e. Eleian (Strabo 340; Steph. Byz. s v): τοὺς ἐξ Ἡλίδος Eutecn.

<sup>g</sup> Strabo 525 ἱππόβοτος δὲ καὶ αὕτη ἐστὶ διαφερόντως καὶ ἡ Ἀρμενία. Cf. Strabo 529 and note on Nesaeon v. 312 Togarmah in Ezekiel xxvii 14, "They of the house of Togarmah traded in thy fairs with horsemen (or war-horses) and mules" is Armenia or neighbouring country

Cretan, Mazician,<sup>a</sup> Achaean, Cappadocian,<sup>b</sup> Moorish,<sup>c</sup> Scythian,<sup>d</sup> Magnesian,<sup>e</sup> Epeian,<sup>f</sup> Ionian, Armenian,<sup>g</sup> Libyan,<sup>h</sup> Thracian,<sup>i</sup> Erembian.<sup>j</sup> As the best horse of all men skilled in horse-racing and overseers of herds have remarked the horse whose whole body is crowned with these features<sup>k</sup>. He should have a small head<sup>l</sup> rising high above his neck, himself being big<sup>m</sup> and round of limb; the head should be high, the nether jaw curving toward the neck; the brow<sup>n</sup>

(Ridg. p. 193). Armenian mounted archers, Arr. *Tact.* 41. 1.

<sup>a</sup> See *C* iv. 50 n; Arr. *C.* 1. 4, 24. 1 f.; Ael. *N.A.* iii. 2; Ridg. 238 ff., 470 ff. The horses of Cyrene were specially famous, Strabo 837 ἵπποτρόφος ἐστὶν ἀρίστη (sc *Kυρήνη*); Pind. *P.* iv 2 εὐίππου *K.*; *P* ix 4 διωξίππου *K.*

<sup>b</sup> Schol. Theocr. xiv 47 ἵπποι Θρηάριοι Λακεδαιμόνιοι τε γυναῖκες. Cf Hom *Il* x 545 ff., Verg. *Aen.* v 565 ff.; Ridg. p 108.

<sup>c</sup> τοὺς ἐκ τῆς Τρωγλοδύτιδος, Eutecn. Cf Hom *Od.* iv. 84 where Schol. and Eustath say Aristarchus identified them with the Arabians Strabo 41; Dionys. Per. 180, 963.

<sup>d</sup> Cf. in general Xen. *Eq.* 1; Poll. i. 189 f.; Geopon. xvi 1; Verg. *G.* iii. 72 ff.; Varro, *R.R.* ii. 7; Columell. vi. 29; Nemes. 240 ff; Pallad. iv. 13; M. H. Hayes, *Points of the Horse* (London 1904), Goubaux and Barrier, *The Exterior of the Horse* (1892).

<sup>e</sup> Xen *Eq.* 1. 8 ἢ δὲ κεφαλὴ ὀστώδης οὕσα μικρὰν σιαγὼνα ἔχει; Poll i. 189 κεφαλὴ ὀστώδης, προτομὴ βραχεῖα (opposed to κεφαλὴν βαρεῖαν σαρκώδη ib 191); Geop. xvi. 1. 9 τὴν κεφαλὴν ἔχει μικράν, Verg. *G.* iii. 79 Illi ardua cervix argutumque caput, Hor. *S.* i 2. 89 breve quod caput, ardua cervix; Varro, *R.R.* ii. 7 5 si caput habet non magnum; Colum vi 29 Corporis vero forma constabit exiguo capite, Pallad iv 13 exiguum caput et siccum Cf Hayes p. 193, "When the head is large and 'fleshy' we may generally assume that the animal is 'soft' and wanting in 'blood.'"

<sup>m</sup> Geop. i.c τῇ περιοχῇ τοῦ σώματος μέγαν, εὐπαγὴ πᾶσι τοῖς μέρεσι.

<sup>n</sup> "Good width between the eyes is generally regarded as a sign of intelligence and of a generous disposition" (Hayes, p 196).

εὐρὺ πέλοι φαιδρὸν τε μεσόφρυνον ἐκ δ' ἄρα κόρσης  
 ἀμφὶ μέτωπα τριχῶν πυκινὸν σείωντο κόρυμβοι 180  
 ὄμμα τορὸν, πυρσωπὸν, ἐπισκυνίοισι δαφαινόν·  
 εὐρεῖαι ῥῖνες, στόμα δ' ἄρκιον, οὐατα βαιά·  
 γυραλέῃ δειρῇ τελέθει λασιαύχενος ἵππου,  
 ὥς ὅτε χαιτήεσσα λόφον νεύει τρυφάλεια·  
 πουλὺ πέλοι στέρνον, δολιχὸν δέμας, εὐρέα νῶτα, 185  
 καὶ ῥάχης ἀμφίδυμος μέσον ἰσχία πιαίνουσα<sup>1</sup>.

<sup>1</sup> *leg* πειραίνουσα?

<sup>a</sup> Poll 1. 189 προκύμιον (forelock) εὐπρεπές; Xen *Eq* 5. 8 δέδοται παρὰ θεῶν καὶ ἀγλαίας ἐνεκα χαιτή καὶ προκύμιόν τε καὶ οὐρά.

<sup>b</sup> "The eye should be clear and free from tears, the pupil black," Hayes p 212 *Of*. G and B. p 54 among the beauties of the eye is "the clearness and little abundance of the tears"; Xen. *Eq*. 1. 9 τὸ ἐξόφθαλμον εἶναι ἐγρηγορὸς μᾶλλον φαίνεται τοῦ κοιλοφθάλμου; Poll 1. 189 ὄμμα προπετές ὡς ἐξόφθαλμον εἶναι, ὀφθαλμοὶ πυρῶδεις, ὑφαιμον βλέποντες (opp. to κοιλόφθαλμος *ib* 191), Geop. *l c* ὄμμα μέλαν, Varr. *l c*. oculis nigris, so Colum *l c*, Pallad *l c* oculi magni.

<sup>c</sup> "The nostrils should be . . . of ample capacity, so as to suggest the possession of large air-passages," Hayes, p 214, "The absolute beauty of the nostril resides in its width . . . Small nostrils are an absolute defect and associate themselves with a chest that is narrow," G. and B. p. 60; Xen *Eq* 1. 10 καὶ μυκτῆρές γε οἱ ἀναπεπταμένοι τῶν συμπεπτωκότων εὐπνοώτεροί τε ἅμα εἰσὶ καὶ γοργότερον τὸν ἵππον ἀποδεικνύουσι; Poll. 1. 190 μυκτῆρες ἀναπεπταμένοι (opp. to μυκτῆρες συμπεπτωκότες *ib* 191), Geop. *l c*. ῥίνας μὴ συμπεπτωκυίας, Varr. *l c*. naribus non angustis; Colum *l c*. naribus apertis, Pallad *l c* nares patulae.

<sup>d</sup> "The old practical rule of finding whether a horse is wide enough between the jaws is to try if the clenched fist can be placed within the hollow," Hayes, p 216

<sup>e</sup> "The ear is beautiful when it is short," G. and B. p 43; Xen. *Eq*. 1. 11 ὦτα μικρότερα, Poll 1. 190 ὦτα βραχέα (opp. to ὦτα μεγάλα *ib* 191); Geop. *l c* ὦτα προσεσταλμένα, Varr. *l c* auribus applicatis; Colum *l c* brevisbus auriculis et arrectis, Pallad. *l c* aures breves et argutae

should be broad and bright, from the temples the hair should wave in dense curls about the forehead<sup>a</sup>; the eye<sup>b</sup> should be clear and fiery under beeting brows; the nostrils<sup>c</sup> should be wide, the mouth<sup>d</sup> adequate, the ears<sup>e</sup> small; the neck<sup>f</sup> of the shaggy-maned<sup>g</sup> horse should be curved, even as the arched crest of a plumed helmet, the breast<sup>h</sup> should be large, the body long, the back broad, with a double chine<sup>i</sup> running between fat hips<sup>j</sup>; behind should flow

<sup>f</sup> ardua cervix, Verg *G* iii 79, Hor *S* i 2 89; cervice molli lataque nec longa, Colum. *l.c.*, erecta cervix, Pallad. *l.c.*

<sup>g</sup> Varr. *l.c.* iuba crebra, Verg. *G* iii 86 and Colum. *l.c.* densa iuba; Pallad. *l.c.* coma densa; Geop. *l.c.* χαίτην βαθεῖαν; Poll *l.c.* χαίτη εὐθριξ.

<sup>h</sup> Xen. *Eq* 1. 7 στέρνα πλατύτερα ὄντα καὶ πρὸς κάλλος καὶ πρὸς ἰσχὺν καὶ πρὸς τὸ μὴ ἐπαλλὰξ ἀλλὰ διὰ πολλοῦ τὰ σκέλη φέρειν εὐφύστερα, Geop. *l.c.* στήθος εὐρὺ μεμνωμένον; Poll *l.c.* στέρνα πλατέα, Varr. *l.c.* pectus latum et plenum, Verg. *G* iii 81 Luxuriatque toris animosum pectus, Colum. *l.c.* lato et musculorum toris numeroso pectore; Pallad. *l.c.* pectus late patens

<sup>i</sup> Xen. *Eq* 1. 11 ῥάχιν ἢ διπλὴ τῆς ἀπλῆς καὶ ἐγκαθῆσθαι μαλακωτέρα καὶ ἰδεῖν ἡδίω, Poll i 190 ὁσφὺς διπλῇ· τὸ δὲ αὐτὸ καὶ ῥάχιν καὶ ἑδρα (ib 190 the bad horse has ὁσφὺν ὀξεῖαν, cf. Gratt. 526 tenuis dorso curvatus spina); Geop. *l.c.* ῥάχιν μάλιστα μὲν διπλῇ, εἰ δὲ μή, μή γε κυρτῇ, Verg. *G* iii. 87 At duplex agitur per lumbos spina, Varr. *l.c.* spina maxime duplici, si minus, non extanti, Colum. *l.c.* spina duplici; Hayes, p. 250 "In many draught animals the upper muscles of the loins and back stand out as distinct ridges of muscle on each side of the backbone. This beauty in the coarser breeds is not confined to them, but may sometimes be seen in well-bred horses . . . This 'double-backed' condition [well shown in a photograph of a Boulonnais horse in Hayes, p. 251] may come on or disappear according to the amount of 'flesh' which the animal carries." Cf *G* and *B* p 119

<sup>j</sup> Xen. *Eq* 1. 13 ἰσχία πλατέα . . καὶ εὐσαρκα. Cf Poll. *l.c.*

# OPPIAN

ἐκ δὲ θεοὶ πολλὴ μετόπισθε τανύτριχος οὐρή·  
 μηροὶ δ' εὐπαγέες, μυώδεις αὐτὰρ ἔνερθεν  
 ὀρθοτενεῖς δολιχοὶ τε ποδῶν περιηγέες αὐλοὶ  
 καὶ μάλα λεπταλέοι· καὶ σαρκὶ λελειμμένα κῶλα, 190  
 οἷα τανυκραίροισιν ἀελλοπόδεσσ' ἐλάφοισι·  
 καὶ σφυρὸν ἀγκλίνοιτο, θεοὶ δὲ περίδρομος ὅπλῃ  
 ὕψι μάλ' ἐκ γαίης, πυκινὴ, κερόεσσα, κραταιή.  
 τοίους μοι βαῖνοι κρατερὴν θήρειον ἐνὺ  
 θυμαίνων, συνάεθλος, ἀρήιος, ὄβριμος ἵππος. 195  
 Τυρσηνοὶ τοιοῖδε καὶ Ἀρμένιοι καὶ Ἀχαιοὶ  
 Καππαδόκαι τε κλυτοὶ Ταύρου πρόπαρ οἷ τε<sup>1</sup>  
 νέμονται.

θαῦμα δὲ Καππαδόκεσσι μέγ' ἔδρακον ὠκυπόδεσσι·  
 εἰσόκε μὲν νεογιλὸν ὑπὸ στομάτεσσιν ὀδόντα  
 καὶ γλαγερὸν φορέουσι δέμας, τελέθουσ' ἀμενηνοί· 200  
 κραιπνότεροι δὲ πέλουσιν, ὅσῳ μάλα γηράσκουσι.  
 κείνους εἰς πόλεμον μεγαλήτορα θωρήσσοιο  
 αἰθωνάς τ' ἐπὶ θήρας ἐπεὶ μάλα θαρσύνεντες  
 ὄπλοισι ἀντιάαν, πυκινὴν ῥήξαι τε φάλαγγα,

<sup>1</sup> πρόπαρ οἷ τε Koechly προπάροιθε MSS

<sup>a</sup> Cf Xen. *Eq.* 1 5, 7, Poll. *l.c.* οὐρὰ προμήκης; Geop. *l.c.* οὐρὰν μεγάλην οὐλότριχα, Varr *l.c.* cauda ampla subcrispa, Colum *l.c.* cauda longa et saetosa; Pallad *l.c.* cauda profusior.

<sup>b</sup> "The muscles of the thighs should be well developed" (Hayes p. 311); Geop. *l.c.* μηροὺς μεμυμένους, Colum. *l.c.* feminibus toiosis et numerosis Xen. *Eq.* 1 distinguishes the μηροὶ οἱ ὑπὸ ταῖς ὤμοπλάταις (§ 7), i.e. what are now called the "fore-arms" (extending from elbow to knee), from the μηροὶ οἱ ὑπὸ τῇ οὐρᾷ, i.e. thighs + gaskins (the latter term now being used to denote the hind leg from thigh to hock)

<sup>c</sup> i.e. the part of the leg between knee and fetlock. the "shanks" (Cossar Ewart ap. Hayes p. 16). αὐλοὶ = tibiae.

an abundant hairy tail<sup>a</sup>, the thighs<sup>b</sup> should be well compact and muscular; the rounded cannons<sup>c</sup> beneath should be straight<sup>d</sup> and long and very thin,<sup>e</sup> and the limbs<sup>f</sup> should be unfleshy, even as in the horned windswift stag, the pastern<sup>g</sup> should be sloping; the rounded hoof<sup>h</sup> should run high above the ground, close-grained, horny, strong. Such would I have the horse to be who goes to the fierce warfare with wild beasts, a spirited helper, warlike and strong. Such are the Tuscan horses and the Armenian and the Achaean and the famous Cappadocian horses which dwell in front of Taurus.<sup>i</sup> A marvel have I seen among the Cappadocian horses; so long as they have their foal teeth in their mouth and are milk-fed, they are weakling, but as they grow older, they become swifter. Those are the horses which thou shouldst array for manly war and against fierce wild beasts; for they are very brave to face arms and break the serried phalanx and contend against

<sup>a</sup> Geop. l c. σκέλη ὀρθά; Varr. l.c. cruribus rectis; Colum. l c. altis rectisque cruribus.

<sup>c</sup> i.e. not fleshy. Cf. Xen. Eq. 1. 5 τῶν κνημῶν τὰ ὀστά παχέα χρὴ εἶναι . . . οὐ μέντοι φλεψί γε οὐδὲ σαρκί παχέα; Poll. l c. κνήμαι ἄσαρκοι.

<sup>f</sup> It seems on the whole better to take the vague term κῶλα as continuing the description of the leg from knee to fetlock (as in 408) than to refer it to the "gaskins."

<sup>g</sup> Xen. Eq. 1. 1 δεῖ τὰ ἀνωτέρω μὲν τῶν ὀπλῶν κατωτέρω δὲ τῶν κνημῶν (fetlock) ὀστὰ μῆτε ἄγαν ὀρθά εἶναι ὥσπερ αἰγός . οὐδὲ μὴν ἄγαν ταπεινά

<sup>h</sup> Xen. Eq. 1. 3 οὐδὲ τοῦτο δεῖ λανθάνειν, πρότερον αἱ ὀπλᾶί εἰσιν ὑψηλαὶ ἢ ταπειναί . αἱ μὲν γὰρ ὑψηλαὶ πόρρω ἀπὸ τοῦ δαπέδου ἔχουσι τὴν χελιδόνα (the "frog") καλουμένην . καὶ τῷ ψόφῳ δὲ φησι Σίμων δήλους εἶναι τοὺς εὐποδας, καλῶς λέγων ὥσπερ γὰρ κύμβαλον ψοφεῖ πρὸς τῷ δαπέδῳ ἢ κοίλῃ ὀπλῇ. Cf. Poll. l c.

<sup>i</sup> Mountain range in Asia Minor

θηρσί τ' ἐνναλίοισιν ἐναντία δηρίσασθαι. 205  
 πῶς μὲν γάρ τε μάχαισιν ἀρήϊος ἔκλυεν ἵππος  
 ἦχον ἐγεροσίμοθον δολιχῶν πολεμήιον αὐλῶν;  
 ἢ πῶς ἅντα δέδορκεν ἀκαρδαμύτοισιν<sup>1</sup> ὅπωπαῖς  
 αἰζηοῖσι λόχον πεπυκασμένον ὀπλίτησι,  
 καὶ χαλκὸν σελαγεῦντα, καὶ ἀστράπτοντα σίδηρον, 210  
 καὶ μάθεν εὖτε μένειν χρειώ, πότε δ' αὖτις ὀρούειν,  
 καὶ μάθεν εἰσαῖεν κρατερῶν σύνθημα λοχαγῶν,  
 πολλάκι καὶ δῆρυν<sup>2</sup> ἀνδρῶν ἐπελάσσατο πύργους  
 ἤρεμος ἀσπιδόεσσαν ὑπόπτερον, εὖτε βροτοῖσιν  
 ἀσπὶς ὑπὲρ κεφαλῆς ἐπικάρσιον ἀσπίδ' ἐρείδει, 215  
 ὀππότ' ἐέλδονται δηίων πόλιν ἐξαλαπάξαι,  
 καὶ πεδίον τεύχουσι μετήρορον, ἐπταβόειον,  
 δαιδαλέον, πυκινόν, πολυόμφαλον, ἀντία δ' αἶγλη  
 χαλκοῦ ἀποθρώσκει φαεθοντιάς, αἶψα δ' ὀπίσσω  
 κλινομένης ἀκτῖνος ἀπαστράπτει πολὺς αἰθήρ 220  
 ἵπποισι γὰρ περιάλλα φύσις πόρε τεχνήεσσα  
 ἡμερίων κραδίην καὶ στήθεσιν αἰόλον ἦτορ·  
 αἰὲν γινώσκουσιν ἐὼν φίλον ἡνιοχῆα  
 καὶ χρεμέθουσιν ἰδόντες ἀγακλυτὸν ἡγεμονῆα  
 καὶ πολέμοισι πεσόντα μέγα στενάχουσιν ἑταῖρον 225  
 ἵππος ἐν ὑσμίνῃ ῥῆξεν ποτὲ δεσμὰ σιωπῆς  
 καὶ φύσιος θεσμοὺς ὑπερέδραμε καὶ λάβεν ἡχῆν

<sup>1</sup> *vv ll* ἀσκαρδαμύτοισιν, ἀσκαρδαμύτοισιν, ἀκαρδαμύτοισιν

<sup>2</sup> *δηίων* most mss

<sup>a</sup> The distinction between the rhetorical interrog. and the exclamation disappears in late Greek, so that πῶς, πόσος = *ὡς, ὅσος*. Cf. πόσση 330

<sup>b</sup> Cf. Job xxxix 19 ff.

<sup>c</sup> Here and in iv. 134 ἀκαρδαμύτοισιν (given by three mss. in the latter place) seems the safest reading *καρδαμύσσω* (for ἀσκαρδ-) is recognized by Hesych. and *E.M s.v.* See further in 478 n.

<sup>d</sup> The *lect. vulg.* δηίων necessitates (1) the change of 26



warlike wild beasts. How<sup>a</sup> in the battle doth the war-horse<sup>b</sup> hearken to the martial note of the long trumpet that makes the din of conflict! How with unwinking<sup>c</sup> eyes doth he look upon the dense array of armed warriors, the gleaming bronze, the flashing sword! He hath learned also when it behoves him to stand and anon to charge; and he hath learned to hearken to the watchword of mighty captains. Often, too, he calmly brings nigh to the towers the warfare<sup>d</sup> of men with soaring shields, when athwart the heads of men shield presses upon shield, what time they are fain to sack the city of the enemy and fashion aloft a plain with their shields of sevenfold hides, daedal and dense and many-bossed; in front the sunlight glances from the bronze and straightway behind great space of sky lightens with rays refracted. To horses beyond all mortal creatures cunning Nature has given a subtle mind and heart. Always they know their own dear charioteer and they neigh when they see their glorious rider and greatly mourn<sup>e</sup> their comrade when he falls in war. Ere now in battle a horse has burst the bonds of silence and overleapt

*ὑπόπτερον* to *ὑπὸ πτερόν*, (2) the assumption that Opp. used the fem. termin. -*εσσαν* with a neuter (for the converse cf. Nicand. T. 129 *ψολόεντος ἐχιδνῆς*, Colluth. 83 *περόνην θυόεντα*), (3) taking *πτερόν* to be (as in Procop. *De aed.* II 8) = Lat. *pinnna* but here as denoting not a defensive *propugnaculum* but the *testudo*, *χελώνη* (for which cf. Arr. *Tact.* II 4, 36 1 f). On the other hand *δῆριν*, which Boudreaux reads (apparently with some ms. authority), makes *δ* *ἀσπ* *ὑπόπτ.* a simple metonymy for the *χελώνη*. Cf. Luc. III 474 *Ut tamen hostiles densa testudine muros Tecta subit virtus armisque innexa priores Arma ferunt galeamque extensus protegit umbo.*

<sup>a</sup> Cf. Tryph. 14, Verg. *Aen.* XI. 89 *Post bellator equus positus insignibus Aethon* *It lacrimans guttisque humectat grandibus ora*, Solm. xlv 13.

# OPPIAN

ἀνδρομένην καὶ γλῶσσαν ὁμοίον ἀνθρώποισιν  
 ἵππος ἐνναλίῳ Μακεδονίου βασιλῆος  
 Βουκεφάλας ὅπλοισιν ἐναντία δηριάσκειν. 230  
 ἵππος ἐπ' ἀνθερίκων ἔθεεν κούφοισι πόδεσσιν,  
 ἄλλος ὑπὲρ πόντοιο, καὶ οὐ στεφάνην ἐδίηεν.  
 ἵππος ὑπὲρ νεφέων Χιμαροκτόνον ἤγαγε φῶτα,  
 καὶ χρεμέθων ποτὲ πῶλος ὑφ' ἡμιόχοιο δόλοισι  
 θήκατο τῶν Περσῶν Ἀσιηγενέων βασιλῆα. 235  
 ἔξοχα δ' αὖ τίουσιν φύσιν τὸ δὲ πάμπαν ἄπυστον  
 ἐς φιλότητα μολεῖν, τὴν οὐ θέμις· ἀλλὰ μένουσιν  
 ἄχραντοι μυσέων,<sup>1</sup> καθαρῆς τ' ἐράουσι Κυθείρης.  
 ἔκλυον ὡς προπάρουθε πολυκτεάνων τις ἀνάκτων  
 καλὸν ἔχεν πεδίοις ἵππων ἀγελαῖον ὄμιλον. 240  
 τοὺς πάντας μετέπειτα δαμασσομένη προθελύνουσιν  
 ἵππαλέη νοῦσος πρόλιπεν δύο, μητέρα μούνην  
 καὶ μητρὸς φιλῆς ὑπομάζιον εἰσέτι πῶλον  
 αὐτὰρ ἐπεὶ μέγας ἦν, πειρᾶτο σκέτλιος ἀνὴρ  
 μητέρα παιδὸς ἑοῖο παρ' ἀγκοίνῃσι βαλέσθαι. 245  
 τοὺς δ' ὡς οὖν ἐνόησεν ἀναινομένους φιλότητα  
 καὶ γάμον ἀμφοτέροισιν ἀπώμοτον, αὐτίκ' ἔπειτα  
 αἰνὰ τιτυσκόμενος δολίην ἐπὶ μῆτιν ὕφαινε,  
 ἐλπόμενος καλέειν γένος ἵπποισιν παλίνορσον.  
 ἄμφω μὲν πρώτιστα καλύψατο βυσσοδομεύων 250  
 ἄλλοισιν ῥινοῖς· μετέπειτα δὲ χρίσεν ἐλαίῳ  
 πᾶν δέμας εὐώδει, κηῳδέι· ἔλπετο γὰρ δὴ  
 ὁδμὴν ἡγήτειραν ἀμαλδύναι φιλότητος·

<sup>1</sup> μυσῶν MSS

<sup>a</sup> Hom. *Il.* xix. 404 Xanthus, the horse of Achilles, prophesies his death.

<sup>b</sup> The charger of Alexander the Great: Ael. vi. 44; Diod. xvii. 76 and 95, Plin. viii. 154; Arr. *Anab.* v. 11. 4 and v. 19. 4

<sup>c</sup> Hom. *Il.* xx. 226 (of the offspring of Boreas and the 28

the ordinance of nature and taken a human voice<sup>a</sup> and a tongue like that of man. Bucephalas,<sup>b</sup> the horse of the warrior king of Macedon, fought against armed men. A horse there was which ran with light feet over the corn-ears<sup>c</sup> and brake them not; another ran over the sea and wetted not his coronet.<sup>d</sup> A horse carried above the clouds him that slew the Chimaera<sup>e</sup>; and the neighing<sup>f</sup> of a horse through the craft of his charioteer made one king of the Asian Persians. Above others, again, horses honour nature, and it is utterly unheard of that they should indulge unlawful passion, but they remain unstained of pollution and cherish chaste desire. I have heard<sup>g</sup> how of old a prince of great possessions had in his fields a fair herd of horses. All these a disease of horses utterly destroyed, leaving but two—only a mare and a foal yet at its mother's foot. But when it grew up, the wicked man essayed to mate the foal with its dam. And when he saw a union forsworn of both, immediately he with dreadful design wove a subtle device, hoping to call back his breed of horses. First in his craft he covered both with alien hides, and then he anointed all their bodies with sweet-smelling oil and fragrant; for he hoped to destroy the tell-tale scent.

mares of Erichthomus) αἱ δ' ὅτε μὲν σκιρτῶν ἐπὶ ζείδωρον ἄρουραν, ἄκρον ἐπ' ἀνθερίων καρπὸν θεόν οὐδὲ κατέκλων· ἀλλ' ὅτε δὴ σκιρτῶν ἐπ' εὐρέα νῶτα θαλάσσης, ἄκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον.

<sup>a</sup> The portion of the pastern immediately above the hoof.

<sup>b</sup> A monster (Hom. *Il.* vi. 179, Lucr. v. 905) slain by Bellerophon (tetraco domitore Chimaerae, Ov. *Tr.* ii. 397) with the aid of his winged horse Pegasus, Pind. *O.* xiii. 84, *I.* vi. 44.

<sup>f</sup> Darius, s. of Hystaspes, became king of Persia by the craft of his groom Ōebares: Herod. iii. 84.

<sup>g</sup> The story is told A. 631 a 1-7, Ael. iv. 7, Antig. 54; Var. ii. 7. 9; Plin. viii. 156, Hierocl. *Hipp.* p. 173.

# OPPIAN

καὶ λάθην, ὦ μάκαρες, ῥέζων κακά καὶ τετέλεστο  
 ξεῖνος, ἀπόπτυστος θάλαμος, στυγερώτατος ἵπποις, 255  
 οἷος ἐν ἀνθρώποισιν ἐνυμφεύθη προπάροιθε  
 Καδμείος γάμος αἰνὸς ἀλήμονος Οἰδιπόδαο.  
 οἱ δ' ὅτε γυμνωθέντες ἔην ἄτην ἐνόησαν,  
 λοξῆσιν τ' ἄθρησαν ἀνιάζοντες ὀπωπαῖς  
 ἢ μὲν ἄρα τλήμων ἄγονον γόνον, αὐτὰρ ὃ γ' αἶψα 260  
 αἰνόγαμος κακόλεκτρος ἀμήτορα μητέρα δειλήν,  
 ὕψι μάλ' ἤέρθησαν, ἀμείλιχα φυσιόωντες,  
 δεσμά τ' ἀπορρήξαντες ἔτην μεγάλα χρεμέθοντες,  
 οἷα θεοὺς μάκαρας μαρτυρόμενοι κακότητος,  
 ἀράς τ' εὐχόμενοι πολυπήμονι νυμφευτῇρι· 265  
 οἷψέ δὲ μυρόμενοί τε καὶ ἄσχετον αἰσσοῦντες,  
 ἀντιπέρην πέτρῃσιν ἐὰς κεφαλὰς ἐλόωντες,  
 ὅσατα συνηλοῖσαν, ἐὼν δ' ἀπὸ φέγγος ἄμερσαν  
 αὐτοφόνοι, κλίναντες ἐπ' ἀλλήλοισι κάρηνα  
 ὦδε φάτις προτέροις κλέος ἵπποισιν μέγ' αἰεῖδει. 270  
 ἵππων δ' ὅσσα γένεθλ' ἀτιτήλατο μυρίος αἶα,  
 ὠκύτατοι Σικελοί, Λιλυβήιον οἷτε νέμονται  
 καὶ τρικάρηνον ὄρος ὅθι τοι σκέπας Ἐγκελάδοιο  
 πυρσοῖς αἰθερίοισιν ἐρευγομένοιο κεραυνοῦ  
 Σικελικῆς Αἴτης ἀνεκάχλασεν ἀέναον πῦρ. 275  
 κραιπνότεροι Σικελῶν δὲ παρ' Εὐφρήταο ῥέεθρα  
 Ἀρμένιοι Πάρθοι τε βαθυπλόκαμοι τελέθουσιν.  
 ἀλλ' ἄρα καὶ Πάρθοισι μέγα προφέρουσιν Ἰβηρες,  
 ὠκυτέροισι πόδεσσι κροαίνοντες πεδίοιο.  
 κείνοισιν τάχα μῦνος ἐναντίον ἰσοφαρίζοι 280

<sup>a</sup> King of Thebes, who unwittingly married his own mother Soph. *O T*

<sup>b</sup> Cf Soph *El* 1154 μήτηρ ἀμήτωρ

<sup>c</sup> Cic. *Verr.* II. ii. 20.

<sup>a</sup> S.W. Sicily.

And, ye blessed Gods, without their knowledge he wrought his wickedness and there was fulfilled a union monstrous and abominable and most abhorred of horses, like that dread marriage that was made of old among men, the Cadmean bridal of the wanderer Oedipus <sup>a</sup> But when they were made naked and knew their sin, and in sorrow and with eyes askance looked one on the other, the unhappy mother on her dishonoured son, and he anon, victim of a terrible and evil union, upon his poor unmothered <sup>b</sup> mother, they leapt on high, snorting terribly, and brake their bonds and went neighing loudly as if they were calling the blessed gods to witness their evil plight and cursing him who contrived their woeful union; and at last, rushing wildly in their grief, they dashed their foreheads against the rocks and brake the bones and took away their light of life, self-slain, leaning their heads on one another So report proclaims the fame of the horses of former days. Now of all the breeds of horses that the infinite earth nourishes most swift are the Sicilian, <sup>c</sup> which dwell in Lilybaeum <sup>d</sup> and where the three-peaked hill that covers Enceladus, <sup>e</sup> as the thunderbolt belches forth in beams reaching to the sky, discharges the eternal fire of Sicilian Aetna. Fleeter than the Sicilian are by the streams of Euphrates the Armenian and Parthian <sup>f</sup> horses of flowing mane Yet the Parthian horses are greatly excelled by the Iberian, <sup>g</sup> which gallop over the plains with swifter feet With them might vie only the

<sup>a</sup> Giant buried under Aetna Apollod. 1. 6. 2, Callim. *fr.* 117. Luc. vi. 293, Verg. *Aen.* iii. 578, Stat. *T.* iii. 595; Q. Sm. v. 642

<sup>f</sup> Cf. 302 and C. iv. 112 f.; Strab. 525, Gratt. 508, Ridg. pp. 189 f

<sup>g</sup> Ridg. pp. 256 f. ~

# OPPIAN

αἰετὸς αἰθερίοισιν ἐπιθύνων γυάλοισιν,  
 ἢ κίρκος ταναῇσι τινασσόμενος πτερύγεσσι,  
 ἢ δελφὶς πολιοῖσιν ὀλισθαίνων ῥοθίοισι.  
 τόσσον Ἴβηρες ἔασι θοοὶ πόδας ἡνεμόοντας·  
 ἀλλ' ὀλίγοι βαιοὶ τε μένος καὶ ἀνάλκιδες ἦτορ, 285  
 καὶ δρόμον ἐν παύροισιν ἐλεγχόμενοι σταδίοισιν·  
 εἶδεα δ' ἀγλαόμορφα κλυτὸν δέμας ἀμφιέσαντο,  
 ὄπλῃν δ' οὐ κρατερὴν, πηλότροφον, εὐρυπέδιλον.  
 Μαύρων δ' αἰόλα φύλα πολὺ προφέρουσιν ἀπάντων  
 ἀμφὶ δρόμους ταναοὺς τε καὶ ἀμφὶ πόρους ἀλεγεινούς. 290  
 καὶ Λίβυες μετὰ τοὺς δολιχὸν δρόμον ἐκτελέουσιν,  
 ὅσσοι Κυρήνην πουνυψηφίδα νέμονται  
 εἶδεα δ' ἀμφοτέροισιν ὁμοία, πλὴν ὅσον αὐτε  
 μείζονες εἰσιδέειν Λίβυες κρατεροὶ γεγάασιν,  
 ἀλλὰ δέμας δολιχοί· πλευρῇσι γὰρ ἀμφὶς ἔχουσι 295  
 τῶν ἄλλων πλέονα σπαθίην κτένα· τοῦνεκὲν εἰσι  
 πάσσονες εἰσιδέειν καὶ κρείσσονες ἰθὺς ὀρούειν,  
 ἐσθλοὶ δ' ἡελίου φορέειν πυρόεσσαν ἔρωην  
 καὶ τε μεσημβρινὴν δῖους δριμύειαν ἐνιπὴν.  
 ἵπποι Τυρσηνοὶ δὲ καὶ ἄπλετα Κρήσια φύλα 300  
 ἀμφότερον κραιπνοὶ τε θέειν δολιχοὶ τε πέλονται  
 Μαύρων δ' ὠκύτεροι Σικελοί, Σικελῶν δέ τε  
 Πάρθοι<sup>1</sup>  
 καὶ χαροποὶ τελέθουσι καὶ ἔξοχον αἰγλήεντες,  
 καὶ μῶνοι μίμνουσι μέγα βρύχημα λέοντος.  
 ἦ γάρ τοι θήρεσσιν ἐπ' ἄλλοις ἄλλα γένεθλα 305  
 ἵππων ἄρμενα πολλὰ τά τοι φράζουσιν ὀπωπαί.  
 στικτοπόδεσς' ἐλάφοις κυανώπεις ὀπλίζοιο,

<sup>1</sup> Πάρθοι Brodaeus (cf. iv 112 ff): *θυμόν* mss Gesner supposed that a line has been lost after v 302 which mentioned the Πάρθοι

<sup>a</sup> The eagle (Pind. *P* ii 50, v 112, *N* iii. 80, Hom *Il.* 32

eagle<sup>a</sup> speeding over the vales of air, or the hawk hasting with long pinions spread, or the dolphin gliding over the grey waves. So fleet are the Iberian horses of wind-swift feet; but they are small and weak of spirit and unvaliant of heart and in a few furlongs are found wanting<sup>b</sup> in speed; and though clothed in fair form and glorious shape, yet the hoof is lacking in strength, bred to soft ground and broad. The dappled breed of Moorish horses are far the best of all for extended courses and laborious toil. And next to these for accomplishing a long course come the Libyan horses, even those which dwell in many-pebbled Cyrene. Both are of similar type, save only that the strong Libyan horses are larger to look at; but these latter are long of body, having in their sides more space of broad rib than others, and hence are stouter to look at and superior in a charge and good at enduring the fiery force of the sun and the keen assault of noontide thirst. The Tuscan horses and the immense Cretan breeds are both swift in running and long of body. The Sicilian are swifter than the Moorish horses, while the Parthian are swifter than the Sicilian, grey-eyed<sup>c</sup> also and eminently handsome, and they alone abide<sup>d</sup> the loud roar of the lion. For verily against different wild beasts different breeds of horses are fitting in many cases, as the eyes declare. Against the deer of spotted feet thou shouldst array dark-eyed horses; blue-

xxi 252); the dolphin (Pind. *P.* ii. 51, *N.* vi. 72), the hawk (Hom. *Il.* xv. 237, *Od.* xiii. 86) are types of swiftness.

<sup>b</sup> But Nemes 253 says Spanish horses "valent longos intendere cursus"; Mart. i. 49, xiv. 199.

<sup>c</sup> *χαροποι* may here mean merely "bright-eyed." For the sense of the word when applied to colour see note on 308.

<sup>d</sup> Cf. *C.* iv. 116.

# OPPIAN

ἄρκτοισι γλαυκοῦς, καὶ πορδαλίεσσι δαφεινοῦς,  
 αἰθωνας δ' ἵππους πυριλαμπέας ἀμφὶ σύεσσιν,  
 αὐτὰρ ἐριγλήνους χαροποὺς χαροποῖσι λέουσι 310  
 κάλλει δ' ἐν πάντεσσι πέλει πανυπείροχος ἵππος  
 Νησαῖος,<sup>1</sup> τὸν ἄγουσιν ἐρικτέανοι βασιλῆες·  
 καλὸς ἰδεῖν, ἀταλὸς τε φέρειν εὐπείθει δεσμῶ·  
 βαιὸς μὲν κεφαλὴν, πολλὸς δὲ βαθύτριχα δειρὴν,  
 κυδιόων ἐκάτερθε μελιχρύσοισιν ἐθείραις 315

Ναὶ μὴν ἄλλο γένεθλον ἐπήρατον ὠπήσαιο  
 σικτόν, ἀρίζηλον, τοὺς ὠρυγγας καλέουσιν,  
 ἣ ὅτι καλλικόμοισιν ἐν οὖρεσιν ἀλδήσκουσιν,  
 ἣ ὅτι πᾶγχυ θέλουσ' ἐπὶ θηλυτέρησιν ὀρούειν.  
 δοιὰ δ' ἐπ' ὠρύγγων τελέθει πολυανθέα κάλλη· 320  
 τοὶ μὲν γὰρ δειρὴν καλλίτριχά τ' εὐρέα νῶτα  
 γεγράφαται δολιχῆσιν ἐπήτριμα ταινίησι,  
 τίγριες οἷα θοοί, κραιπνοῦ Ζεφύροιο γενέθλη·  
 τοὶ δ' ἄρ' εὐτροχάλοισι περιδρομα δαιδάλλονται  
 σφραγῖσιν πυκινῆσιν ὁμοῖα πορδαλίεσσι· 325  
 τοὺς ἔτι νηπιάρχους γράψαν τεχνήμονες ἄνδρες  
 αἰθομένῳ χαλκῷ ταναῇν τρίχα πυρσεύοντες.  
 δηθάκι δ' ἄλλα βροτοὶ πανεπίφρονα μητίσαντο,  
 πῶλον ἐπιγράψαι καὶ νηδυί μητρὸς ἐόντα.

<sup>1</sup> v l. Νισ(σ)αῖος.

<sup>a</sup> γλαυκός and χαροπός are not easy to distinguish Cf. A. 491 b 34 ὀφθαλμοῦ δὲ τὸ μὲν λευκὸν ὁμοῖον ὡς ἐπὶ τὸ πολὺ πᾶσιν, τὸ δὲ καλούμενον μέλαν διαφέρει· τοῖς μὲν γὰρ ἐστὶ μέλαν, τοῖς δὲ σφύδρα γλαυκόν, τοῖς δὲ χαροπόν, ἐνίοις δὲ αἰγῶπὸν, Hom. Od. xi. 611 χαροποὶ λέοντες but γλαυκιδῶν of lion Il. xx. 172. Perhaps if we call γλ "greyish-blue" and χαρ "bluish-grey," we shall be nearly right.

<sup>b</sup> Or Nisaeon: famous breed of horses from the Nesaeon plain in Media: Steph. B. s. Νησαῖον πεδῖον, ἀφ' οὗ παρὰ Μήδοις οἱ Νησαῖοι ἵπποι, Herod. iii. 106, vii. 40, Strab.



eyed<sup>a</sup> against bears; tawny-eyed against leopards; fiery and flaming against swine; brilliant and grey of eye against the grey-eyed lion. In beauty the most excellent of all horses is the Nesaeon,<sup>b</sup> which wealthy kings drive, beautiful to behold, gentle to ride and obedient to the bit, small of head but shaggy-maned, glorying in the yellow locks on either side his neck.

Yet another lovely breed thou mayst see, the dappled conspicuous breed which men call the Orynx,<sup>c</sup> either because they flourish on the grassy hills (οὐρεσιν), or because they are very eager to mate (ὀρούειν) with their females. In the case of the Orynxes there are two species of many-patterned beauty. One species are inscribed on neck and broad hairy back with a series of long stripes, even as the swift tigers, the offspring of rapid Zephyrus.<sup>d</sup> The others are adorned all about with densely set round spots, like those of leopards; this species while they are still but baby foals, are tattooed by skilful men, who brand their long hair with the flaming bronze. And ofttimes men have contrived other subtle devices for inscribing<sup>e</sup> the foal while yet

525, 530, Athen 194 e; Amm Marc xiii 6 30, Synes. Ep. 40; Ari Anab vii. 13, A. 632 a 30, Lucian, Hist. 39; Ridg pp. 190 ff.

<sup>a</sup> Oppian seems to denote by this name two species of horses: (1) with neck and back striped like tiger, (2) spotted like leopard. The first he regards as a natural breed, the second as an artificial production. Cf. Eutecn τοὺς μὲν πρώτους ἢ φύσει οὕτω διεξωγράφησε, τῶν δευτέρων δ' ἀνδρῶν εἰρήματα τὰ ποικίλματα. The first suggests the zebra.

<sup>d</sup> The West Wind (Lat. *Favonius*) was supposed to have an impregnating influence; Hom. *Il.* xvi. 150, Plin. xvi. 93, Lucr. i. 11; Verg. *G.* iii. 272 ff; Plin. x. 166, Varr. ii. 1. 19; Colum. vi. 27; A. 560 a 6, *G. A.* 749 b 1. Of other winds: Hom. *Il.* xx. 222, Ael vii. 27, Solin. xlv. 18.

<sup>e</sup> Cf. O. T. Genesis xxx. 37 ff., Scott, *Red Gauntlet*, c. xviii.

# OPPIAN

ὦ πόσση κραδίη, πόσση μερόπεσσι πέλει φρήν. 330  
 ἔρξαν ὅπως ἐθέλουσι· θέσαν πολυειδέας ἵππους,  
 μητρὸς ἔτι γλαγερῇσι περισχομένους λαγόνεσσιν.  
 ὅπποτε θηλυτέρην γὰρ ἔλη φιλοτήσιος ὄρμη  
 ἵππον τ' ἐγγὺς ἰόντα κλυτὸν μεγαλήτορα μίμνη, 335  
 δὴ τότε δαιδάλλουσι πόσιν καλόν· ἀμφὶ δὲ πάντῃ  
 πᾶν δέμας εὐστίκτοισι περὶ χροίῃσι γράφουσι,  
 καὶ ποτὶ λέκτρον ἄγουσιν ἐπ' ἀγλαΐῃ κομόωντα.  
 ὥς δέ τις ἡθέων ὑπὸ νυμφοκόμοισι γυναιξὶν  
 εἵμασιν ἀργενοῖσι καὶ ἄνθεσι πορφυρέοισι  
 στεψάμενος, πνείων τε Παλαιστίνιοιο μύριοι, 340  
 ἐς θάλαμον βαίνησιν ὕμην ὑμέναιον αἰείδων  
 ὥς ἵππον σπέρχοντα γαμήλιά τε χρεμέθοντα,  
 πρόσθεν ἔης ἀλόχοιο κλυτὸν πόσιν ἀφριόωντα,  
 δηρὸν ἐρητύουσι φίλης λελιημένον εὐνῇ·  
 ὁψέ δέ τοι μεθιάσιν ἐπήρατον ἐς φιλότητα· 345  
 ἢ δ' ὑποकुσαμένη πολυανθέα γείνατο παῖδα,  
 νηδυί μὲν πόσιος γόνιμον θορόν ἀείρασα,  
 δεξαμένη μορφὴν δὲ πολύχροον ὀφθαλμοῖσι.  
 τοιά νυ κακέωνοι, τοῖσιν δόνακες μεμέληνται,  
 μησάσθην πυκινοῖσι νοήμασιν ἰξευτῆρες, 350  
 ὅπποτε δαιδάλλουσι πεληιάδεσσι νεοσσούς·  
 εὖτε γὰρ ἐς φιλότητα θοαὶ τρήρωνες ἴωσι,  
 μιννύμεναι στομάτεσσι βαρυφθόγγοις ἀλόχοισι,  
 δὴ τότε μῆτιν ὕφαινε κλυτὴν τιθασοτρόφος ἀνὴρ,  
 ἄγχι δὲ θηλυτέρησιν ἐθήκατο δαίδαλα πολλὰ 355  
 εἵματα πορφύρεα ταὶ δὲ κλιδὸν ὅσσε βαλοῦσαι  
 θυμὸν ἱανόμεναι τίκτους' ἀλιπόρφυρα τέκνα.

<sup>a</sup> Cf. 206 n.

<sup>b</sup> Stat. S. v. l. 213 Palaestini simul Hebraei que liquores. It is not to be assumed that the perfume meant is one native to Palestine (which is not rich in aromatic shrubs). The spices and perfumes of the Far East came to Europe

in his mother's womb. O what<sup>a</sup> a heart, what a mind have mortal men! They do as they list; they make horses of varied colours while yet enveloped in the milky mother's loins. What time the mating impulse seizes the mare and she abides the approach of the glorious high-spirited horse, then they cunningly adorn the beautiful sire. All about they inscribe all his body with spots of colour and to his bride they lead him, glorying in his beauty. Even as some youth, arrayed by the bridal women in white robes and purple flowers and breathing of the perfume of Palestine,<sup>b</sup> steps into the bridal chamber singing the marriage song, so while the hasting horse neighs his bridal song, long time in front of his bride they stay her glorious spouse, foaming in his eagerness; and late and at last they let him go to satisfy his desire. And the mare conceives and bears a many-patterned foal, having received in her womb the fertile seed of her spouse, but in her eyes his many-coloured form. Such devices have they also with cunning wits contrived whose business is with the reed, even the fowlers, when they variegate the young of doves. For when the swift doves mate and mingle mouths<sup>c</sup> with their deep-noted spouses, then the breeder of tame birds contrives a glorious device. Near the hen-birds he puts many vari-coloured purple cloths; and they, beholding them with eyes askant are gladdened in their hearts and produce sea-purple children. Nay, even so also

by way of Palestine and Syria (Diod. iii. 41) and are generally called indifferently Syrian (Propert. iii. 5. 14; Tibull. iii. 4. 28, iii. 6. 63, Hor. C. ii. 7. 8, Catull. vi. 8) or Assyrian (Hor. C. ii. 11. 16, Catull. lxxviii. 143; Verg. E. iv. 25, Tibull. i. 3. 7, iii. 2. 23).

<sup>a</sup> A. 560 b 26.

# OPPIAN

ναὶ μὴν ὦδε Λάκωνες ἐπίφρονα μητίσαντο  
αἰσι φίλαις ἀλόχοις, ὅτε γαστέρα κυμαίνουσι·  
γράψαντες πινάκεσσι πέλας θέσαν ἀγλαὰ κάλλη, 360  
τοὺς πάρος ἀστράψαντας ἐν ἡμερίοισιν ἐφήβους,  
Νιρέα καὶ Νάρκισσον ἐυμελίην θ' Ὑάκινθον,  
Κάστορά τ' εὐκόρυθον καὶ Ἀμυκοφόνον Πολυ-  
δεύκην,

ἡιθέους τε νέους, τοί τ' ἐν μακάρεσσιν ἀγητοί,  
Φοῖβον δαφνοκόμην καὶ κισσοφόρον Διόνυσον 365  
αἱ δ' ἐπιτέρπονται πολυήρατον εἶδος ἰδοῦσαι,  
τίκτουσιν τε καλοὺς ἐπὶ κάλλει πεπτηνυῖαι.

Τόσσα μὲν ἀμφ' ἔπποισιν· ἀτὰρ κατὰβηθι, φίλη  
φρήν,  
οἶμον ἐπὶ σκυλάκων· τόσσοι δ' ἐπὶ πᾶσι κύνεσσιν  
ἔξοχ' ἀρίζηλοι, μάλα τ' ἀγρευτῆρσι μέλονται, 370  
Παῖονες, Αὐσόνιοι, Κᾶρες, Θρήκες, Ἰβηρες,  
Ἀρκάδες, Ἀργεῖοι, Λακεδαιμόνιοι, Τεγεῆται,  
Σαυρομάται, Κελτοί, Κρηῆτες, Μάγνητες, Ἀμοργοί,

<sup>a</sup> Next to Achilles the handsomest Greek at Troy: Hom. *Il* ii 671.

<sup>b</sup> A beautiful youth of Thespieae who, for hopeless love of his own reflection, died and was turned into the flower which bears his name: Ov. *M.* iii. 341; Paus. ix. 31. 7

<sup>c</sup> A beautiful Spartan youth, accidentally slain by Apollo from his blood sprang the "hyacinth." See n. on Colluthus 248 Cf Apollod. iii. 10. 3 Paus. iii. 1. 3, iii 19. 5; Nicand. *T* 902, Ov. *M* x 162, xiii 394 ff.

<sup>d</sup> Castor and Pollux, the Dioscuri, sons of Zeus (Tyndareus) and Leda. Hom. *Il* iii. 237

<sup>e</sup> King of the Bebryces, slain by Pollux. Apollod. i 9. 20, Theocr. xxii. 27; Ap. Rh. ii. 1, Val Fl. iv 99

<sup>f</sup> Cf generally Xen. *O* 3 ff, Air. *C* 2 ff, Poll. v. 37 ff., Geop. xix 1 ff, A. 574 a 16 ff and *passim*; Verg. *G* iii 404 ff; Varr. ii 9, Plin. viii 142 ff, Colum. vii 12, Gratt. 150 ff; Nemes. 103 ff.

<sup>g</sup> Poll. v 46 f

<sup>h</sup> i.e. Italian, including the *vinidus* *Umbro* of Verg. *Aen*

the Laconians contrived a subtle device for their dear wives when they are pregnant. Near them they put pictures of beautiful forms, even the youths that aforetime were resplendent among mortal men, Nireus<sup>a</sup> and Narcissus<sup>b</sup> and Hyacinthus<sup>c</sup> of the goodly ashen spear, and Castor<sup>d</sup> with his helmet, and Polydeuces that slew Amycus,<sup>e</sup> and the youthful twain who are admired among the blessed gods, laurel-crowned Phoebus and Dionysus of the ivy wreath. And the women rejoice to behold their lovely form and, fluttered by their beauty, bear beautiful sons.

Thus much about horses, but now descend, my soul, to the lay of Dogs.<sup>f</sup> These among all dogs are the most excellent and greatly possess the mind of hunters to wit, Paeonian,<sup>g</sup> Ausonian,<sup>h</sup> Carian,<sup>i</sup> Thracian, Iberian,<sup>j</sup> Arcadian,<sup>k</sup> Argive,<sup>l</sup> Lacedaemonian,<sup>m</sup> Tegean, Sauromatian,<sup>n</sup> Celtic,<sup>o</sup> Cretan,<sup>p</sup>

xii 753 (cf Varr ii. 9 6, Gratt 172 and 194; Senec. *Thy* 497; Sid. Ap. vii 191; Sil. iii. 295), the Sallentine, Varr ii 9 5, the Tuscan, Nemes 231

<sup>a</sup> Poll v. 37, Arr. C 3 1 f; Dio Chr. O. 15

<sup>j</sup> Poll l.c., Nemes. 127. There seems no ground for supposing that the Iberians *περὶ τὸν Καύκασον* (Strab. 118, 499 f) are meant

<sup>k</sup> Poll l.c., Ov. *M* iii 210, *A. A.* i 272 (Maenalius), Gratt 160 (Lycaones)

<sup>l</sup> Poll l.c. *Ἀργολίδες*

<sup>m</sup> Poll l.c., Soph. *AJ.* 8, Xen. *C.* 3. 1, Luc. iv 441, Gratt 212, Varr ii 9 5, Callim. *H.* iii. 94; Ov. *M* iii 208; Plin. x 177 f, *A.* 574 a 16 ff; Shakesp. *M N's. D.* iv 1 123 "My hounds are bred out of the Spartan kind"

<sup>n</sup> The Sauromatae or Sarmatae inhabited S. Russia. Herod. iv 110 ff, Dion. P. 653

<sup>o</sup> Poll l.c., Arr. C 1 4, 2. 1, Gratt 156, Plin. viii. 148

<sup>p</sup> Cf. *H.* iv 273, Poll l.c.; Xen. *C.* 10. 1, Arr. *C.* 2-3; Ael. iii 2, Gratt 212, Ov. *M* iii 208, Luc. iv 441; Senec. *Hipp.* 33; Claud. *Stil.* iii 300, Shakesp. *M N's. D.* iv 1. 130

# ΟΡΡΙΑΝ

ὅσσοι τ' Αἰγύπτιοι πολυψαμάθοισιν ἐπ' ὄχθαις  
 βουκολίων οὔροι, Λοκροί, χαροποί τε Μολοσσοί. 375  
 Εἰ δέ νύ τοι κεράσαι φίλον ἔπλετο δοιά γένεθλα,  
 εἶاري μὲν πρώτιστα λέχος πόρσυνε κύνεσσιν·  
 εἶاري γὰρ μᾶλλον φιλοτήσια μέμβλεται ἔργα  
 θηρσί τε καὶ σκυλάκεσσι καὶ οὐλομένοισι δράκουσιν  
 ἡερίοις τ' ὄρνισι καὶ εἰναλίοις νεπόδεσσιν 380  
 εἶاري μὲν χολόεντος ἔχισ πεφορρυγμένος ἰοῦ  
 ἱκτο λέχος ποτὶ θῖνα θαλασσαίης ἀλόχοιο  
 εἶاري πόντος ὅλος δὲ περισμαραγεῖ Κυθереῖη  
 καὶ νέποδες γαμέοντες ἐπιφρίσσουσι γαλήνη·  
 εἶاري καὶ τρήρωνες ἐπιθύνουσι πελείαις, 385  
 ἵπποι δ' ἀγραύλοισ ἐπὶ φορβάσιν ὀπλίζονται,  
 ταῦροι δ' ἀγροτέρας ἐπὶ πόρτιας ὀρμαίνουσι,  
 καὶ κτίλοι εἰλικόεντες ἐν εἶاري μηλοβατεῦσι,  
 καὶ κάπροι πυρόεντες ἐπαιχμάζουσι σύεσσι,  
 καὶ χίμαροι λασίησιν ἐφιππεύουσι χιμαίραις· 390  
 καὶ δ' αὐτοῖς μερόπεσσιν ἐν εἶاري μᾶλλον ἔρωτες·  
 εἶاري γὰρ πάνδημος ἐπιβρίθει Κυθέρεια.  
 Ἔθνεα σοὶ δὲ κυνῶν θαλαμηπολέοντι μελέσθω  
 ἄρμενά τ' ἀλλήλοισιν εἰκότα τ' ἔξοχα φύλα.  
 Ἄρκάδας Ἠλείοις ἐπιμίσγεο, Παίοσι Κρήτας, 395  
 Κᾶρας Θρηκίους, Τυρσηγὰ γένεθλα Λάκωσι,  
 Σαρματικόν τε πόσιν φορέοις πρὸς Ἰβηρίδα νύμφην.  
 ὦδε μὲν εὖ κεράσειας· ἀτὰρ πολὺ φέρτατα πάντων

<sup>a</sup> The dogs of the Canian Magnesia are mentioned Poll v 47; Ael V H xiv 46. Cf N A. vii 38

<sup>b</sup> Here prob = Nile, as in Hom. Od iv. 47 etc. For Egyptian dogs cf A. 606 a 23; Ael vi. 53, vii 19, I' II. 1 4, Plin viii 148; Solin xv. 12

<sup>c</sup> Xen C. 10. 1; Poll. v. 37.

<sup>d</sup> Poll l.c.; Ael iii 2, xi 20; Athen 201 b; Aristoph T. 416, Lucr. v. 1061, Veig G. iii 404, Hor Epod. vi. 40

Magnesian,<sup>a</sup> Amorgran, and those which on the sandy banks of Egypt<sup>b</sup> watch the herds, and the Locrian<sup>c</sup> and the bright-eyed Molossian<sup>d</sup>

If thou shouldst desire to mix two breeds, then first of all mate<sup>e</sup> the dogs in spring<sup>f</sup>; for in spring chiefly the works of love possess the hearts of wild beasts and dogs and deadly snakes and the fowls of the air and the finny creatures of the sea. In spring the serpent, foul with angry venom, comes to the shore to meet his sea bride<sup>g</sup>; in spring all the deep rings with love and the calm sea<sup>h</sup> foams with fishes mating; in spring the male pigeon pursues the female; horses assail the pasturing mares and bulls lust after the cows of the field; in spring the rams of crooked horn mount the ewes and fiery wild boars mate with the sows, the he-goats the shaggy females; yes, and mortals also in spring are more prone to desire; for in spring the spell of Love is heavy upon all.

In mating the tribes of dogs take heed that the breeds are fit and right suitable for one another. Mate Arcadian with Elean, Cretan with Paeonian, Carian with Thracian, Tuscan<sup>i</sup> breed with Laconian; put a Sarmatian sire with an Iberian dam. So shall you mix the breeds aright; but far best of all it

5, *S.* II. 6. 114, *Stat. T.* III. 203, *S.* II. 6. 19, *A.* I. 747; *Plaut. Capt.* 86, *Luc.* IV. 440, *Mart.* XII. 1; *Senec. Hipp.* 32; *Claud. Stil.* II. 215, III. 293; *Gratt.* 181 ff; *Nemes.* 107; *A.* 608 a 28.

<sup>e</sup> *Xen. C.* 7. 1 ff; *Arr. C.* 27 ff., *Varr.* II. 9. 11; *Gratt.* 263 ff.; *Nemes.* 103 ff.

<sup>f</sup> *Cf. Lucr.* I. 1 ff., *Verg. G.* II. 323 ff.

<sup>g</sup> The Muraena *Cf. H.* I. 559.

<sup>h</sup> This sense of γαλήνη occurs *Hom. Od.* VII. 319. *Cf. Callim. E.* VI. 5.

<sup>i</sup> *Nemes.* 231 ff. .

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φύλα μένειν μονόφυλα, τὰ δ' ἔξοχα τεκμήραντο  
 ἄνδρες ἐπακτῆρες· τὰ δὲ μυρία φύλα πέλονται, 400  
 τῶν ἀμόθεν μορφαί τε καὶ εἶδεα τοῖα πελέσθω.  
 μηκεδανόν, κρατερὸν δέμας ἄρκιον, ἥδὲ κάρηνον  
 κοῦφον, ἐϋγληνον· κυαναὶ στίλβοιεν ὅπωπαί  
 κάρχαρον ἐκτάδιον τελέθαι στόμα βαιὰ δ' ὕπερθεν  
 οὔατα λεπταλέοισι περιστέλλοιθ' ὑμένεσσι· 405  
 δειρὴ μηκεδανή, καὶ στήθεα νέρθε κραταιά,  
 εὐρέα· τῷ πρόσθεν δέ τ' ὀλιζοτέρω πόδες ἔστων·  
 ὀρθοτενεῖς κώλων ταναοὶ δολιχῆρες ἱστοί·  
 εὐρέες ὠμοπλάται, πλευρῶν ἐπικάρσια ταρσά  
 ὀσφύες εὐσαρκοί, μὴ πίνονες αὐτὰρ ὅπισθε 410  
 στρυφνὴ τ' ἐκτάδιός τε πέλοι δολιχόσκιος οὐρή·  
 τοῖοι μὲν ταναοῖσιν ἐφοπλίζοντο δρόμοισι  
 δόρκοις ἢδ' ἐλάφοισιν ἀελλοπόδῃ τε λαγωῷ.  
 Θοῦροι δ' αὖθ' ἕτεροι, τοῖσιν μενεδήιος ἀλκή,  
 ὅσσοι καὶ ταύροισιν ἐπέχραον ἠνυγενείοις 415  
 καὶ σύας ὕβριστήρας ἐπαῖξαντες ὄλεσαν·  
 ὅσσοι μῆδὲ λέοντας εἰς τρεῖουσιν ἄνακτας,

<sup>a</sup> Gratt 154 mille canum patriae

<sup>b</sup> τῶν ἀμόθεν is taken from Hom. *Od* 1 10, and the meaning seems to be *either* that the "points of the dog" here enumerated are not an exhaustive description of any breed or that they do not apply to all breeds Eutec. ἀμωσγέπως Cf. Suid s. ἀμωσγέπων

<sup>c</sup> Arr C 4 2 f πρώτα μὲν δὴ μακρὰ ἔστων ἀπὸ κεφαλῆς ἐπ' οὐράν

<sup>d</sup> Xen. C 4 1 κεφαλὰς ἐλαφράς Cf Arr C 4 4, Poll v. 57.

<sup>e</sup> Xen. l. c. ὄμματα μετέωρα [sint celsi vultus, Nemes. 269] μέλανα λαμπρά Cf Arr. 4 5, Poll l. c. *Geop* xix 2, Varr. ii. 9 3 oculis migrantibus aut ravis, Colum vii. 12 nigris vel glaucis oculis acri lumine radiantibus.

<sup>f</sup> Xen l. c. ὦτα λεπτὰ καὶ ψιλὰ ὅπισθεν. Cf. Poll. l. c. On



is that the breeds should remain pure, and those all hunters judge best. Those breeds are without number,<sup>a</sup> and the form and type of them should be approximately<sup>b</sup> these. The body<sup>c</sup> should be long and strong and adequate, the head<sup>d</sup> light and with good eyes<sup>e</sup>; the eyes should be dark of sheen; the saw-toothed mouth should be long; the ears<sup>f</sup> that crown the head should be small and furnished with membranes; the neck<sup>g</sup> long and under it the breast<sup>h</sup> strong and broad; the front legs<sup>i</sup> should be shorter than the hinder, the shanks<sup>j</sup> should be straight, thin, and long; the shoulder-blades<sup>k</sup> should be broad; the row of ribs<sup>l</sup> sloping obliquely; the haunches<sup>m</sup> well-fleshed but not fat; and behind the far-shadowing tail<sup>n</sup> should be stiff and prominent. Such are the dogs which should be arrayed for the swift chase of gazelle and deer and swift-footed hare.

Another species there is, impetuous and of steadfast valour, who attack even bearded bulls and rush upon monstrous boars and destroy them, and tremble not even at their lords the lions; a stalwart breed,

the contrary Arr. C. 5. ὅτα μεγάλα ἔστω καὶ μαλθακά; Varr. ii 9 4 auriculis magnis ac flaccis

<sup>a</sup> Xen. *l c* τραχήλους μακρούς. Cf Poll. *l c*, Arr. *l c*.

<sup>b</sup> Xen. *l c* στήθη πλατέα μὴ ἄσαρκα Cf Poll. *l c*; Arr. C. 5. 9, Colum. *l c* amplo villosoque pectore.

<sup>c</sup> Xen. *l c* σκέλη τὰ πρόσθε μακρά, ὀρθά, στρογγύλα, στιφρά, Poll. v 58 σκέλη ἑκάτερα μὲν ὑψηλὰ μείζω δὲ τὰ ἐξόπισθεν.

<sup>d</sup> ἱστοί=αὐλοί (189)=τιθίαι.

<sup>e</sup> Xen. *l c*; Poll. *l c*; Arr. *l c*; Colum. *l c* latis armis; Nemes. 274 validis tum surgat pectus ab armis

<sup>f</sup> Xen. *l c* πλευρὰς μὴ ἐπὶ γῆν βαθείας ἀλλ' εἰς τὸ πλάγιον παρηκούσας

<sup>g</sup> Xen. *l c*. ὀσφὺς σαρκώδεις Cf Poll. *l c*; Arr. *l c*. ὀσφὺν πλατεῖαν ισχυράν

<sup>h</sup> Xen. *l c* οὐρὰς μακράς, ὀρθάς, λιγυράς; Poll. v. 59; Arr. *l c*.

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ζατρεφές, πρῶνεσσιν εἰκότες ἀκρολόφοισι·  
 σιμότεροι μὲν ἔασι προσώπατα, δεινὰ δ' ὕπερθε  
 νεύει ἐπισκυνίοισι μεσόφρυα, καὶ πυρόεντες 420  
 ὀφθαλμοὶ χαροπαῖσιν ὑποστίλβοντες ὀπωπαῖς·  
 ῥινὸς ἅπας λάσιος· κρατερὸν δέμας· εὐρέα νῶτα·  
 κραιπνοὶ δ' οὐ τελέθουσιν, ἀτὰρ μένος ἐνδοθὶ πολλόν,  
 καὶ σθένος ἄφραστον, καθαρὸν, καὶ θυμὸς ἀναιδής.  
 ἐς μὲν νυν θήρην ὀπλίζεο τοῖα γένεθλα 425  
 αἰχμητῶν σκυλάκων, τοὶ κνώδαλα πάντα διένται  
 χροιαὶ δ' ἀργενναί τε κακαὶ μάλα κυάνεαί τε  
 οὔτε γὰρ ἡέλιιο φέρειν μένος ὦκα δύνανται  
 οὔτε νιφοβλήτοιο μένος πολυχειμέρου ὥρης.  
 κεῖνοι δ' ἐν πάντεσσιν ἀριστεύουσι κύνεσσι, 430  
 τοῖς ἔκειαι μορφαὶ μάλα θήρεσιν ὠμηστῆσι,  
 μηλοφόνοισι λύκοις ἢ τίγρεσιν ἡνεμοέσσαις  
 ἢ καὶ ἄλωπῆκεσσι θαῖσιν τε πορδαλίεσσιν  
 ἢ ὅποσοι Δήμητρι πανεῖκελον εἶδος ἔχουσι  
 σιτόχροοι· μάλα γάρ τε θοοὶ κρατεροὶ τε πέλονται. 435  
 Εἰ δέ νύ τοι πινυτὴ σκυλακοτροφία μεμέληται,  
 μήποτ' ἀμέλγεσθαι σκύλακας νεοθηλεί μαζῶ  
 αἰγῶν ἢ προβάτων, μηδ' οἰκιδίησι κύνεσσιν·  
 ἢ γάρ τοι νωθροὶ τε καὶ οὐτιδανοὶ βαρύθιοιεν·  
 ἀλλ' ἐλάφων ἢ που μαζῶ τιθασοῖο λεαίνης 440  
 ἢ που δορκαλίδων ἢ νυκτιπόροιο λυκαίνης·  
 ὦδε γὰρ ἂν κρατερούς τε καὶ ὠκέας ἔξοχα θείης,  
 εἰδομένους αὐτῇσι γαλακτοφόροισι τιθῆναις.

<sup>a</sup> See 308 n.

<sup>b</sup> Xen. C. 4 7 τὰ δὲ χρώματα οὐ χρῆ εἶναι τῶν κυνῶν οὔτε πυρρά οὔτε μέλανα οὔτε λευκὰ παντελῶς· ἐστὶ γὰρ οὐ γενναῖον τοῦτο ἀλλ' ἀπλοῦν καὶ θηριῶδες. So Poll v. 65. But Arr. C. 6 τὰ δὲ χρώματα οὐδὲν διοίσει ὅποια ἂν ἔχωσιν, οὐδ' εἰ παντελῶς εἶεν μέλαινα ἢ πυρραὶ ἢ λευκαὶ οὐδὲ τὸ ἀπλοῦν χρῆ ὑποπτεῦεν τῆς χροῆς ὡς θηριῶδες.

like unto high-crested mountain peaks. Somewhat flat-nosed of face they are, and dread are their bended brows above and fiery their eyes, flashing with grey<sup>a</sup> light; all their hide is shaggy, the body strong, the back broad. They are not swift, but they have abundant spirit and genuine strength unspeakable and dauntless courage. Array then for the hunt such breeds of warlike dogs, which put to flight all manner of beasts. But as to colour,<sup>b</sup> both white and black are bad exceedingly; for they are not readily able to bear the might of the sun nor the rage of the snowy winter season. Among all dogs those are the best whose colour is like that of ravenous wild beasts, sheep-slaying wolves or wind-swift tigers or foxes and swift leopards, or those which have the colour of Demeter's<sup>c</sup> yellow corn; for these are very swift and strong.

If now prudent dog-breeding is thy care, never suckle whelps on the fresh breast of goats or sheep nor domestic dogs<sup>d</sup>—for they will be sluggish and feeble and heavy—but on the breast of deer or tame lioness or gazelle or she-wolf that roams by night; for so shalt thou make them strong and swift exceedingly, like unto their milky foster-mothers themselves.

<sup>a</sup> ξανθὴ Δημήτηρ (Hom *Il.* v. 500) = flava Ceres (Verg. *G.* i. 96). The name of the goddess is a common metonymy for corn: Verg. *G.* i. 291 At rubicunda Ceres medio succiditur aestu; Mart. iii. 5. 6 Hic farta premitur angulo Ceres omni; Gratt 398 Blanditur mensis Cereremque efflagibat ore; Nemes. 161 Interdumque cibo Cererem cum lacte ministra. Cf. *H* iii 463, 484

<sup>d</sup> Xen. *C.* 7. 3 advises that puppies should be suckled by their own mothers. Cf. Arr. *C.* 30.1f. For domestic dogs cf. 473 n.

Αὐτὰρ νηπιάχοισιν ἐπ' οὐνόματα σκυλάκεσσι  
 βαιὰ τίθει, θοὰ πάντα, θοὴν ἵνα βάξιν ἀκούῃ. 445  
 ἵπποισι κρατεροῖσι δ' ὁμήθεες ἀγρευτῆρσιν  
 ἐξέτι νηπιάχων ἔστων, μερόπεσσί τε πᾶσιν  
 ἡθάδιοι φίλιοί τε, μόνοισι δὲ θήρεσιν ἐχθροί  
 μηδ' ὑλάαν ἐθέλοιεν· ἐπεὶ μάλα θηρευτῆρσι  
 σιγὴ τέθμιός ἐστι, πανέξοχα δ' ἱχνευτῆρσιν. 450  
 Εἶδεα δὲ στιβίης δυσδερκέος ἔπλετο δισά,  
 ἀνδρῶν ἡδὲ κυνῶν μέροπες μὲν ἄρ' αἰολόβουλοι  
 ὄμμασι τεκμήραντο καὶ ἐφράσσαντο κέλευθα·  
 μυξωτῆρσι κύνες δὲ πανίχνια σημήναντο.  
 ναὶ μὴν ἀνθρώποισι πέλει περιδέξιος ὥρη 455  
 χειμερίη, στείβουσί τ' ἀμοχθήτοισιν ὀπωπαῖς,  
 οὐνεκα καὶ νιφετοῖσι γεγραμμένα πάνθ' ἅμ' ὁράται  
 καὶ πηλοῖσι μένει τετυπασμένα εἵκελα ταρσῶ.<sup>1</sup>  
 ἐχθρὸν ἔαρ δὲ κύνεσσι, φίλον δὲ πέλει φθινόπωρον·  
 εἶαρι γὰρ βοτάνησιν ἄδην ποιητρόφος αἶα 460  
 ἄνθεσι πληθύνει τε πολύπνοος, ἀμφὶ δὲ πάντῃ  
 εὐστέφανοι λειμῶνες ἀνήροτα πορφύρουσι,  
 καὶ πᾶσαν στιβέεσσιν ἐυρρίνοισι κύνεσσι  
 ὁσμὴν πρεσβεύτειραν ἀμαλδύνουσιν ἄρourke  
 αὐτὰρ ἐν εὐκάρπῳ γλυκεροσταφύλῳ φθινοπώρῳ 465

<sup>1</sup> τετυπωμένα δείκελα ταρσῶν Brunck

<sup>a</sup> Xen. *C.* 7 5 τὰ τ' ὀνόματα αὐταῖς τίθεσθαι βραχέα ἵνα εὐανάκλητα εἴη (where he gives forty-seven dog names, all dissyllabic). Colum vii. 12 Nominibus non longissimis appellandi sunt, quo celerius quisque vocatus exaudiat: nec tamen brevioribus quam quae duabus syllabis enuntientur, sicut Graecum est σκύλαξ (ὑλάξ? Verg. *E.* viii 107), Latinum *ferox*, Graecum λάκων, Latinum *celen* vel femina, ut sunt Graeca σπουδὴ, ἀλκή, ῥώμη (these three from Xen.), Latina *lupa* (cf. Lycisca: Verg. *E.* viii 18), *cerva*, *tigris*

<sup>b</sup> Xenophon, *C.* 8, gives instructions for hunting hares in

To the young whelps give names that are short<sup>a</sup> and swiftly spoken that they may hear a command swiftly. And from their whelphood let them be acquainted with the mighty horses of the hunt and friendly and familiar with all men and hostile only to wild beasts. Neither let them be prone to bark; for silence is the rule for hunters and above all for trackers.

Tracking the dim trail is of two sorts, by men and by dogs. Men, cunning of counsel, divine and mark the trail by the eyes; dogs trace all tracks by the nostrils. Now for men winter<sup>b</sup> is a favourable season and they track the quarry with untroubled eyes, since every mark is written in the snow to see and the likeness of the foot remains imprinted in the mud. For dogs spring<sup>c</sup> is hostile but autumn kindly; for in spring the grassy earth is many-scented and over-full of herbs and flowers, and all around the fan-crowned meadows without tillage are purple, while the tilled fields destroy all the scent which is the ambassadress to the keen-nosed tracking dogs. But in autumn,<sup>d</sup> rich in fruit and sweet with grapes,

winter (*cf.* Bk. p. 14 On en fait la chasse presque toute l'année, mais surtout en hiver): *κύνας μὲν οὖν οὐδὲν δεῖ ἔχοντα ἐξιέναι ἐπὶ τὴν θήραν ταύτην ἥ γὰρ χιῶν καίει τῶν κυνῶν τὰς ῥίνας, τοὺς πῶδας, τὴν ὁσμὴν τοῦ λαγῶ ἀφανίζει διὰ τὸ ὑπέρπαγες λαβόντα δὲ τὰ δικτύα μετ' ἄλλου ἐλθόντα πρὸς τὰ ὄρη παριέναι ἀπὸ τῶν ἔργων, καὶ ἐπειδὴν λάβῃ τὰ ἔχνη, πορεύεσθαι κατὰ ταῦτα.* *Cf.* *ib.* 5 1 ff.

<sup>c</sup> Xen. C. 5 5 τὸ δὲ ἔαρ κεκραμένον τῇ ὥρᾳ καλῶς παρέχει τὰ ἔχνη, λαμπρά, πλὴν εἴ τι ἡ γῆ ἐξανθοῦσα βλάπτει τὰς κύνας εἰς τὸ αὐτὸ συμμειγνύουσα τῶν ἀνθρώπων τὰς ὁσμάς. *Cf.* Poll. v. 49.

<sup>d</sup> Xen. C. 5. 5 τοῦ δὲ μετοπώρου καθαρά (*sc.* τὰ ἔχνη). ὅσα γὰρ ἡ γῆ φέρει, τὰ μὲν ἡμέρα συγκεκόμενται, τὰ δὲ ἀγρία γῆρα διαλέλυνται ὥστε οὐ παραλυποῦσι τῶν καρπῶν αἱ ὁσμαι εἰς ταῦτα φερόμεναι. *Cf.* Poll. v 49

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ποῖαι καὶ βοτάναι καὶ τ' ἄνθεα γηράσκουσι,  
 γυμνὴ δὲ σκυλάκεσσι μένει θήρειος αὐτμῆ.

Ἔστι δέ τι σκυλάκων γένος ἄλκιμον ἰχνευτῆρων,  
 βαιόν, ἀτὰρ μεγάλης ἀντάξιον ἔμμεν' αἰοιδῆς·  
 τοὺς τράφεν ἄγρια φῦλα Βρετανῶν αἰολονώτων· 470  
 αὐτὰρ ἐπικλήδην σφὰς Ἀγασσαίους ὀνόμηναν.  
 τῶν ἦτοι μέγεθος μὲν ὁμοῖον οὐτιδανοῖσι  
 λίχνοις οἰκιδίοισι τραπεζήεσσι κύνεσσι,  
 γυρόν, ἀσαρκότατον, λασιότριχον, ὄμμασι νωθές,  
 ἀλλ' ὀνύχεσσι πόδας κεκορυθμένον ἀργαλέοισι 475  
 καὶ θαμινοῖς κυνόδουσιν ἀκαχμένον ἰοφόροισι·  
 ῥίνεσι δ' αὖτε μάλιστα πανέξοχός ἐστιν Ἀγασσεὺς  
 καὶ στιβίῃ πανάριστος· ἐπεὶ καὶ γαῖαν ἰόντων  
 ἰχνιον εὐρέμεναι μέγα δὴ σοφός, ἀλλὰ καὶ αὐτὴν  
 ἰδμῶν ἡερίην μάλα σημήνασθαι αὐτμῆν. 480

Καὶ τις ἐπακτῆρων πειρηθῆναι σκυλακῆων  
 ἱμεύρων, προπάροιθε πυλάων αἰπεινάων  
 ἢ νέκυν ἢ ζῶοντα φέρει παλάμησι λαγῶν·  
 ἐρπύζει δὲ πάροιθε παραιβαδὸν ἀτραπιτοῖο,  
 πρῶτα μὲν ἰθεῖαν, μετέπειτα δὲ δοχμὸν ἐλαύνων, 485  
 λαιῇ, δεξιτερῇ, σκολιῇ ὁδὸν ἀμφὶς ἐλίσσων

<sup>a</sup> This epithet (lit. "of particoloured backs") we take to refer to the practice of staining or tattooing. *Caes. B.G.* v. 14 *Omnes se Britannii vitro inficiunt.* So of Scythians, *Verg. G.* ii. 115 *pictos Gelonos*, *A.* iv 146 *picti Agathyrsi*; *Amm. Marc.* xxxi. 2. 14, *Herod.* v. 6 τὸ μὲν ἐστίχθαι εὐγενὲς κέκριται (among Thracians), τὸ δὲ ἀστικτὸν ἀγεννές, *Herodian* iii 14 τὰ σώματα στίζονται (οἱ Βρεταννοί) γραφαῖς ποικίλων χρωμάτων, ὅθεν οὐδὲ ἀμφιέννυνται, ἵνα μὴ σκέπωσι τοῦ σώματος τὰς γραφάς.

<sup>b</sup> The chief ancient references to British dogs are *Strab.* 199 among exports from Britain are κύνες εὐφυεῖς πρὸς τὰς κυνηγεσίας. *Κέλτοι* δὲ καὶ πρὸς τοὺς πολέμους χρῶνται καὶ τούτοις καὶ τοῖς ἐπιχωρίοις, *Gratt.* 174 ff. *Quid freta si Morinum* 48

grass and herbs and flowers wax old and the scent of the wild beasts remains naked for the hounds.

There is one valiant breed of tracking dogs, small indeed but as worthy as large dogs to be the theme of song; bred by the wild tribes of the painted<sup>a</sup> Britons and called by the name of Agassaeus<sup>b</sup>. Their size is like that of the weak and greedy domestic table dog<sup>c</sup>. round, very lean, shaggy of hair, dull of eye, it has its feet armed with grievous claws and its mouth sharp with close-set venomous tushes. With its nose especially the Agassian dog is most excellent and in tracking it is best of all; for it is very clever at finding the track of things that walk the earth but skilful too to mark the airy scent.

When some hunter desires to make trial of his dogs, he carries in his hands before the high gates a hare, dead or alive, and walks forward on a devious path, now pursuing a straight course, now aslant, left and right twining his crooked way; but when

dubio refluentia ponto Veneris atque ipsos libeat penetrare Britannos? O quanta est merces et quantum impendia supra, Si non ad speciem mentiturosque decores Protinus—haec una est iactura Britannis—At magnum cum venit opus promendaeque virtus, Et vocat extremo praeceps discrimine Mavors, Non tunc egregios tantum admirare Molossos. Comparet hinc versuta suas Athamania fraudes Azorusque Pheraeque et clandestinus Acarnan Sicut Acarnanes subierunt proelio furto, Sic canis illa suos taciturna supervenit hostes; Nemes. 124 f. *divisa Britannia mittit Veloces nostrique orbis venatibus aptos*; Claud. *Stil* in 301 *magnaue taurorum fracturae colla Britannae*.

<sup>a</sup> Cf. 438; Hom. *Od.* xvii. 309 where the disguised Odysseus on seeing his old dog Argus remarks • καλὸς μὲν δέμας ἐστίν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα, εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἶδει τῶδε, ἢ αὖτως οἱοί τε τραπέζης κύνες ἀνδρῶν γίγνοντ'. ἀγλαΐης δ' ἔνεκεν κομέουσιν ἄνακτες, *Il.* xxii. 69; xxiii. 173.

# OPPIAN

ἀλλ' ὅτε δὴ μάλα πολλὸν ἀπ' ἄστεος ἠδὲ πυλάων  
 ἔλθῃ, δὴ τότε βόθρον ὀρυζάμενος κατέθαψε·  
 νοστήσας δ' ἐπὶ ἄστῳ παλίσσυτος αὐτίκ' ἀγινεῖ  
 ἀτραπιτοῖο πέλας κύνα μέρμερον· αὐτὰρ ὅγ' αἶψα 490  
 ὠρίνθη, φριμάα τε λαγωεῖης ὑπ' αὐτμῆς  
 ἔχνια μαστεύει δὲ κατὰ χθονός, οὐδὲ μάλ' εὗρεῖν  
 ἱμείρων δύναται· μάλα δ' ἀσχαλὼν ἀλάληται  
 ὥς δ' ὅτε τις κούρη δέκατον περὶ μῆνα σελήνης  
 πρωτοτόκος λοχίῃσιν ὑπ' ὠδίνεσσι τυπέισα 495  
 λύσατο μὲν πλοκάμους, λῦσεν δ' ἀπὸ δαίδαλα μαζῶν,  
 ἠδ' ἀχίτων δειλή τε καὶ ἀκρήδεμνος ἐοῦσα  
 στρωφᾶται πάντῃ κατὰ δώματα καὶ μογέουσα  
 ἄλλοτε μὲν πρόδομον μετανίσσεται, ἄλλοτε δ' αὖτε  
 ἐς λέχος ἰθύει, ποτὲ δ' ἐν κονίῃσι ῥιφείσα 500  
 κωκύει ῥοδαλῇσιν ἐπισμήχουσα παρειαῖς·  
 ὥς ὃ γε, θυμοβόροισιν ἀνιάζων ὀδύνῃσι,  
 τῇ καὶ τῇ θύει τε καὶ ἐξείης ἐρρείνει  
 πάντα λίθον καὶ πάντα λόφον καὶ πᾶσαν ἀταρπὸν  
 δένδρεά θ' ἡμερίδας τε καὶ αἵμασιὰς καὶ ἀλωάς. 505  
 ἀλλ' ὁπότ' ἔχνεος ὀψὲ διηερίοιο τυχήσῃ,  
 καγχαλάα κνυζεῖ τε κεχαρμένος, οἶά τε τυτθαῖ  
 σκιρτεῦσιν δαμάλαι περὶ πόρτιας οὐθατοέσσας  
 ὥς καὶ τῷ μάλα θυμὸς ἐχρήατο, σευόμενος δὲ  
 εἰλείται σκολιοῖσιν ἐπεμβεβαῶς πεδίοισιν 510  
 οὐδ' ἀπὸ μιν πλάγξαις, οὐδ' εἰ μάλα τηλὸθ' ἐλαύνουσ,  
 ἰθύει δ' ἀπριξ γλυκερῆς δεδραγμένος ὀδμῆς,  
 εἰσόκε τέρμα πόνοιο καὶ εἰς βαλβίδα περήσῃ.  
 εἰ δέ μιν ὀπλίσσειας ἀθηρήτοισι λαγωαῖς,  
 λάθρῃ μὲν πελάει, κατὰ δ' ἔχνιον ἔχνος ἐρείδει, 515  
 βαιὸς ὑφ' ἡμερίσιν κεκαλυμμένος ἢ καλάμῃσιν,  
 οἶά τε ληιστὴρ ἐρίφων κλόπος, ὅστε νομῆα  
 ὑπνώνοντα πέλας δεδοκημένος ἥρεμος ἔρπει.



he has come very far from the city and the gates, then he digs a trench and buries the hare. Returning back to the city, he straightway brings nigh the path the cunning dog ; and immediately it is excited and snorts at the scent of the hare, and seeks the track upon the ground, but for all its eagerness is not able to find it and roams about in great distress. Even as when a girl in the tenth lunar month, smitten by the birth-pangs of her first child, undoes her hair and undoes the drapery of her breasts and, poor girl, without tunic and without snood, roams everywhere about the house, and in her anguish now goes to the hall and anon rushes to her bed, and sometimes throws herself in the dust and mars her rosy cheeks ; so the dog, distressed by devouring grief, rushes this way and that and searches every stone in turn and every knoll and every path and trees and garden vines and dykes and threshing-floors. And when at last he hits the airy trail, he gives tongue and whines for joy, even as the little calves leap about the uddered cows, so the dog rejoices exceedingly, and in haste he winds his way over the mazy fields ; nor couldst thou lead him astray, even if thou shouldst then drive him very far, but he runs straight on, holding steadfastly to the sweet scent, until he reaches the end of his labour and to his goal. But if thou wert to array him against the hare difficult of capture, stealthily he draws nigh, planting step on step, hiding low under vines or stubble, even as the robber thief of kids who, watching near at hand the sleeping shepherd, quietly

# ΟΡΡΙΑΝ

ἀλλ' ὅτε δὴ λόχμησι λαγωείησι πελάσση,  
 ῥίμφ' ἔθορεν, τόξῳ ἐναλίγκιος ἢ ἐδράκοντι 520  
 συρικτῇ, τὸν ὄρωνεν ἔης πάρος ἀτρεμέοντα  
 ἰοδόκου χειρὸς ἀμαλητόμος ἢ τις ἀργατρεὺς.  
 ὥς ὁ γε καγχαλόων ὠκὺς θόρεν· ἦν δὲ τυχήση,  
 ῥεῖιά μιν ὄξυτέροισι δαμασσάμενος ὀνύχεσσι  
 καὶ γενύεσσιν ἐλὼν φόρτον μέγαν ἀντιάσειεν<sup>1</sup>. 525  
 ὦκα φέρει μογέων τε βαρυνόμενός τε πελάζει  
 οἷη δ' ἐκ ληϊοιο φέρει θέρος ἀμητοῖο  
 βριθομένη πυρῶ τε μετ' αὐλίον εἰσιν ἀπήνη,  
 τὴν δ' ἐσιδόντες ὄρουσαν ἀολλέες ἀγροιώται,  
 πρόπροθι δ' ἀντήσαντες ὁ μὲν κύκλοισιν ἐρείδει, 530  
 ἄλλος ὑπερτερήην, ὁ δ' ἄρ' ἄξονα βουσὶν ἀρήγων  
 εἰς αὐλιν δὲ μολόντες ἐλύσανθ' ἱστοβοῖα,  
 ταῦροι δ' ἰδρώοντες ἀνέπνευσαν καμάτοιο,  
 θυμὸς δ' ἠπεδανοῦ μέγ' ἐχήρατο βουπελάταο·  
 ὥς ὁ μὲν ἱκνεῖται φόρτον γενύεσσιν ἀγνῶν. 535  
 αὐτὰρ ὁ γ' ἀντιάα κεχαρημένος ὠκὺς ἐπακτήρ,  
 ἄμφω δ' αἰείρας ἀπὸ μητέρος ὑψόθι γαίης,  
 κόλποισιν θέτο θῆρα καὶ αὐτὸν θηροφονῆα.

<sup>1</sup> ἀντία σείο Lobeck

steals upon the fold. But when he approaches the covert of the hare, swiftly he springs, like an arrow from the bow or like the hissing snake which some harvester or ploughman has disturbed when lying quietly in front of his venomous lair. So the dog gives tongue and springs; and if he hit his quarry, easily he will overcome him with his sharp claws and take his great load in his mouth and go to meet his master: swiftly he carries his burden but labouring and heavy-laden he draws near. As the wain brings from the cornfield the fruits of harvest and comes to the steading laden with wheat and the rustics when they see it rush forth together to meet it in front of the yard; one presses on the wheels, another on the frame, another on the axle to help the oxen; and when they come into the yard they unstrap the pole and the sweating steers have respite from their toil, and the heart of the swinked teamster rejoices exceedingly; even so the dog comes bringing his burden in his mouth. And the swift hunter meets him joyfully and lifting both high from mother earth he puts in his bosom<sup>a</sup> both the beast and the dog himself that slew the beast.

<sup>a</sup> Plin VIII 147 (canes) senecta fessos caecosque ac debiles sinu ferunt

## ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ Β

Εἰ<sup>1</sup> δ' ἄγε μοι, Ζηνὸς θύγατερ, καλλίσφυρε Φοῖβη,  
 παρθένε χρυσομίτρη, δίδυμον γένος Ἀπόλλωνι,  
 εἰπέμεναι μερόπων τίς ἀγασθενέων θ' ἡρώων  
 σῆς ἀπὸ χειρὸς ἄειρε μεγακλέα δῆνεα θήρης.  
 Ἀμφὶ πόδας Φολόης ἀνεμώδεος ἄγρια φύλα 5  
 θηρομιγῇ, μερόπων μὲν ἐπ' ἰξύας, ἰξυόφιν δὲ  
 ἵππων ἡμιβρότων, ἐπιδόρπιον εὔρετο θήρην.  
 ἐν μερόπεσσι δὲ πρῶτος ὁ Γοργόνος ἀνχέν' ἀμέρσας,<sup>2</sup>  
 Ζηνὸς χρυσείοιο πάϊς κλυτός, εὔρετο Περσεύς·  
 ἀλλὰ ποδῶν κραιπνῆσιν ἀειρόμενος πτερύγεσσι 10  
 καὶ πτῶκας καὶ θῶας ἐλάζυτο καὶ γένος αἰγῶν  
 ἀγροτέρων δόρκους τε θοοὺς ὀρύγων τε γένεθλα  
 ἦδ' αὐτῶν ἐλάφων στικτῶν αἰπεινὰ κάρηνα  
 ἱππαλέην δ' ἄγρην ὁ φαεσφόρος εὔρετο Κάστωρ·  
 καὶ τοὺς μὲν κατέπεφνεν ἐπίσκοπον ἰθὺς ἄκοντι 15  
 βαλλόμενος, τοὺς δ' αὖτε θοοῖς ἵπποισιν ἐλαύνων  
 θήρας ἔλε ξυνοχῆσι μεσημβρινοῖο δρομόιο.

<sup>1</sup> εἰ] νῦν CFGI

<sup>2</sup> v l ἀχένα κόψας

<sup>a</sup> M in Arcadia, home of the Centaurs.

<sup>b</sup> For ἐπιδόρπιον cf μεταδόρπια Plat. *Critias*, 115 B.

<sup>c</sup> S. of Danae whom Zeus visited in a golden rain.

<sup>d</sup> The winged shoes of Perseus. Apollod. II 4 2.

<sup>e</sup> Castor and Pollux became the constellation Gemini, the Twins, and aid those in peril at sea, Claud *Bell Gild.* 1.

## CYNEGETICA, OR THE CHASE

### II

COME now, daughter of Zeus, fair-ankled Phoebe, maid of the golden snood, twin birth with Apollo, declare, I pray thee, who among men and mighty heroes received at thy hands the glorious devices of the chase.

By the foot of windy Pholoe<sup>a</sup> did savage tribes, half-beast half-men, human to the waist but from the waist horses, invent the chase for pastime after the banquet<sup>b</sup>. Among men it was invented first by him who cut off the Gorgon's head, even Perseus,<sup>c</sup> the son of golden Zeus; howbeit he soared on the swift wings<sup>d</sup> of his feet to capture Hares and Jackals and the tribe of wild Goats and swift Gazelles and the breeds of Oryx and the high-headed dappled Deer themselves. Hunting on horseback did Castor, bringer of light,<sup>e</sup> discover; and some beasts he slew by straight hurling of his javelin to the mark; others he pursued on swift horses and put them to bay<sup>f</sup> in the noontide chase. Saw-toothed<sup>g</sup> dogs were

221 caeca sub nocte vocati Naufraga Ledaei sustentant vela  
Lacones. Cf. Callim. (Loeb) *H* v. 24 n. For dogs called  
καστοροί cf. Xen. *C.* 3. 1; Poll. v. 39

<sup>f</sup> Lit. "took (slew) in the narrows" Cf. Lat. *angustiae*.  
The phrase is from Hom. *Il* xxiii 330 ἐν ξυνοχῇσιν ὀδοῦ

<sup>g</sup> *C.* iii. 5 n.

# OPPIAN

πρὸς δὲ μόθους θηρῶν κύνας ὤπλισε καρχαρόδοντας  
 διογενῆς πρῶτος Λακεδαιμόνιος Πολυδεύκης·  
 καὶ γὰρ πυγμαχίῃσι λυγροὺς ἐναρίξατο φῶτας 20  
 καὶ σκυλάκεσσι θαῖς βαλίοις ἐδαμάσσατο θήρας.  
 ἔξοχα δ' ἐν σταδίοισιν ὀρειοτέροισι μόθοισιν  
 Οἰνείδης ἤστραψεν ἐννάλιος Μελέαγρος.  
 ἄρκυας αὖτε βρόχους τε καὶ ἀγκύλα δίκτυα πρῶτος 25  
 Ἴππόλυτος μερόπεσσι ἐπακτήρεσσιν ἔφηνε.  
 Σχοινῆος πρώτη δὲ κλυτὴ θυγάτηρ Ἀταλάντη  
 θηρσὶ φόνον πτερόεντα συηβόλος εὖρετο κούρη.  
 νυκτερίους δὲ δόλους, νυχίην πανεπίκλοπον ἄγρην,  
 Ὠρίων πρῶτιστος ἐμήσατο κερδαλεόφρων.  
 τόσσοι μὲν θήρης κρατεροὶ πάρος ἡγεμονῆες. 30  
 πολλοὺς δ' αὖ μετόπισθεν ἔρως ἐδαμάσσατο δριμύς·  
 οὐ γάρ τις κέντροισι δαμεῖς ἄγρης ἐρατεινῆς  
 αὐθις ἐκὼν λείψειεν· ἔχει δέ μιν ἄσπετα δεσμά.  
 οἶος μὲν γλυκὺς ὕπνος ἐπ' ἄνθεσιν εἶαρος ὥρη,  
 οἷη δ' αὖτε θέρευσ γλυκερὴ σπήλυγγι χαμεύνη, 35  
 οἷη δ' ἐν σκοπέλοισιν ἐπακτήρεσσι πάσασθαι  
 τερπωλὴ· πόσση δὲ χάρις κείνοισιν ὀπηδεῖ  
 δρεπτομένοις αὐτοῖσι μελιχρῆς ἄνθος ὀπώρης  
 ψυχρὸν δ' ἐξ ἄντροιο προχεύμενον ἄργυφον ὕδωρ  
 οἶον κεκμηῶσι ποτὸν γλυκερόν τε λοετρόν· 40  
 οἶα δ' ἐνὶ ξυλόχοις κεχαρισμένα δῶρα φέρουσιν  
 ἐν γλυκεροῖς ταλάροισι παρ' αἰπολίοισι νομῆες.  
 Ἄλλ' ἄγε δὴ ταύρων ζηλήμονα πάγχυ γενέθλην  
 πρῶτον αἰίδωμεν καὶ μυρίον ἔξοχα νεῖκος

<sup>a</sup> Gratt. 213 assigns this distinction to the Boeotian Hagnon.

first arrayed for battle with wild beasts by Polydeuces<sup>a</sup> of Lacedaemon, son of Zeus ; for he both slew baleful men in the battle of the fists and overcame spotted wild beasts with swift hounds. Pre-eminent in close combat on the hills shone the son of Oeneus, warlike Meleager<sup>b</sup> Nets again and nooses and curving hayes did Hippolytus<sup>c</sup> first reveal to hunting men. Winged death for wild beasts did Atalanta<sup>d</sup> invent, the glorious daughter of Schoeneus, the maiden huntress of the Boar. And snaring by night, the guileful hunting of the dark, crafty Orion<sup>e</sup> first discovered These were the mighty leaders of the chase in former days. But afterward the keen passion seized many ; for none who has once been smitten by the charms of the delightful hunt would ever willingly forsake it again . he is held by wondrous bonds. How sweet the sleep upon the flowers in springtime ; how sweet in summer the low couch in some cave ; what delight for hunters to break their fast amid the rocks and what joy attends them when they cull for themselves the flower of honied fruit ; and the cold clear water flowing from a grotto—what a draft for a weary man and how sweet a bath ; and in the woods what grateful gifts in pleasant baskets are brought by shepherds watching by their flocks !

But come now let us sing first the very jealous race of Bulls and tell of the tremendous feud which

<sup>b</sup> S. of Aetolian Oeneus and Althaea, killed the Calydonian boar Apollod. i. 8. 2

<sup>c</sup> S. of Theseus and the Amazon Hippolyte, was favourite of Artemis and famous hunter.

<sup>d</sup> D. of Schoeneus (Paus. viii 35, etc.) or Iasus (Callim. H. iii 216, etc.), was first to shoot the Calydonian boar (Apollod. i. 8. 2, Paus. viii 45)

<sup>e</sup> Giant hunter of Boeotia : Apollod. i. 4. 3.

οἶον ὑπὲρ θαλάμοιο πανάγρια δηρίσαντο. 45  
 εἰς βασιλεὺς ἀγέληφι τυραννεύων ὄχ' ἄριστος  
 βαιοτέροις ταύροις καὶ θηλυτέρησιν ἀνάσσει·  
 πέφρικεν δ' ἀγέλη κεραὸν μέγαν ἡγεμονῆα  
 αἰ δ' αὖτε τρομέουσιν ἐὼν πόσιν ἀγριόωντα,  
 ὅππότε μυκῆσαιτ', ἄγριοι<sup>1</sup> βόες· ἀλλ' ὅτ' ἐπ' ἄλλω 50  
 ταῦρος ἀποκρινθεὶς ἀγέλης, πλατὺν αὐχένα τείνας,  
 οἶος ἦν,<sup>2</sup> κακῆϊνος ἄναξ σφετέροισιν ἀνάσσω,  
 δὴ τότ' ἐπ' ἀμφοτέροισιν ὑπέρβιος ἴστατ' ἐννύ.  
 πρῶτα μὲν ἀντίπρωρον ἐς ἀλλήλους ὀρόωντες  
 ἄγρια θυμαίνοντι χόλῳ μέγα παιφάσσουσι 55  
 καὶ πυρόεν πνεῖουσιν καὶ ἀμῶνται ποσὶ γαίαν,  
 οἶα κονιόμενοι· προκαλίζονται δ' ἐκάτερθεν,  
 ὀξέα κεκλήγοντες ἐνναλίοισιν αὐταῖς·  
 αὐτὰρ ἐπεὶ σάλπιγξαν ἐφ' ὑσμίνην ἀλεγεινῇν,  
 ἄσχετον αἰσσοῦσιν, εἴοσι δ' ἄφαρ κεράεσσι 60  
 πᾶν δέμας ἀλλήλοισιν ἀμοιβαδὶς οὐτάζουσιν.  
 οἶα δ' ἐνὶ πτολέμῳ βυθίῳ, ὅτε ναυμάχος Ἄρης  
 δῆριν αἰείρηται, δοιαὶ πανυπείροχα νῆες,  
 στράπτουσαι θαμινοῖσιν ἐναντίον ὀπλίτησιν,  
 ἀντίβιον πρῶρησι μετωπαδὸν ἐγχρίμπτονται, 65  
 σπερχόμεναι πνοιῇ τε λάβρῳ παλάμῃφι τε ναυτῶν  
 ἔντεσι χαλκείοις δὲ περιβρέμεται κτύπος ἀνδρῶν  
 νηῶν τ' ἀγνυμένων· στένεται δ' ὅλος οἷδματι Νηρεὺς·

<sup>1</sup> ἄγριοι GI

<sup>2</sup> ἦν Turnebus ἦν MSS.

<sup>a</sup> A. 572 b 16 ὁ δὲ ταῦρος, ὅταν ὦρα τῆς ὀχείας ᾗ, τότε γίνεται σύννομος καὶ μάχεται τοῖς ἄλλοις, τὸν δὲ πρότερον χρόνον μετ' ἀλλήλων εἰσὶν, ὃ καλεῖται ἀτιμαγελεῖν. πολλάκις γὰρ οἱ γ' ἐν τῇ Ἡπείρῳ οὐ φαίνονται τριῶν μηνῶν, ἢ 611 a 2 ἀπόλλυνται δὲ καὶ οἱ ταῦροι, ὅταν ἀτιμαγελήσαντες ἀποπλανηθῶσιν, ὑπὸ θηρίων.

<sup>b</sup> Plin. viii. 181 Sed (tauro) tota comminatio prioribus in pedibus. Stat ira gliscente alternos replicans spargensque in 58



above others they wage with utter fury over their mating. One Bull is monarch of a herd and easily supreme, and he rules the lesser Bulls and females; the herd quake before their mighty horned leader, and the cows of the field too tremble at their own lord in his anger when he bellows. But when a Bull separates from the herd<sup>a</sup> and arching his mighty neck comes against another all alone, he too being lord and master of his own, then between the twain arises violent war. First face to face they glare at one another and greatly quiver with wildly seething wrath and breathe fiery breath and tear up the earth<sup>b</sup> with their feet, even as if they were wrestlers dusting themselves<sup>c</sup> for the fray. They challenge from either side, loudly bellowing the cry of battle; and when they have sounded the trumpet for grievous combat, incontinently they charge and straightway with their horns each wounds in turn all the body of the other. Even as in battle upon the deep when the sea War-god raises strife, two ships, splendidly flashing with serried warriors face to face, clash with opposing prows front to front, sped by the violent wind and the hands of the sailors, and amid brazen armour rings the din of men and the noise of crashing ships, and the whole sea seethes and groans;

•  
 alvum harenam et solus animalium eo stimulo ardescens.  
*Cf.* Pind. *P.* iv 226

<sup>a</sup> Wrestlers anointed with oil and sprinkled themselves with dust, *EM* s. *κονίω*, Plut. *Μοι* 966 c *προθέσεις καὶ παρασκευὰς ταύρων ἐπὶ μάχῃ κονιομένων*; *ibid.* 970 f *διακονίσσθαι*, Lucian, *Anach.* xxxi etc.; *Anth. Gr.* (App. Pl.) xxv. 8, Luc. iv. 613 *Perfundit membra liquore Hospes (Hercules) Olympiacae servato more palaestra, Ille (Antaeus) parum fidens pedibus contingere matrem Auxilium membris calidas infudit harenas.*

# OPPIAN

τοῖος καὶ ταύροις ἐς αἰθέρα δοῦπος ἰκάνει,  
 θεινόντων ἄμοτον καὶ θεινομένων κεράεσσιν, 70  
 εἰσόκε δὴ τις ἔλῃσι φίλῃν ἑτεραλκέα νίκην  
 αὐτὰρ ὃ γ' οὔτι φέρει δοῦλον ζυγόν· αἰδόμενος δὲ  
 καὶ βαρέα στενάχων ἐπὶ δάσκιον ἤλυθεν ὕλῃν·  
 οἶος δ' ἐν σκοπέλοις περιπλομένων ἐνιαυτῶν  
 φέρβει· ὀρειαύλοισιν ἀποσταδὸν ἐν ξυλόχοισιν, 75  
 οἶά τις ἀθλεύων· βριαρὸν δ' ὅτε κάρτος ἴδῃται  
 καὶ σθένος ἀμφήριστον, ἀνέκραγεν αὐτίκ' ὄρεσφιν·  
 αὐτὰρ ὄγ' ἀντήρυσεν· ἐπεσμαράγησε δὲ δρυμῶν·  
 ἀλλ' ὅτε θαρσῆσειε κραταιοτέρῃσιν αὐταῖς,  
 δὴ ῥα τότ' ἐξ ὀρέων ἐπὶ δῆιον εὐθὺς ἰκάνει, 80  
 ῥεῖα δ' ἔλεν· φορβαῖς γὰρ ἐὼν δέμας ἐξήσκησε  
 τηλόθ' ἐνὶ δρυμοῖσι σθenoβλαβέος Κυθρεΐης.

Εἶδεα πολλὰ πέλει δὲ καὶ ἦθεα μυρία ταύροις.  
 Αἰγύπτου<sup>1</sup> μὲν ἔασι παρ' ὄχθαις ἀγλαοκάρποις  
 Νείλου πυροφόροιο πολυσχιδέος ποταμοῖο 85  
 χιόνεοι χροίην, μέγεθος πάντων ὄχ' ἄριστοι·

<sup>1</sup> Αἰγύπτιοι Brunck

<sup>a</sup> Verg. *G.* iii. 224 Nec mos bellantes una stabulare, sed alter Victus abijt longeque ignotis exulat oris, Multa gemens ignominiam plagasque superbi Victoris, tum quos amisit inultus amores, Et stabula aspectans regnis excessit avitis, Ael. vi. 1 ταῦρος ἡγεμὼν τῆς ἀγέλης, ὅταν ἡττηθῇ ἡγεμόνος ἄλλου, ἐαυτὸν ἀποκρίνει εἰς χώραν ἑτερον

<sup>b</sup> Verg. *G.* iii. 229 Eigo omni cura vires exercet et inter Dura iacet pernox instiato saxa cubili, Frondibus hirsutis et carice pastus acuta, Et tentat sese atque irasci in cornua discit, Arboris obnixus trunco ventosque lacessit Ictibus et sparsa pugnam proludit harena, Ael. lc ἐαυτῷ γίνεται γυμναστῆς καὶ ἀθλεῖ πᾶσαν ἀθλῆσιν κونيόμενος καὶ τοῖς δένδροις τὰ κέρατα προσανατρίβων

<sup>c</sup> Verg. *G.* iii. 235 Post ubi collectum robur viresque refectae, Signa movet praecepsque oblitum fertur in hostem, 60

even in such wise the din of the Bulls ascends to heaven, as they smite amain and are smitten with their horns, until one wins the dear and doubtful victory. But the vanquished<sup>a</sup> cannot endure the yoke of slavery. Ashamed and groaning heavily he goes unto a shady wood and alone among the rocks as the seasons circle round he pastures, retired among the thickets of the hill, as an athlete in training.<sup>b</sup> And when he beholds his debated power and strength have waxed mighty,<sup>c</sup> he straightway lifts up his voice upon the mountains; and the other answers; and therewith the forest resounds. But when he takes good heart for his mightier cry, then straightway from the hills he comes to meet his foe and easily overcomes him. For he has made his body fit by his pasture in the forest far from that lust of sex which saps the strength.<sup>d</sup>

Many are the forms and countless the characters of Bulls. The Egyptian Bulls there are by the fruitful banks of the Nile which makes the wheat to grow, a many-branched river; white of colour they are and far the greatest of all in size<sup>e</sup>: thou wouldst say

Stat. *T* ii. 251 Sic ubi regnator post exulis otia tauri  
Mugitum hostilem summa tulit aure iuvenus Agnovitque  
minas, magna stat fervidus ira Ante gregem spumisque  
animos ardentibus effiat, Nunc pede torvus humum, nunc  
cornibus aera findens; Horret ager trepidaeque expectant  
proelia valles.

<sup>a</sup> Verg. *G.* iii 209, A. 575 a 20, Ael. *l c.*

<sup>e</sup> A 606 a 21 *εν Αιγύπτω τὰ μὲν ἄλλα μείζω ἢ ἐν τῇ Ἑλλάδι, καθάπερ οἱ βόες καὶ τὰ πρόβατα.* Prof. D'Arcy Thompson writes. "The Egyptian bulls were large, but not 'white.' The bulls of Apis were black, with white markings; those mentioned here were probably the light-coloured bulls of Mnevis. Both had long, lyre-shaped horns, the type still surviving at Khartoum, etc (*Bos Africanus* Brehm)"

# OPPIAN

φαίης κεν κατὰ γαῖαν ἵμεν βαθυτέρμονα νῆα  
ἥπια δὲ φρονέουσι καὶ ἡθάλειο μερόπεσσι,  
ὅττι βροτοὶ δ' ἐνέπουσιν, ἐνῆες ἐξανέχονται.<sup>1</sup>

Οἱ Φρύγιοι χροῖην μὲν ἀριπρεπέες τελέθουσι, 90  
ξανθοὶ τε φλογεροὶ τε· βαθεῖαι δ' αὐχένι σάρκες·  
σφαιρωτὸς δ' ἐφύπερθε μετήγορος ὕψι κόρυμβος  
ξείνη δ' ἐν κεράεσσι φύσις κείνοισι τέτυκται  
οὐ γάρ τοι κρατερῇσιν ὑπὲρ κεφαλῇφι πέπηγε,  
κλίνουσιν δὲ κέρατα καὶ ἀγκλίνουσ' ἐκάτερθε. 95

Μώνυχες Ἀόνιοι, στικτὸν γένος, οἰοκέρωτες,  
ἔκ τε μέσου κέρας αἰνὸν ἐπαντέλλουσι μετώπου.  
Ἀρμενίοις δίδυμον μὲν ἀτὰρ κέρας εἰλικόμορφον  
αἰχμῇσιν, μέγα πῆμα, παλίστροφον ἡέρτηται.

Οἱ Σύριοι ταῦροι δέ, Χερωνήσοιο γένεθλα, 100  
αἰπεινὴν τοῖ Πέλλαν εὐκτιτον ἀμφινέμονται,  
αἰθωνες, κρατεροί, μεγαλήτορες, εὐρυμέτωποι,  
ἄγραιοι, σθεναροί, κερααλκές, ἀγριοθύμιοι,  
μυκηταί, βλοσυροί, ζηλήμονες, εὐρυγένειοι  
ἀλλ' οὐ πιαλέοι δέμας ἀμφιλαφές βαρύθουσι, 105  
οὐδὲ πάλιν λιπόσαρκοι ἐὼν δέμας ἀδρανέουσιν·  
ὦδε θεῶν κλυτὰ δῶρα κερασσάμενοι φορέουσιν,  
ἀμφοτέρων κραιπνοὶ τε θέειν σθεναροὶ τε μάχεσθαι·  
κεῖνοι, τοὺς φάτις ἔσκε Διὸς γόνον Ἡρακλῆα

<sup>1</sup> ἐνῆες ἐξανέχονται Editor: νεηρίαὶ εἰσανέχονται most mss.  
ἐνηῆες εἰσανέχονται M· ἐνηῆες ἀνέχονται K, Schn Lehrs  
Boudr

<sup>a</sup> βαθυτ. only here: ἡ βαθὺ κοῖλον βάθος ἔχουσα schol.

<sup>b</sup> A. 517 a 27 τὰ δὲ κέρατα προσπέφυκε μᾶλλον τῷ δέρματι ἢ  
τῷ ὀσφὶ διὸ καὶ ἐν Φρυγίᾳ εἰσὶ βόες καὶ ἄλλοι οἱ κινεῖσι τὰ  
κέρατα ὥσπερ τὰ ὄτα, Plin. ii 194 (dedit natura) mobilia  
eadem (i.e. cornua) ut aures Phrygiae armentis. Cf. Antig.  
75 So of other cattle, Solin. iii 36, Ael. ii 20, xvi 33,  
xvii 45, Diod. iii. 34, Agatharch ap. Phot. p. 455 b Benner

it was a deep-drawing ship <sup>a</sup> that was going upon the land Yet are they kindly of spirit and familiar with men, and whatsoever mortals bid them, they obey with mildness.

The Phrygian Bulls are notable in colour, yellow and of the hue of fire. The neck is deeply fleshed, and high and lofty are the coiled curls upon their heads. Strange is the nature of their horns; for these are not fast fixed upon the powerful head, but they move them <sup>b</sup> to and fro on either side

The Aonian<sup>c</sup> Bulls do not divide the hoof; a dappled breed they are and with a single horn—a dread horn which they project aloft from the midst of the forehead.

The Armenian Bulls have two horns, indeed, but these curved of form, a dread bane with their backward-bent points.

The Syrian Bulls, the breed of the Chersonese,<sup>d</sup> pasture about high well-built Pella; tawny, strong, great-hearted, broad of brow, dwellers of the field, powerful, valiant of horn, wild of spirit, loud-bellowing, fierce, jealous, abundant of beard, yet they are not weighed down with fat and flesh of body, nor again are they lean and weak; so tempered are the gifts they have from heaven—at once swift to run and strong to fight These are they which report said Heracles, the mighty son of Zeus, when fulfilling

<sup>a</sup> This should mean Boeotian (so the schol.), but it seems clear that there is some error According to A. 499 b 18 *μονοκέρατα καὶ μώνυχα ὀλίγα ὅσον ὁ Ἰνδικὸς ὄνος*; Plin. viii 76 In India [Ctesias scribit esse] et boves solidis ungulis unicornes, Solin. li 38 sunt praeterea [in India] boves unicornes et tricorones solidis ungulis nec bifissis

<sup>d</sup> Chersonese and Pella were old names for Apamea on the Orontes in Syria, Strab. 752 See Introd. p. xix

καρτερόν ἀθλεύοντ' ἀγέμεν πάρος ἐξ Ἑρυνθείης, 110  
 ὀππότ' ἐπ' Ὠκεανῷ δηρίσατο Γηρυονῆι  
 καὶ κτάνεν ἐν σκοπιῇσιν· ἐπεὶ πόνον ἄλλον ἔμελλεν  
 οὐχ Ἥρη τελέειν οὐδ' Εὐρυσθέος ἐνιπαῖς,  
 Ἀρχίππῳ δ' ἐτάρω, Πέλλης ἡγήτορι δίης.  
 ἦ γάρ τοι προπάρουθε παρὰ πόδας Ἑμβλωνοῖο 115  
 πᾶν πεδίον πελάγιζεν ἐπεὶ πολὺς αἰὲν Ὀρόντης  
 ἴετ' ἐπειγόμενος, χαροποῦ δ' ἐπελήθετο πόντου,  
 δαιόμενος Νύμφης κυανώπιδος Ὠκεανίης·  
 δῆθυνεν δὲ πάγοισι, κάλυπτε δ' ἐρίσπορον αἶαν  
 οὔτι θέλων προλιπεῖν δυσέρωτα πόθον Μελιβοίης. 120  
 οὔρεσιν τ' ἀμφοτέρωθε περιδρομος ἐστεφάνωτο  
 τειναμένοις ἐκάτερθεν ἐπ' ἀλλήλοισι κάρηνα·  
 ἦεν ἀντολίθη Διόκλειον δέμας αἰπύ,  
 ἐκ δ' ἄρα δυσμάων λαιὸν κέρας Ἑμβλωνοῖο,  
 αὐτὸς δ' ἐν μεσάτοισιν ἐπαιγίζων πεδίοισιν, 125  
 αἰὲν ἀεζόμενος καὶ τείχεος ἐγγὺς ὀδεύων,  
 χέρσον ὁμοῦ καὶ νῆσον, ἐμὴν πόλιν, ὕδασι χεύων.  
 τοῦνεκεν αὐτίκ' ἔμελλε Διὸς γόνος ἀμφοτέροισι

<sup>a</sup> Apollod. ii. 5. 10 δέκατον ἐπετάγη ἄθλον τὰς Γηρυόνου βόας ἐξ Ἑρυνθείας κομίζειν. Ἑρυνθεία δὲ ἦν Ὠκεανοῦ πλησίον κειμένη νῆσος, ἣ νῦν Γάδειρα (= Gades: cf. Pind. N. iv. 68; Dion. P. 451) καλεῖται ταύτην κατέκει Γηρυόνης τριῶν ἔχων ἀνδρῶν συμφνὲς σῶμα, Herod. iv. 8, Diod. iv. 17, Strab. 148; Aesch. Ag. 870

<sup>b</sup> S. of Sthenelus (s. of Perseus). When Heracles was about to be born Zeus declared that the descendant of Perseus then to be born should rule Mycenae. Hera caused Eurystheus to be born, a seven-month child, while she delayed the birth of Heracles. When Heracles in his madness had slain his children, the Delphic oracle λατοικεῖν αὐτὸν εἶπεν ἐν Τίρυνθι, Εὐρυσθεὶ λατρεύοντα ἔτη δώδεκα καὶ τοὺς ἐπιστασσομένους ἄθλους δέκα ἐπιτελεῖν, Apollod. ii. 4. 5.

<sup>c</sup> See Introd. p. xix. This myth seems to be found only here, and Aichippus, Diocleium, and Emblonius are nowhere

his labours, drove of old from Erytheia,<sup>a</sup> what time he fought with Geryoneus beside the Ocean and slew him amid the crags; since he was doomed to fulfil yet another labour, not for Hera nor at the behest of Eury<sup>1</sup>stheus,<sup>b</sup> but for his comrade Archippus,<sup>c</sup> lord of holy Pella. For afoietime all the plain by the foot of Emblonus was flooded; since evermore in great volume rushed Orontes in his eagerness, forgetting the sea and burning with desire of the dark-eyed nymph, the daughter of Ocean. He lingered amid the heights and he covered the fertile earth, unwilling to forgo his hopeless love of Meliboea. With mountains on either side was he encircled round, mountains that on either hand leaned their heads together. From the East came the lofty form of Diocleium, and from the West the left horn of Emblonus, and in the midst himself raging in the plains, ever waxing and drawing nigh the walls, flooding with his waters that mainland at once and island,<sup>d</sup> mine own city. Therefore was the son of Zeus destined straightway with club and

else mentioned. The schol. on 109 has: οὗς Ἑραλλῆς ἀθλῶν πρότερον ἐξ Ἑρυθείας ἐκόμισεν, τὸν Γηρυόνα ἀνελών, ὅτε δὴ καὶ Ἀρχίππῳ Πέλλης ἡγεμόνι (φίλος δ' ἄρα οἱ καὶ συνήθης ὁ Ἀρχίππος) ἄθλον ἐκτελεῖν ἔμελλεν οὐδὲν ἀτιμότερον <ἤ> ὁ Εὐρύσθευς ἐπέταττεν ὁ γάρ τοι τὴν Ἀντιόχου παραρρέων Ὀρόντης λίμνην προσεῖκαυθεις καὶ μεθύων τῆς νύμφης τῷ ἔρωτι (Μελίβοια τῇ νύμφῃ τὸ ὄνομα, Ὀκεανὸς τῇ λίμνῃ πατὴρ) τῆς ἐπὶ θάλατταν μὲν ἐπελάθετο, ὄρεσι δὲ καὶ πεδίοις περιελίμναζε, νῦν μὲν τὸν Ἑμβλωνὸν (ὄρος δ' οὗτος) καὶ τοὺς αὐτοῦ καταγίγνων πρόποδας, ἄρτι δὲ πρὸς γῆν ἐκτρεπόμενος, καὶ ταύτην επικαλύπτων τῷ ῥεύματι, ἐνίοτε δὲ καὶ μέσος τῶν ὀρέων συρόμενος ἀμφοῖν Ἑμβλωνοῦ καὶ Διοκλείου, τῶν ἐξ ἔω καὶ δυσμῶν ἐπικεκυφῶτων ἀλλήλοισι, καὶ παντοῖος διὰ τὴν ἐρωμένην γινόμενος, ἀνοιδαίνων τε καὶ ἀνακαχλάζων, καὶ πελάζων τοῖς τείχεσι καὶ τὴν εἰς Χερρόνησον δι-  
εσχηματισμένην πόλιν ἐμὴν περικλύζων τῷ ὕδατι

<sup>a</sup> i. e. Chersonese; cf. 100 n.

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νάματα μετρήσειν ῥοπάλῳ καὶ χερσὶ κραταιαῖς,  
 ὕδατα δ' ἐκ πεδίοιο διακριδὸν ἰθύνεσθαι 130  
 εὐπλοκάμου λίμνης ἢ δ' εὐτροχάλου ποταμοῖο.  
 ἔρξε δὲ πουλὺν ἄεθλον, ἐπεὶ στεφάνῃν διέκερσεν  
 ἀμφιβόλων ὀρέων, λῦσεν δ' ἀπο λάινα δεσμά,  
 καὶ ποταμὸν προέηκεν ἐρευγόμενον προμολῆσιν,  
 ἄσχετα κυμαίνοντα καὶ ἄγρια μορμύροντα, 135  
 ἴθυνεν δ' ἐπὶ θῖνας· ὁ δ' ἔβραχεν ἡπύτα πόντος  
 καὶ Συρίου κονάβησε μέλαν δέμας αἰγιαλοῖο  
 οὐ τοίῳ γ' ἐκάτερθε πολυσμαράγοιο θαλάσσης  
 ἀντιπύρῳ ποταμῷ καταβαίνεται ὕδατι λάβρῳ  
 ἔνθεν μὲν Βορέας τεμὼν ἀργῆτα χαλινὰ 140  
 ἂν Σκυθίην Ἰστρος λέλακεν μέγα πάντοθε πάντῃ,  
 συρόμενος κρημνοῖσι καὶ ὕδατοπλήγεσιν<sup>1</sup> ἄκραϊς·  
 τῇ δ' αὖτ' ἐκ Λιβύης ἱερὸν ῥόον Αἰγύπτιοιο  
 ἀμφὶ ἐρῆγνύμενον τρομέει ταναχέτα πόντος.  
 ὥς ποταμὸς κελάρυζε μέγας περὶ θῖνας Ὀρόντης 145  
 σμερδαλέον μύκημα πελώρια δ' ἴαχον ἀκταὶ  
 δεχνύμεναι κόλποισι νεήλυδος οἶδμα θαλάσσης·  
 γαῖα δ' ἀνέπνευσεν μελανόχροος, οὐθατόεσσα,  
 κύματος ἐξαναδῦσα, νέον πέδον Ἡρακλῆος.  
 πάντῃ δ' εἰσέτι νῦν σταχυηκομέουσιν ἄρουργαι, 150  
 πάντῃ δ' ἔργα βοῶν θαλερὰς βέβριθεν ἀλωὰς  
 Μεμνόνιον περὶ νηόν, ὅθ' Ἀσσύριοι ναετῆρες  
 Μέμνονα κωκύουσι, κλυτὸν γόνον Ἡριγενείης,  
 ὃν ποτε Πριαμίδῃσιν ἀμυνέμεναι πελάσαντα  
 θαρσαλέος πόσις ὦκα δαμάσσατο<sup>2</sup> Δηιδαιμείης. 155

<sup>1</sup> ὕδατοπήγεσιν mss . corr Guetius

<sup>2</sup> v l παρέδραμε

<sup>a</sup> Danube.

<sup>b</sup> Apparently here, as in Hom *Od.* iv. 477 etc., = the Nile.

<sup>c</sup> King of the Ethiopians, s of Eos (Dawn) and Tithonus, fought against the Greeks at Troy (Hom *Od.* iv. 188, xi. 522),



mighty hands to apportion their water unto each, and to give separate course from the plain for the waters of the fair-tressed lake and the fair-flowing river. And he wrought his mighty labour, when he cut the girdle of the encucing hills and undid their stony bonds, and sent the river belching to its mouth, surging incontinent and wildly murmuring, and guided it toward the shores. And loudly roared the deep sea, and the mighty body of the Syrian shore echoed to the din. Not with such violent flood descend those contrary-travelling rivers on either side the echoing sea : here Ister,<sup>a</sup> cleaving the white barriers of the North through Scythia, roars loudly everywhere, trailing amid precipices and water-smitten heights ; while on the other hand the sounding sea trembles at the holy stream of Egypt<sup>b</sup> when from Libya it breaks about it. So the mighty river Orontes made a noise of dread bellowing about the shores ; and mightily roared the headlands when they received within their bosom the swell of the new-come sea ; and the black and fertile earth took heart again, arisen from the waves, a new plain of Heracles. And to this day the fields flourish everywhere with corn and everywhere the works of oxen are heavy on the prosperous threshing-floors around the Memnonian shrine, where the Assyrian dwellers mourn for Memnon,<sup>c</sup> the glorious son of the Morning, whom, when he came to help the sons of Priam, the doughty husband of Deidameia<sup>d</sup> swiftly slew. How-

where he was slain by Achilles (Pind. *O.* II. 91 ; *N.* VI. 56). His tomb was shown in various places, among others at Paltos in Syria (Strab. 728) Assyrian = Syrian, *cf.* *C.* I. 7 n.

<sup>a</sup> D. of Lycomedes of Scyros, m. by Achilles of Neoptolemus.

# OPPIAN

ἀλλὰ τὰ μὲν κατὰ κόσμον αἰέσομεν εὐρέα κάλλη  
πάτρης ἡμετέρης ἐρατῇ Πιμπληϊδί μολπῇ·

νῦν δὲ παλίντροπος εἶμι κλυτὴν θήρειον ἀοιδὴν.

Ἔστιν ἀμαιμάκετον φονίοις ταύροισι γένεθλον,  
τοὺς καλέουσι Βίσωνας· ἐπεὶ πάτρης τελέθουσι 160

Βιστονίδος Θρήκης· ἀτὰρ ἔλλαχον εἶδεα τοῖα·

φρικαλέην χαίτην μὲν ἐπωμαδὸν αἰθύσσουσιν

αὐχέσι πιαλέοισι καὶ ἀμφ' ἀταλοῖσι γενείοις·

οἶά τε λαχνήεντες ἀριπρεπὲς εἶδος ἔχουσι  
ξανθοκόμαι, βλοσυροί, θηρῶν μεδέοντε λέοντες· 165

ὀξείαι κεράων δὲ πυριγλώχινες<sup>1</sup> ἄκωκαὶ  
χαλκείοις γναμπτοῖσιν ἐπείκελοι ἀγκίστροισιν·

ἀλλ', οὐχ ὥς ἑτέροισιν, ἐναντίον ἀλλήλοισι  
νεύουσι στυγερῶν κεράων ἐπικάρσιον αἰχμαί,<sup>2</sup>

ὑπτια δ' εἰσορόωντα πρὸς αἰθέρα φοίνια κέντρα. 170  
τοῦνεκεν, ὅπποτε δὴ τιν' ἐπιχρίμψωσι κιχόντες

ἢ βροτὸν ἢ τινα θήρα, μετήγορον αἰέρουσι  
γλώσσα δὲ τοῖς στευνὴ μὲν ἀτὰρ τρηχεῖα μάλιστα,

οἶα σιδηροβόροιο πέλει τέχνασμα σιδήρου·

γλώσση δ' αἰμάσσοντες ἀπὸ χροά λιχμάζουσι 175

Ναὶ μὴν ὠκυπόδων ἐλάφων γένος ἔτραφεν αἶα

<sup>1</sup> v.l. περιγλώχινες

<sup>2</sup> αἰχμαί Boudr. · αἰχμήν MSS

<sup>a</sup> Fountain in Pieria sacred to the Muses Cf. *Il.* II. iv 7.

<sup>b</sup> *Bos bonasus* (*Bison europaeus*), the Wisent or European Bison, now exterminated in Lithuania, where a herd was maintained by the Tsar of Russia, and probably in the Caucasus also Aristotle describes it under the name *βόνασος* 630 a 18 ff., cf. 498 b 28, 506 b 30 In 630 a 20 he says it is called by the Paeonians *μόναπος*. Cf. *A. Mirab.* 830 a 5 *ἐν τῇ Παιονίᾳ φασὶν . . . εἶναι τι θηρίον τὸ καλούμενον βόλινθον, ὑπὸ δε τῶν Παιόνων μόναιπον*, *Ael.* vii 3 *μόνωψ*, *Antig.* 53 *μόνωπος*, *Plin.* viii. 40 *Tradunt in Paeonia feram quae bonasus vocetur equina iuba, cetera tauro similem*, 68

beit the spacious glories of our fatherland we shall sing in due order with sweet Pimplean<sup>a</sup> song; now I turn back to sing of glorious hunting.

There is a terrible breed of deadly Bulls which they call Bisons,<sup>b</sup> since they are natives of Bistoman<sup>c</sup> Thrace. And they have forms of this sort. Over their shoulders they have bristling hair on their fleshy necks as also about their tender jaws; conspicuous form they have, even as the king of beasts, the shaggy, tawny, fierce-eyed Lion. Sharp are the curved points of their horns, like unto bent hooks of bronze; but the points of their hateful horns, unlike those of other cattle, incline athwart to face one another,<sup>d</sup> and their deadly daggers are sloped backwards and look up to the sky. Therefore when they come upon and attack any man or wild beast, they lift their victim on high. Their tongue is narrow, but exceeding rough, even as the device of iron for devouring iron; and with the tongue they draw blood from the flesh and lick it.

Moreover the earth breeds the race of swift-footed

cornibus ita in se flexis ut non sint utilia pugnae, cf Solin. xl. 10 Pausan. x. 13 gives an account of the capture of the Paeonian Bison by means of a pit. The Bison with short stout horns is not to be confounded with the Aurochs, *Bos taurus* (*B. primigenius*), the Latin *urus*. Caes. *B. G.* vi. 28; Verg. *G.* ii. 374, iii. 532; Macrobius vi. 4. 23, of which the last was killed in Poland in 1627. *Bison* and *urus* are mentioned together Plin. viii. 38 *rubatos bisontes excellentique et vi et velocitate uros*, Senec. *Hipp.* 64 f. *villosi terga bisontes Latisque feri cornibus uri*.

<sup>c</sup> A pseudo-etymology. The Bistones dwelt on S. coast of Thrace near Abdera, Strab. 331 fr. 44.

<sup>d</sup> A. 499 b 31 διχαλὰ δ' ἅμα καὶ χαίτην ἔχοντα καὶ κέρατα δύο κεκαμμένα εἰς αὐτὰ ἐστὶν ἓνια τῶν ζώων, ὅλον ὁ βόνασος, ὃς γίνεται περὶ τὴν Παιονίαν καὶ τὴν Μαιδικήν, Plin. viii. 40 (quoted above).

## OPPIAN

εὐκέραον, μεγαλωπόν, ἀριπρεπές, αἰολόνωντον,  
 στικτόν, ἀρίζηλον, ποταμηπόρον, ὑψικάρηνον,  
 πιαλέον νώτοις καὶ λεπταλέον κώλοισιν·  
 οὐτιδανὴ δειρὴ καὶ βαιοτάτῃ πάλιν οὐρή· 180  
 τετράδυμοι ῥίνες, πίσυρες πνοιῇσι δίαυλοι·  
 ἀβληχρὴ κραδίῃ καὶ θυμὸς ἔσωθεν ἀναλκίς,  
 καὶ κωφαὶ κεράων αἰχμαὶ τόσον ἀντέλλουσιν  
 οὐ ποτε γὰρ κεφαλῇφιν ἐναντία δηρίσαιντο,  
 οὐ θηρσὶ κρατεροῖς, οὐκ ἀργαλέοισι κύνεσσιν, 185  
 οὐδ' αὐτοῖς δειλοῖς λασιοκνήμοισι λαγωοῖς.

<sup>a</sup> ἔλαφος is (1) specifically the Red Deer, *Cervus elaphus*, (2) generically Deer, and is used both of Stag and Hind.

<sup>b</sup> "Instances too sometimes occur of a stag being found swimming narrow parts of the Moray Firth; a solitary deer who probably has been driven by dogs from his usual haunts, till frightened and bewildered he has wandered at random and, at last, coming to the shore, has swum boldly out, attracted by the appearance of the woods on the opposite side," St John, *N. H. and Sport in Moray*, p. 240, cf. *Wild Sports and N. H. of the Highlands*, p. 23, *A P* ix 275 τὴν δὲ ταχεῖαν εἰν ἀλλ' καὶ χαροποῖς κύμασιν εἰλ' ἔλαφον

<sup>c</sup> Cf G White, *N. H. of Selborne*, Letter xiv. (March 12, 1768): "If some curious gentleman would procure the head of a fallow-deer, and have it dissected, he would find it furnished with two spiracula, or breathing-places, besides the nostrils, probably analogous to the *puncta lacrimalia* in the human head. When deer are thirsty they plunge their noses, like some horses, very deep under water while in the act of drinking, and continue them in that situation for a considerable time, but to obviate any inconvenience, they can open two vents, one at the inner corner of each eye, having a communication with the nose. Here seems to be an extraordinary provision of nature worthy our attention, and which has not, that I know of, been noticed by any naturalist. For it looks as if these creatures would not be suffocated, though both their mouths and nostrils were stopped. This curious formation of the head may be of singular service to beasts of chase, by

Stags,<sup>a</sup> goodly of horn, large of eye, handsome, of dappled back, spotted, conspicuous, river-swimming,<sup>b</sup> lofty of head, fat of chine and lean of shank; the neck is weak and the tail again is very small; the nostrils are fourfold,<sup>c</sup> four passages for the breath; the heart is weak and the spirit within cowardly<sup>d</sup>; and the pointed horns that rise so high are but dummies; for they will never with their heads contend against strong wild beasts nor fierce dogs, nor even the timid hare of furry legs.

affording them free respiration, and no doubt these additional nostrils are thrown open when they are hard run. . . .  
Oppian, the Greek poet, by the following line [*i.e.* 181] seems to have had some notion that stags have four spiracula "Dr James Ritchie, Royal Scottish Museum, Edinburgh, writes "The spiracula of deer, or, as they are now called, the sub-orbital glands, vary a great deal in their development in different species of deer, but in many cases the glands seem to be of very considerable importance, lying in specially deep depressions in the skull. The glands secrete a waxy material, and I have seen this oozing in masses, even after red deer had been dead for several days. The secretion is most active during the pairing season, and there are a number of observations showing that deer seem deliberately to rub the secretion upon trees and stones. The suggestion has been made that this is in order to convey the scent of their passing, and this might be the effect even if we attribute the rubbing simply to a desire to get rid of the annoyance of surplus secretion. . . . The sub-orbital gland has a sort of contractile lip which, closed at one time, may at another be so pulled back that the inner surface is everted and there is exposed the large cavity of the gland lined with pink mucous membrane. The action and the appearance are quite enough to suggest similarity with the movement and appearance of the nostrils, but of course there is no sort of connexion between the sub-orbital glands and the air-passages."

<sup>a</sup> A 488 b 15 τὰ δὲ φρόνιμα καὶ δειλά, οἶον ἔλαφος, δασύπους; cf. Suid and *E M* δ. ἐλάφειος

# OPPIAN

Τρηχὺς δ' αὖτ' ἐλάφοισιν ἔρως πολλή τ' Ἀφροδίτῃ  
 καὶ θυμὸς ποτὶ λέκτρον ἀναιθόμενος πρόπαν ἡμαρ,  
 οἷον ἀειθούροισιν ἀλεκτρυόνεσσι μαχηταῖς  
 πᾶσιν τ' ἀνθοκόμοις πτεροείμοσιν δῖωνοῖσι. 190  
 κεύθουσιν λαγόνεσσι δ' ὑπ' αὐτὴν ἔνδοθι νηδὺν  
 ἀμφιδύμους ὀλκούς· τοὺς εἴ κέ τις ἀμήσειεν,  
 αὐτίκα θῆλυν ἔθηκε, πρόπαν δ' ἀπέρευσσε καρήνων  
 ὀξύκομον κεράων πολυδαίδαλον αἰόλον ἔρνος.  
 οὐ μὲν ἄρ' εἰς εὐνὴν γάμιος νόμος οἶά τε θηρσὶ 195  
 τοῖς ἄλλοις, ξεῖνοι δὲ πόθοι κείνοισι μέλονται·  
 οὔτε γὰρ ἑσταότες παρὰ τέμπεσιν ἀγρονόμοισιν,  
 οὔτ' ἄρα κεκλιμένοι χθαμαλοῖσιν ἐπ' ἄνθεσι ποίης  
 θηλυτέραις ἐλάφοισιν ὀμιλαδὸν εὐνάζονται,  
 ἀλλὰ ποσὶ κραιπνοῖσι θέων ἐκίχανε θέουσιν· 200  
 φεύγουσαν μάρπτει δὲ καὶ ἀγκὰς ἔχει παράκοιτιν·  
 ἀλλ' οὐδ' ὥς παρέπεισε· φέρουσα πόσιν δ' ἐπὶ νώτου  
 ἐμμενέως φεύγει, παναμείλιχον ἦτορ ἔχουσα·  
 αὐτὰρ ὃ γ' ἐσπόμενος δισσοῖς λαυψήρὰ πόδεσσιν  
 οὐ μεθίησι πόθον, γαμίους δ' ἐτελέσσατο θεσμούς. 205  
 ἀλλ' ὅτε δὴ μετόπισθε περιπλομένησι σελήναις

α A 579 a 4 ταῦτα δὲ ποιεῖ τὸ ζῶον διὰ τὸ φύσει λαγνὸν εἶναι;  
 Solin xix 9 mares generis huiusce, cum statum tempus  
 venerem incitavit, saeviunt rabie libidinis

β A 488 b 3 τὰ μὲν ἀφροδισιαστικά, οἷον τὸ τῶν περδίκων καὶ  
 ἀλεκτρυόνων γένος

γ A. 632 a 10 οἱ δ' ἐλαφοί, εἰ μὲν μήπω τὰ κέρατα ἔχοντες  
 διὰ τὴν ἡλικίαν ἐκτμηθῶσιν, οὐκέτι φύουσιν κέρατα· εἰ δ' ἔχοντας  
 ἐκτέμη τις, τὸ τε μέγεθος ταῦτὸν μένει τῶν κεράτων καὶ οὐκ  
 ἀποβάλλουσιν; cf. 517 a 25; Plin viii 117 Non decidunt

## CYNEGETICA, II. 187-206

But there is rough passion among Stags and much vengery,<sup>a</sup> and a heart that burns for mating all the day, even as have the lustful fighting cocks<sup>b</sup> and all the feathered birds of flowery plumage. They have hidden within their loins under the very belly twin ducts. If one cut these out, straightway he makes the animal effeminate, and from its head falls away all the daedal many-branched growth of sharp horns.<sup>c</sup> But the manner of their mating<sup>d</sup> is not after the custom of other beasts, but strange are the passions that possess them. Not standing in the pastoral valleys nor lying on the flowery grass upon the ground do the Stags consort with the female deer, but the hind runs and the Stag running with swift feet overtakes her and seizes the fugitive and embraces her for his bride. But not even so does he persuade her. Carrying her mate upon her back she flees with all her might, having a heart altogether implacable. But he following swiftly on two feet forgoes not his desire but accomplishes the rites of union. Howbeit, when afterward with the circling of the moons the female brings forth her young, she

castratis cornua nec nascuntur, Solin. xix. 14. "The horns of the Ruminants are frequently a secondary sexual character, this is especially the case with the Deer. . . That they are associated with the reproductive function is shown by their being shed after the period of rut, the destruction of the velvet at that period, and also by the effect upon the horns which any injury to the reproductive glands produces," *Camb. N. H. x. Mammalia*, p. 201.

<sup>a</sup> A. 510 α 5 οὕτε τοὺς ἄρρενας ἐλάφους αἱ θήλειαι ὑπομένουσιν εἰ μὴ ὀλιγάκις, διὰ τὴν τοῦ αἰδοίου (cf. 500 b 23) συντονίαν, ἀλλ' ὑπάγοντα τὰ θήλεα δέχονται τὴν γονὴν καὶ γὰρ ἐπὶ τῶν ἐλάφων ὥπται τοῦτο συμβαῖνον, τῶν γε τιθασῶν; Plin. x. 174. Taurorum cervorumque feminae vim non tolerant: ea de causa ingrediuntur in conceptu.

# OPPIAN

θηλυτέρη τίκτει, τρίβον ἀνθρώπων ἀλεείνει,  
οὔνεκεν ἀτραπιτοὶ μερόπων θήρεσσι βέβηλοι.

Ἐξοχα δ' ἐν θήρεσσιν ἐπ' ἀγλαΐῃ κομώσων  
ἄρσενες εὐκέραοι, πολυδαίδαλον ἔρνος ἔχοντες. 210

ἧ γὰρ ἐυσχιδέων κεράων ἴωρσι πεσόντων,  
βόθρον μὲν κατὰ γαίαν ὀρυξάμενοι κατέθαψαν,  
ὄφρα κε μή τις ἔλθῃσιν ἐπ' αὐλακος ἀντιβολήσας·  
κεύθονται δ' αὐτοὶ πυμάτοις λασίοισί τε θάμνοις,  
αἰδόμενοι θήρεσσι καρήατα τοῖα φανῆναι, 215  
γυμνά, τά τοι προπάρουθε μετήρορον αἰείροντο.

Ἀμφίβιοι δ' ἔλαφοι καὶ γὰρ τραφερὴν πατέουσιν  
καὶ πόντον περώσων,<sup>1</sup> ὁμόστολον ἀλλήλοισι  
ναυτιλὴν πλώοντες, ὅτ' ἔξανύουσιν θάλασσαν·  
πρόσθε μὲν εἰς ἐλάφοισιν ἐπὶ στίχας ἡγεμονεύει, 220  
οἷα κυβερνητὴρ μεθέπων οἰῆια νηός·

<sup>1</sup> πατέουσιν περώσων IK · other MSS περώσι . . πατέουσι

<sup>a</sup> Contrary to the usual doctrine, A. 578 b 16 ποιείται τοὺς τόκους παρὰ τὰς ὁδοὺς διὰ τὸν πρὸς τὰ θηρία φόβον, 611 a 15 ἡ ἔλαφος οὐχ ἥμιστα δοκεῖ εἶναι φρόνιμον τῷ τε τίκτειν παρὰ τὰς ὁδοὺς (τὰ γὰρ θηρία διὰ τοὺς ἀνθρώπους οὐ προσέρχεται); Plin viii. 112 in pariendo semitas minus cavent humanis vestigis tritas quam secreta ac feris opportuna Cf Plut Mor 971 E, Antig 29. Ael vi 11. Oppian seems to have confused the seclusion of the Hind after the birth of the young (A. 578 b 20, Antig l c, Plin viii. 113; Solin. xix 10) with her behaviour at their birth, just as Ael l c καταπιανθεῖσα δὲ οὐκ ἂν ἐτι τέλοι παρὰ τὰς ὁδοὺς confuses this with the seclusion of the Stags when they have grown fat (A. 579 a 5; Plin viii 113)

<sup>b</sup> A 611 a 25 ἀποβάλλουσι δὲ καὶ τὰ κέρατα ἐν τόποις χαλεποῖς καὶ δυσεξευρέτοις· ὅθεν καὶ ἡ παροιμία γέγονεν "οὐ αἱ ἐλάφοι τὰ κέρατα ἀποβάλλουσιν." ὥσπερ γὰρ τὰ ὕπλα ἀποβεβληκυῖαι φυλάττονται ὁρᾶσθαι, A Mirab 835 b 27, Antig 20, Ael. iii 17, Plin viii 115, Theophr fr 175

<sup>c</sup> Ael vi. 5 οἱ ἐλάφοι τὰ κέρατα ἀποβαλόντες εἰσδύονται



## CYNEGETICA, II. 207-221

avoids <sup>a</sup> the track of men, because the paths of mortals are profane to wild beasts

Above all wild beasts the Stags of goodly horn plume themselves upon their beauty, having a rich and various growth of horn. Indeed when their branching horns in due season fall off, they dig a trench in the ground and bury them,<sup>b</sup> lest someone chance upon them in the furrow and take them, and themselves hide<sup>c</sup> in the depths of the dense thickets, ashamed that wild beasts should behold thus naked their heads that aforetime soared so high.

Deer are amphibious <sup>a</sup> For they tread the solid earth and cross the deep, voyaging together in company when they travel over the sea.<sup>e</sup> One in front leads the Deer in line, even as a pilot handles the

παρελθόντες εἰς τὰς λόχμας ἔρημοι γὰρ τῶν ἀμυντηρίων ὄντες ἀφῆρησθαι καὶ τὴν ἀλλήν πεπιστεύλασιν; Plin viii 115 cornua mares habent solique animalium omnibus annis stato veris tempore amittunt, ideo sub ista die quam maxime inopia petunt. Latent amissis velut inermes. Cf. A. *De Plant* 818 b 25

<sup>a</sup> In the popular sense. Cf. Plat. *Ar* 368 c (of sailor) ὁ γὰρ ἐπίγειος ἄνθρωπος ὡς ἀμφίβιος αὐτὸν εἰς τὸ πέλαγος ἔρριψεν, Amm. Marc. xxii 15. 14 Exuberat Aegyptus pecudibus multis, inter quas terrestres sunt et aquatiles. aliae quae humi et in humoribus vivunt unde ἀμφίβιοι, Colum viii. 13 eas aves quas Graeci vocant ἀμφίβιους, quia non tantum terrestria sed aquatilia quoque desiderant pabula, nec magis humo quam stagno consueverunt. Eiusque generis anser . . . G. White, *N. H. of Selborne*, xxix "Quadrupeds that prey on fish are amphibious. Such is the otter", Ael. xi 37 ἀμφίβια δὲ ἵππος ποτάμιος, ἐνυδρος, λάστωρ, κροκόδειλος. In stricter sense Arist. *ap* Athen 306 b (Newt); *A P* vi. 43 (Frog). See A. 589 a 10, 566 b 27. A does not use the term ἀμφίβιος (except *ap* Athen 306 b) but ἐπαμφοτερίζειν.

<sup>e</sup> Plin viii. 114 maria trameant gregatim nantes porrecto ordine et capita imponentes praecedentium clunibus vicibusque ad terga redeuntes. Cf. Ael. v 56, Solin. xix. 11.

# ΟΡΡΙΑΝ

τῷ δ' ἕτερος κατὰ νῶτον ἐρειδόμενος μετόπισθε  
 δειρὴν ἤδ' ἐκάρηνον ὁμαρτεῖ ποντοπορεύων·  
 ἄλλος δ' ἄλλον ἔπειτα φέρων τέμνουσι θάλασσαν.  
 ἀλλ' ὅτε νηχόμενον κάματος πρώτιστον ἔλῃσι,<sup>1</sup> 225  
 στοίχον ὁ μὲν προλιπὼν ἔμολεν ποτὶ τέρμα φάλαγγος,  
 παύσατο δ' ἀγκλινθεὶς ἐτέρῳ βαιὸν καμάτοιο·  
 ἄλλος δ' αὖτ' οἴηκας ἔχων ἐπὶ πόντον ὁδεύει  
 πάντες δὲ πλώοντες, ἀμοιβαδὶς ἡγεμονῆς,  
 ποσσὶ μὲν οἶα πλάταισιν ἐρέσσουσιν μέλαν ὕδωρ, 230  
 ὕψι δ' ἀνίσχονται κεράων πολυήρατον εἶδος,  
 οἰά τε λαίφρα νηὸς ἐπιτρέψαντες ἀήταις.

Ἔχθος δ' ἀλλήλοισιν ἀνάρσιον αἰὲν ἔχουσι  
 πᾶν ὀφίων ἐλάφων τε γένος, πάντῃ δ' ἐρεεῖνει  
 οὖρεος ἐν βήσσης ἔλαφος θρασὺν ἐρπηστήρα. 235  
 ἀλλ' ὅτ' ἴδῃ στροφάλιγξιν ὑφαινόμενον δολιχῆσιν  
 ἔχνος ὀφιόνεον, μέγα καγχαλῶν ἀφικάνει  
 ἄσσον φωλειοῦ, ῥῖνας δ' ἐπεθήκατο χειρῇ,  
 πνοιῆσι λάβρησιν ἐφελκόμενος ποτὶ δῆριν  
 ἐρπετὸν οὐλόμενον· τὸν δ' οὐκ ἐθέλοντα μάχεσθαι 240  
 ἄσθμα βιησάμενον μυχάτης ἐξείρυσεν εὐνῆς·  
 αἰψα γὰρ εἴσιδεν ἐχθρόν, ἐς αἰθέρα θ' ὑψόσ' ἀεῖρει  
 λευγαλέην δειρὴν· λευκοὺς δ' ὑπέσπῃεν ὀδόντας,  
 ὀξέα πεφρίκοντας· ἐπικροτέει δὲ γένειον  
 πυκνοῖς φυσιῶν συρίγμασιν ἰοφόρος θήρ. 245  
 αὐτίκα δ' αὖτ' ἔλαφος, καὶ μειδιῶντι ἔοικώς,  
 δαιτρεύει στομάτεσσιν ἐτώσια δηριῶντα,  
 καὶ μιν ἐλισσόμενον περὶ γούνασιν ἀμφὶ τε δειρὴν  
 ἐμμενέως δάπτει· κατὰ δὲ χθονὶ πολλὰ κέχυνται  
 λείψανα παιφάσσοντα καὶ ἀσπαίροντα φόνοισι. 250

<sup>1</sup> v.l. ἐχῆσι

helm of a ship. Another behind rests on his back his neck and head and so travels with him in his seafaring And so in turn, one supporting another, they plough the sea But when weariness overtakes the foremost swimmer, he leaves his rank and goes to the end of the line and resting on another takes a little respite from his toil, while another takes the helm and journeys over the deep. And all the swimmers leading in turn, they row the dark water with their feet as with oars, and hold aloft the varied beauty of their horns, submitting them, like the sails of a ship, to the breezes.

All the race of Snakes and Deer wage always bitter feud<sup>a</sup> with one another, and everywhere in the mountain glens the Deer seeks out the bold serpent. But when he sees the snaky trail woven with long coils, greatly exulting he draws nigh to the lair and puts his nostrils to the hole, with violent breath drawing the deadly reptile to battle. And the compelling blast hales him, very loth to fight, from the depth of his lair For straightway the venomous beast beholds his foe and raises high in the air his baleful neck and bares his white teeth, bustling sharp, and snaps his jaws, blowing and hissing fast. And immediately in his turn the Deer, like one who smiles, rends with his mouth the vainly struggling foe, and, while he writhes about his knees and neck, devours him amain And on the ground are shed many remains, quivering and writhing in death.

<sup>a</sup> Plin. viii. 118 Et his cum serpente pugna Vestigant cavernas nariumque spiritu extrahunt renitentes Cf. Ael ii 9, ix 20, Phil. 59; Solin. xix 15, Plut Mor. 976 π ἐλάφοις δ' ὀφείας ἀγόμενοι ῥαδίως ὑπ' αὐτῶν ἢ καὶ τοῦνομα πεποιήται παρώνυμον οὐ τῆς ἐλαφρότητος ἀλλὰ τῆς ἐλξεως τοῦ ὀφείως; E.M s ἐλαφος

# ΟΡΡΙΑΝ

καί κε τάχ' οἰκτεΐρειας ἀπηνέα περ μάλ' ἔοντα  
ὤμησητῆρα ριφέντα πολυτμήτοισι φόνοισι.

Ἴπποβότου Λιβύης δ' ἐπὶ τέρμασι πουλὺς ἀλάται  
ἄσπετος οὐλόμενος στρατὸς αἰόλος ἐρπηστήρων  
ἀλλ' ὅτε δὴ κλινθεὶς ἔλαφος ψαμαθώδεσιν ἄκραις 255  
οἶος ἔη, τῷδ' αὐτίκ' ἐπέσσυτο πάντοθεν ἐχθρὸς  
ἔσμος ἀπειρεσίων ὀφίων στυγεραὶ τε φάλαγγες  
ιοτόκοι· ῥινῷ δὲ πικροὺς ἐνέρεισαν ὀδόντας,  
ἄψα πάντ' ἐλάφοιο περισταδὸν ἀμφιχυθέντες  
οἱ μὲν γάρ τ', ἐφύπερθεν ἐπιστρέψαντε<sup>1</sup> κάρηνον, 260  
ὀφρύας ἡδὲ μέτωπον ἐνιπρίουσι γένυσσιν,  
οἱ δ' ἄρα λεπταλέην δειρὴν καὶ στέρνον ἔνερθε  
καὶ λαγόνας νηδύν τε διὰ στόμα δαιτρεύουσιν,  
ἄλλοι δ' αὖθ' ἐκάτερθε περὶ πλευρῇσιν ἔχονται,  
μηρούς δ' αὖθ' ἕτεροι καὶ νῶτον ὑπερθε νέμονται, 265  
ἄλλος δ' ἄλλοθεν ἐχθρὰ πεπαρμένους ἡώρηται  
αὐτὰρ ὁ παντοίησι περιπληθῆς ὀδύνῃσι  
πρῶτα μὲν ἐκφυγέειν ἐθέλει κραιπνοῖσι πόδεσσιν,  
ἀλλ' οὐ κάρτος ἔχει· τοῖός μιν ἀθέσφατος ὄχλος  
αἰόλος ἀμφιέπει δυσπαίπαλος ἐρπηστήρων. 270  
δὴ τότε δὴ βαρύθων ἔστη κρατερῆς ὑπ' ἀνάγκης,  
δάπτει δὲ στομάτεσσιν ἀπείριτα δῆια φῦλα  
βεβρυχῶς ὀδύνῃσιν· ἐπιστροφάδην δ' ἐκάτερθεν  
οὐδὲν ἀλευόμενον γένος ἐρπετόεν κεραῖζει.  
κεῖνοι δ' οὐ μεθιάσι, διολλύμενοι δὲ μένουσιν, 275  
ἄτροπον ἦτορ ἔχοντες ἀναιδείησι νόοιο·  
καὶ τοὺς μὲν γενύεσσι διέσχισε, τοὺς δὲ πόδεοσι  
καὶ χηλῇσιν ὄλεσσε, ῥέει δ' ἐπὶ γαῖαν ἀτέρμων

<sup>1</sup> v l ἐπιτρέψαντε.

<sup>a</sup> A 606 b 9 ἐν τῇ Λιβύῃ τὸ τῶν ὄφειν μέγεθος γίνεσθαι  
ἀπλοῦν; Solin xxvii. 28 Africa serpentibus adeo fecunda  
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## CYNEGETICA, II 251-278

Haply thou wouldst pity, unkindly though he be,  
the ravenous monster rent piecemeal with deadly  
wounds.

In the borders of Libya,<sup>a</sup> pasture land of horses,  
roams a great and countless host of deadly spotted  
Snakes. When a Stag lies down alone on the sandy  
hills, straightway upon him from every side rush the  
hostile swarm of Snakes beyond number and the  
hateful venomous ranks. In his hide they fix their  
bitter teeth, swarming around about all the limbs of  
the Stag. Some devote themselves to his head above  
and fix their teeth in brow and forehead; others  
rend with their mouths his slender neck and breast  
and his flanks and belly; others again cling to his  
ribs on either side; others feed on his thighs and  
back above; one here, one there, with deadly im-  
palement they hang about him. And he, full of all  
manner of pain, first is fain to escape on swift feet,  
but he has not the strength; such an infinite crowd  
of cruel spotted snakes besets him. Then, oppressed  
by grievous constraint, he makes a stand and with  
his jaws he rends the infinite hostile tribes, bellowing  
the while for pain, and wheeling this way and that  
he makes havoc of the reptile race which make no  
endeavour to escape. Yet they do not let go their  
hold, but abide steadfast unto death, having a relent-  
less mind and a heart not to be turned. And some  
he rends with his jaws; others he destroys with foot  
and hoof, and on the ground flows from the serpents

est ut mali huius merito illi potissimum palma detur Cf.  
Herod iv 191 f. where he says *ἐλαφος δὲ καὶ ὁ ἀγριος ἐν*  
*Λιβύῃ πάνπαν οὐκ ἔστι;* A 606 a 6 *ἐν δὲ Λιβύῃ πάση οὔτε οὗς*  
*ἀγριός ἐστιν οὔτ' ἐλαφος οὔτ' αἰξ ἀγριος,* Ael xvii. 10 *ἐν Λιβύῃ*  
*σῶν ἀγρίων ἀπορία ἐστὶ καὶ ἐλάφων;* Plin. viii 120 *Cervos*  
*Africa propemodum sola non gignit.*

ἰχὼρ αἱματόεις ὀφίων ἄπο· γυῖα δὲ θηρῶν  
 ἄψα θ' ἡμίβρωτα κατὰ χθονὸς ἀσπαίρουσιν· 280  
 ἄλλα δ' ἐνὶ πλευρῆς θλίβει πάλιν ἡμιδαίκτα·  
 καὶ φθίμενοι γὰρ ἔχουσιν ἔτι κρατεροῖσιν ὁδοῦσι,  
 ῥινῶ δ' ἐμπεφυῶτα καρήατα μούνα μέμυκεν.  
 αὐτὰρ ὁ γινώσκων θεόθεν τόπερ ἔλλαχε δῶρον,  
 πάντῃ μαστεύει δνοφερὸν ποταμοῖο ῥέεθρον· 285  
 κεῖθεν καρκινάδας δὲ φίλαις γενύεσσι δαμάσσας  
 φάρμακον αὐτοδίδακτον ἔχει πολυπήμονος ἄτης·  
 αἷψα δὲ πικράων μὲν ἐπὶ χθόνα λείψανα θηρῶν  
 ἐξέπεσεν ῥινοῖο παρὰ πόδας αὐτοκύλιστα,  
 ὠτειλαὶ δ' ἐκάτερθεν ἐπιμύουσιν ὀδόντων. 290  
 Ζῶει δ' αὐτ' ἔλαφος δηρὸν χρόνον· ἀτρεκέως δὲ  
 ἀνθρώπων γενεή μιν ἐφήμισε τετρακόρωνον.  
 Ἄλλους δ' αὖ καλέουσι βροτοὶ πάλιν εὐρυκέρωτας·  
 πάντ' ἔλαφοι τελέθουσι, φύσιν κεράων δ' ἐφύπερθεν,  
 οὔην τοῦνομα θηρσὶ κατηγορεῖ, φορέουσι. 295

\* A. 611 a 18 καὶ ἐπὶ τὴν σέσελιν δὲ τρέχουσι, καὶ φαγοῦσαι  
 οὕτως ἔρχονται πρὸς τὰ τέλνα πάλιν, 611 b 20 ὅταν δὲ δηχθῶσιν  
 αἱ ἔλαφοι ὑπὸ φαλαγγίου ἢ τινος τοιούτου, τοὺς καρκίνους  
 συλλέγουσαι ἐσθίουσιν, Cic *De nat. deorum* ii 50; Plin  
 viii 112, xx. 37, xxv 92, Ael *V H* xiii 35 λέγουσι φυσικοὶ  
 ἄνδρες τὴν ἔλαφον καθάρσεως δεομένην σέσελιν ἐσθίειν, φαλαγγίων  
 δὲ κνήμασιν ἐχομένην καρκίνους

b "The Highlanders assign a great age to the red deer,  
 indeed they seem to suppose that it has no limit, save a  
 rifle ball," St John, *N. H.*, etc, in *Μοιαι*, p 235 Cf A  
 578 b 23 περὶ δὲ τῆς ζωῆς μυθολογεῖται μὲν ὡς ὅν μακρόβιον, οὐ  
 φαίνεται δ' οὔτε τῶν μυθολογουμένων οὐθὲν σαφές, ἢ τε κῆσις καὶ  
 ἢ ἀξῆσις τῶν νεβρῶν συμβαίνει οὐχ ὡς μακροβίου τοῦ ζῴου ὄντος,  
 Plin viii. 119, Solin xix 18, A P xi 72 ἢ φάος ἀθρήσας  
 ἐλάφου πλέον

c Hesiod fr 171=Plut *Mor* 415 c ἐννέα τοὶ ζῶει γενεὰς  
 λακέρυζα κορώνη (Crow) | ἀνδρῶν ἡβώντων ἔλαφος δὲ τε τετρα-  
 κόρωνος | τρεῖς δ' ἐλάφους ὁ κόραξ (Raven) γηράσκειται; Plin.  
 vii 153; Auson vii 5; Arist *Av* 609 πέντ' ἀνδρῶν γενεὰς

an endless bloody stream, and the limbs and joints of the beasts half-devoured quiver upon the ground ; others again upon his ribs he crushes half-dead ; for even in death they still keep hold with their strong teeth and, clinging to his hide, their mere heads still groan. But he, knowing the gift that he hath gotten from Heaven, seeks everywhere for the dark stream of a river. Therefrom he kills crabs<sup>a</sup> with his jaws and so gets a self-taught remedy for his painful woe ; and speedily the remnants of the cruel beasts fall from his hide of their own motion beside his feet, and the wounds of their teeth on either side close up.

The Stag, moreover, lives a long time,<sup>b</sup> and of a truth men say that he lives four lives of a crow.<sup>c</sup>

Others again men call Broad-horns.<sup>d</sup> They are altogether deer but they carry aloft such nature of horns as the name of the beast declares

ζῶει λακέρυζα κορώνη, Arat. 290 εννεάγηρα κορώνη For longevity of Crow and Stag cf Babr. xlvii. 8, Cic. *Tusc.* iii. 28. 69, of Crow cf. *A. P.* v. 288 ἡ γράυς ἡ τρικέρωτος ; Lucr. v. 1082 ; Hoi. *C.* iii. 17 13 ; Mart. x. 67. 5, etc.

<sup>a</sup> Fallow Deer, *Cervus dama*, M. G. πλατώνι. "Le daim se trouve à l'état sauvage en Acarnanie dans la grande forêt Manina qui s'étend à l'ouest du fleuve Achélaus jusqu'à Catouna. Il n'y est pas très-abondant et sa destruction est à craindre" (Bik p. 18) εὐρύκερος, only here and *C.* iii. 2 (except as epithet Mosch. ii. 153), seems to be the same as πλατύκερος (Poll. v. 76) = *platyceros*, Plin. xi. 123 Nec alibi maior naturae lascivia. Lusit animalium armis ; sparsit haec in ramos, ut cervorum, aliis simplicia tribuit, ut in eodem genere subulonibus ex argumento dictis, aliorum fudit in palmas digitosque emisit ex his, unde platycerotas vocant. The last of Pliny's three species points clearly to the palmated antlers of the Fallow Deer, his first species is the Red Deer, *Cervus elaphus*, his second apparently the Roe Deer, *Cervus capreolus*, the πρόξ of A. 506 a 22, 515 b 34, 520 b 24 ; *P. A.* 650 b 15, 676 b 27

# OPPIAN

Τοὺς δ' ἄρα κυκλήσκουσιν ἐνὶ ξυλόχοισιν ἰόρκους·  
καῖκείνοις ἐλάφοιο δέμας, ῥινὸν δ' ἐπὶ νώτῳ  
στικτὸν ἅπαντα φέρουσι παναίολον, οἷά τε θηρῶν  
πορδαλίων σφραγίδες ἐπὶ χροῖ μαρμαίρουσι

Βούβαλος αὖτε πέλει μείων δέμας εὐρυκέρωτος, 300  
μείων εὐρυκέρωτος, ἀτὰρ δόρκου μέγ' ἀρείων·  
ὄμμασιν αἰγλήεις, ἔρατὸς χροῖα, φαιδρὸς ἰδέσθαι·  
καὶ κεράων ὀρθαὶ μὲν ἀπὸ κρατὸς πεφύασιν  
ἀκρέμονες προτενεῖς, ὑψοῦ δ' αὖθις ποτὶ νῶτον  
ἄσφορρον νεύουσι παλιγνάμπτουσι ἀκωκαῖς. 305

ἔξοχα δ' αὖ τόδε φύλον ἔδν δόμον ἀμφαγαπάζει  
ἠθαλέας τ' εὐνὰς φίλιόν τε νάπεσσι μέλαθρον  
εἰ δέ τέ μιν στρεπτήσι πεδήσαντες βροχίδεσσιν  
ἀγρευτῆρες ἄγοιεν ἐπ' ἄλλους αὐτίκα χώρους, 310  
τηλόθι δ' ἐν βήσσησιν ἐλεύθερον αὖθι λίποιεν,  
ρεῖα ποτὶ γλυκερὸν δόμον ἤλυθεν, ἦχι ναίεσκεν,  
οὐδ' ἔτλη ξεινός τις ἐπ' ἄλλοδαποῖσιν ἀλᾶσθαι.  
οὐκ ἄρα τοι μούνουσι φίλη πάτρη μερόπεσσι,  
καὶ βαλίων δὲ πόθος τις ἐνέστακται φρεσὶ θηρῶν.

Ναὶ μὴν ὠκυτάτων δόρκων ἀρίδηλα γένεθλα 315  
μορφήν τ' ἴδμεν ἅπαντες ὁμῶς μέγεθός τε καὶ ἀλκήν

<sup>a</sup> The Roe Deer, *C capreolus*, M G ζαρκάδι, "still found in Acainama and on Parnassus, but not numerous" (Bk p. 18) The form ἰορκος occurs only here and Έ iii 3, cf Hes s ἰορκος τῶν δορκάδων ζώων ἐνιοὶ δὲ ἡλικίαν ἐλάφου and s ἰυρκος αἴγες ἀγριαί. In Herod iv 192 δορκάδες seem to be Gazelles, cf Hesych γόρξ ἡλικία ἐλάφου ἢ δορκός. The evidence is confusing but there seems reason to think that δορκάς was used in two senses, (1)=Gazelle, (2)=Roe Deer; cf. Ael vii 47 τὰς γε μὴν δορκάδας καὶ γόρκας καὶ πρόκας εἰώθασιν ὀνομάζειν, vii 19

<sup>b</sup> Antelope (*Alcelaphus*) *hybalis*. A 515 b 31 and 516 a 5 (βουβαλὶς); P A 663 a 11 (βοῖβαλος), cf Strab 827; Diod ii. 51, Ael v 48, x 25, xiii 25; Plin viii 38 uros quibus 82



Other beasts in the woods they call Iorcus <sup>a</sup> These also have the form of a deer, but on their back they have a hide, all various with spots, like the marks that twinkle upon the skin of the wild Leopards.

The Antelope <sup>b</sup> again is less in stature than the Broad-horn less than the Broad-horn but far mightier than the Gazelle. bright of eye, lovely in colour, cheerful of aspect. Straight from the head spring the long branches of its horns but aloft they bend again toward the back with curved points. Above all others doth this race love its own home and its accustomed lair and its dear dwelling in the glades. Even if hunters bind it with twisted ropes and carry it straightway to other regions and far away in the glens leave it there to its freedom, easily doth it come to the sweet home where it used to dwell and endues not to wander as a stranger amid aliens. Not then to men alone is their native land dear, but even in the hearts of the dappled wild beasts is instilled a desire of home.

Furthermore we all know the conspicuous tribes of the most swift <sup>c</sup> Gazelles, <sup>d</sup> their beauty alike and their stature and their strength The lustful <sup>e</sup> Part-

imperitum volgus bubalorum nomen imponit, cum id gignat Africa vituli potius cervique quadam similitudine

<sup>c</sup> A P.A 663 a 11 (προστέθεικεν ἡ φύσις) τάχος βουβάλοις καὶ δορκάσι Cf. Ael. xiv 14

<sup>d</sup> *Gazella dorcas* "is by far the most abundant of all the large game in Palestine" (Tristr. p 129), A 499 a 9 τὰ δὲ τῶν ἱππελάφων κέρατα παραπλήσια τοῖς τῆς δορκάδος ἐστίν, P A 663 b 26 ἐλάχιστόν ἐστι τῶν γνωριζομένων (κερατοφόρων) δορκάς.

<sup>e</sup> A 488 b 3 τὰ μὲν ἀφροδισιαστικά, οἷον τὸ τῶν περδίκων καὶ ἀλεκτρούνων γένος. Cf. 564 a 24 f, 613 b 25 f., G A 746 b 1 etc., Athen 389 a τὸ δὲ ζῶον ἐπὶ λαγνείας συμβολικῶς παρ-εἴληπται; Ael. iii. 5, etc., Antig. xxix. 101; Plin. x 100, Solin. vii 20, Phil. 12, Dion. De ar. i 9.

# OPPIAN

πέρδικες θοῦροι δὲ πυρώπες, αἰολόδειροι,  
 δόρκοισιν φιλήν παρὰ τέμπεσιν ἐσπείσαντο,  
 ἡθαλέοι τε πέλουσι καὶ ἀλλήλοισιν ὄμανλοι,  
 εὐνὰς τ' ἐγγὺς ἔχουσι, καὶ οὐκ ἀπάνευθε νέμονται. 320  
 ἦ μάλα δὴ μετόπισθεν ἑταιρείης τάχα πικρῆς  
 καὶ φιλήης ἀπέλαυσαν ἀμειδέος, ὁππότε φῶτες  
 κερδαλέοι δειλοῖσιν ἐπίφρονα μητίσαντο,  
 πέρδικας δόρκοισι φίλοις ἀπατήλια θέντες,  
 ἔμπαλι δ' αὖ δόρκους ἐτάροις ἴσα περδίκησιν. 325

Αἰγῶν δ' αὖτε πέλει προβάτων τε πανάγρια φύλα  
 οὐ πολλὸν τούτων<sup>1</sup> ὅτων λασίων τε χιμαιρῶν  
 μείζονες, ἀλλὰ θέειν κραιπνοὶ σθεναροὶ τε μάχεσθαι,  
 στρεπτοῖσιν κεφαλῇφι κορυσσόμενοι κεράεσσι.  
 κάρτος δ' αὖτ' οἶεσιν ἐν ἀργαλέοισι μετώποις 330  
 πολλάκι δ' ὄρμηθέντες ἐνὶ ξυλόχοισιν ἔθηκαν  
 καὶ σύας αἰθυκτῆρας ἐπὶ χθονὸς ἀσπαίροντας  
 ἔστι δ' ὅτ' ἀλλήλοισιν ἐναντίον αἰξάντες  
 μάρνονται· κρατερὸς δὲ πρὸς αἰθέρα δοῦπος ἰκάνει·  
 οὐδέ τ' ἀλεύασθαι θέμις ἔπλετο δῆμιον αὐτοῖς, 335  
 νίκην δ' ἀλλήλοις φορέειν ἀτίνακτος ἀνάγκη  
 ἢ νέκυν κεῖσθαι· τοῖον σφίσι νεῖκος ὄρωρεν  
 Αἰγάγοις δέ τίς ἐστι δι' αὐτῶν αὐλὸς ὀδόντων  
 λεπταλέος πνοιῆς, κεράων μέσον, ἔνθεν ἔπειτα

<sup>1</sup> τούτων, cf. Schol. τούτων ἡγουν τῶν ἡμέρων τιθασῶν Koehly

<sup>a</sup> “*Perdix graeca*, kettenweise auf allen Bergen der Cycladen, die Insel Syia ausgenommen, häufig. Auf letzterer sind die Steinhühner durch fortwährende Verfolgung der Ausrottung nahe. *Perdix cinerea*, auf den Cycladen ganzlich unbekannt” Eih p. 60, cf. Bik p. 49. “The commonest Partridge of the Holy Land is the Greek Partridge, a bird somewhat resembling our Red-  
 84

ridges,<sup>a</sup> fiery of eye and speckled of neck, make pact of friendship with the Gazelles<sup>b</sup> in the vales and are familiar with them and dwell with them and have their nests near them and do not range apart from them. Verily it may well be that afterward they reap bitter fruit of their companionship and laughterless profit of their friendship, when guileful men contrive a cunning device against the hapless creatures, setting the Partridges to decoy their friends the Gazelles and, in turn, setting the Gazelles in like manner to decoy their comrades the Partridges.

Again there are the wild tribes of Goats and Sheep. These are not much larger than our Sheep and shaggy Goats, but they are swift to run and strong to fight, armed as their heads are with twisted horns. The strength, moreover, of the Sheep lies in their terrible foreheads. Many a time in the woods they charge and lay rushing Boars writhing on the ground. Sometimes also they rush upon one another and do battle, and a mighty din reaches unto heaven. And it is not lawful for them to shun the foe, but unshakable constraint is upon them either to win the victory one over another or to lie dead: such strife arises between them.

And wild Goats have a slender channel for the breath<sup>c</sup> right through the teeth between the horns,

legged Partridge in plumage . . . but much larger" (Tristr. p. 225). *Perdix cinerea* is found in Epirus and Macedonia, Momms p. 261.

<sup>b</sup> The friendship of Partridge and Deer is mentioned Dion. De ar. 1. 9.

<sup>c</sup> A. 492 a 14 'Ἀλλμαίων οὐκ ἀληθῆ λέγει, φάμενος ἀναπνεῖν τὰς αἶγας κατὰ τὰ ὦτα [quoted G. White, *N. H. of Selborne*, Letter xiv], Plin. viii. 202 *auribus eas spirare, non naribus*, Archelaus auctor est. Cf. Ael. 1. 53; Varro ii. 3. 5.

# OPPIAN

αὐτὴν ἔς κραδίην καὶ πνεύμονας εὐθύς ἰκάνει· 340  
εἰ δέ τις αἰγάγρου κηρὸν κέρασιν περιχεύοι,  
ζωῆς ἐξέκλεισεν ὁδοὺς πνοιῆς τε διαύλους.

Ἐξοχα δ' αὖ μήτηρ ἀταλούς ἔτι νηπιάρχοντας  
οὓς παῖδας κομέει· γήρα δ' ἐνι μητέρα παῖδες.  
ὥς δὲ βροτοὶ γενέτην πεπεδημένον ἀργαλέοισι 345  
γήραος ἐν δεσμοῖσι, πόδας βαρύν, ἄψα ρικνόν,  
ἄβληχρὸν παλάμας, τρομερὸν δέμας, ὄψιν ἀμαυρόν,  
ἀμφαγαπαζόμενοι περὶ δὴ περὶ πάμπαν ἔχουσι,  
τινύμενοι κομιδὴν παιδοτροφίης ἀλεγεινῆς  
ὥς αἰγῶν κοῦροι φιλίους κομέουσι τοκῆας 350  
γηραλέους, ὅτε δεσμὰ πολύστονα γυῖα πεδήσῃ·  
βρώμην μὲν τ' ὀρέγουσιν ἔυδροσον ἀνθεμόεσσαν,  
δρεψάμενοι στομάτεσσι ποτὸν δ' ἄρα χεῖλεσιν ἄκροις  
ἐκ ποταμοῦ φορέουσιν ἀφυσσάμενοι μέλαν ὕδωρ·  
γλώσση δ' ἀμφιέποντες ὅλον χρόα φαιδρύνουσιν. 355  
εἰ δέ νύ τοι βροχίδεσσι μόνην γενέτειραν αἰείρας,  
αὐτίκα καὶ παλάμηφιν ἔλοις νεοθηλέας ἀμνούς·  
τὴν μὲν γὰρ δοκέοις παῖδας μύθοισι δίεσθαι,  
λίσσομένην τοίοισιν ἀπόπροθι μηκηθμοῖσι  
φεύγετέ μοι, φίλα τέκνα, δυσαντέας ἀγρευτῆρας, 360  
μή με λυγρὴν δμηθέντες ἀμήτορα μητέρα θῆτε.  
τοῖα φάμεν δοκέοις· τοὺς δ' ἑσταότας προπάροιθε  
πρῶτα μὲν αἰδεῖν στονόεν μέλος ἀμφὶ τεκούσῃ,  
αὐτὰρ ἔπειτ' ἐνέπειν φαίης μεροπήιον ἡχὴν,  
ῥῆξαμένους βληχὴν, στομάτων τ' ἀπο τοῖον αὐτεῖν, 365  
φθεγγομένοις ἰκέλους καὶ λίσσομένοισιν ὁμοίους  
πρὸς σε Διὸς λιτόμεσθα, πρὸς αὐτῆς Ἰοχαιρῆς,  
λύσειο μητέρα μοι φιλίην, τὰ δ' ἄποινα δέδεξο,

whence again the channel goes straight to the very heart and lungs. If one pours wax about the horns of the wild Goat, he blocks the paths of its life and the channels of its breath.

Notable is the care which the dam among these takes for her tender young and which the children take for their mother in her old age. And even as among men, when a parent is fettered in the grievous bonds of old age—heavy of foot, crooked of limb, feeble of hand, palsied of body, dim of eye—his children cherish and attend him with utmost heed, repaying the care of their laborious rearing: so do the young of the Goats care for their dear parents in their old age, when sorrowful bonds fetter their limbs. They cull with their mouths and proffer them dewy food and flowery, and for drink they bring them dark water which they draw from the river with their lips, while with their tongues they tend and cleanse all their body. Didst thou but take the mother alone in a snare, straightway thou mightst take the young lambs with thy hands. For thou wouldst think that she was driving away her children with her words, entreating them afar with such bleatings as these: “Flee, children dear, the cruel hunters, lest ye be slain and make me your poor mother a mother no more!” Such words thou wouldst think she spoke, while they, standing before her, first sing, thou wouldst imagine, a mournful dirge about their mother, and then, breaking forth in bleating, speak in human accents and as if they used the speech of men and like as if they prayed, utter from their lips such language as this: “In the name of Zeus we pray thee, in the name of the Archer Maid herself, release to us our dear mother,

# OPPIAN

ὅσσα φέρειν δυνάμεσθα λυγροὶ περὶ μητέρι δειλῇ,  
 ἡμέας αἰνομόρους γνάμψον τεὸν ἄγριον ἦτορ 370  
 αἰδόμενος μακάρων τε θέμιν γενέταό τε γῆρας,  
 εἴ ῥά νύ τοι γενέτης λιπαρὸν κατὰ δῶμα λέλειπται.  
 τοιά τις ἂν δόξειε λιταζομένους ἀγορεύειν.  
 ἀλλ' ὅτε τευ κραδίην παναμείλιχον ἀθρήσωσιν,  
 αἰδῶς ᾧ πόσση, πόσσος πόθος ἐστὶ τοκῆων, 375  
 αὐτόδοτοι βαίνουσι καὶ αὐτόμολοι περώωσι.

Εἰσὶ δ' οἷς ξανθοὶ πυμάτης ἐνὶ τέρμασι Κρήτης,  
 ἐν χθαμαλῇ γαίῃ Γορτυνίδι, τετρακέρωτες·  
 λάχνη πορφυρόεσσα δ' ἐπὶ χροὸς ἐστεφάνωται  
 πολλή τ' οὐκ ἀπαλή τε· τάχ' αἰγὸς ἂν<sup>1</sup> ἀντιφερίζοι 380  
 τρηχυτάτῃ χαίτῃ δυσπαίπαλος, οὐκ οἶεσι.

Τοίην που καὶ σοῦβος ἔχει ξανθωπὸν ἰδέσθαι  
 χροίην μαρμαίρων, ἀτὰρ οὐκ ἔτι λαχνήεσαν,  
 οὐδὲ πάλιν πισύρεσσιν ἀρηραμένην κεράεσσιν,  
 ἀλλὰ δυσὶ κρατεροῖς ὑπὲρ εὐρυτάτοιο μετώπου. 385  
 ἀμφίβιος καὶ σοῦβος, ἐπεὶ κάκεϊνος ὁδεύει·  
 ὁππότε γὰρ ποτὶ βυσσὸν ἦη θοὰ κύματα τέμνων,  
 δὴ τότε πουλὺς ὄμιλος ὁμαρτῇ ποντοπορεύων  
 ἰχθυοεῖς ἔπεται, κατὰ δ' ἄψα λιχμάζονται,  
 τερπόμενοι κερρόντι φίλῳ, τερενόχροι σοῦβῳ. 390  
 ἔξοχα δ' αὖ φάγροι τε καὶ οὐτιδανοὶ μελάνουροι

<sup>1</sup> ἂν αἰγὸς MSS : corr Turnebus

<sup>a</sup> Cf. *Anecd Ox.* iv. 267 ὁ σοῦβος ὡς πρόβατόν ἐστι ξανθὸν καὶ λεῖον Unidentified. The name suggests the Hebrew 'ר (the "roe" or "roebuck" of the A.V. Deut. xv 22,

and accept a ransom, even all that we unhappy can offer for our poor mother—even our hapless selves Bend thy cruel heart and have regard unto the law of Heaven and to the old age of a parent, if thou hast thyself an aged parent left in thy bright home.” Such prayer might one fancy that they utter. But when they see that thy heart is altogether inexorable,—how great their regard, how great their love for their parents!—they come to bondage of their own accord and of their own motion pass the bourne

Yellow Sheep there are in the bounds of utmost Crete, in the low land of Gortyn—Sheep with four horns, and bright wool is wreathed about their flesh—abundant wool but not soft. so rugged is it that it might compare with the roughest hair of Goats, not with the wool of Sheep

Such yellow-coloured form has also the brilliant Subus,<sup>a</sup> but no longer shaggy nor again furnished with four horns but with two strong ones above amplest forehead Amphibious too is the Subus; for he also walks upon the land, but when he travels to the deep and ploughs the swift waves, then a great company of fishes attends him and travels the sea along with him; and they lick his limbs and rejoice in their horned friend, the Subus of tender body. Above all the Braize<sup>b</sup> and the feeble

etc.) and one is reminded of Aelian's amphibious λεμῶς (xiv 14), where the context suggests some species of Gazelle But Oppian's "Subus" seems to be a Sheep.

<sup>b</sup> One of the Sea-brems (*Sparidae*). either *Pagrus vulgaris*, M.G. μερτσάνι ("c'est un nom turc équivalent au grec ἐρυθρινός" Apost. p. 17) or *Dentex macrophthalmus*, M.G. φαγγρί. A. 598 a 13, 601 b 30; Athen 300 e, 327 c; Ael. ix. 7, x 19; Plin. xxxii 125, Ov. *Hal.* 107 rutilus pagur

# OPPIAN

καὶ ραφίδες τρίγλαι τε καὶ ἀστακοὶ ἀμφὶς ἔπονται.  
 θάμβος ἔφν τόδε, θάμβος ἀθέσφατον, ὅπποτε θήρας  
 ἀλλοδαποὶ τείρουσι πόθοι καὶ ὑπείροχα φίλτρα.  
 οὐ γὰρ ἐπ' ἀλλήλοισι μόνον φιλότῆτος εἵσης 395  
 θεσμὸν ἀναγκαῖον δῶκεν θεός, οὐδ' ὅσον αὐτῶν  
 φύλον ἀναλδήσκειν αἰειγενέος βιότοιο.  
 θαῦμα μὲν οὖν κἀκεῖνο δαμήμεναι ἄφρονα φύλα  
 ἄμμασιν ἡμερτοῖς καὶ ὁμόγνια φίλτρα δαῖναι  
 καὶ πόθον οὐ νοέοντα ἐν ἀλλήλοισι κεράσσαι, 400  
 οἷάπερ ἀνθρώποισιν ἐπιφροσύνη τε νόος τε  
 ὀφθαλμοὺς ἐπέτασεν ἔρον θ' ὑπεδέξατο θυμῷ.  
 ἀλλὰ καὶ ὀθνεῖοις ἐπεμήνατο ὑψόθι φίλτροις.  
 οἷος μὲν πόθος ἐστὶν ἀριζήλοις ἐλάφοισι  
 ἄτταγέων· ὅσος δὲ τανυκραίροις ἐπὶ δόρκοις 405

<sup>a</sup> A Sea-bream, *Oblata melanura*, M G μελανούρι A. 591 a 15, Athen. 313 d, 319 c, 320 e, Phil. 92, Plin. xxxii. 17 and 149; Colum. viii 16, Ael. i. 41, Ov *Hal.* 113 laude insignis caudae melanurus.

<sup>b</sup> The Gar-fish, *Belone acus*, M G. βελονίδα, ζαργάνα "très abondante depuis le mois d'août jusqu'à la fin d'Octobre" (Apost p. 25): cf *H* i 172, iii. 577, 605 f. ραφίς = βελόνη, cf Athen 319 d Δωρίων δ' ἐν τῷ περὶ ἰχθύων "βελόνην," φησιν, "ἣν καλοῦσιν ραφίδα" Ἀριστοτέλης δ' ἐν πέμπτῳ ζῳῶν μορίων βελόνην αὐτὴν καλεῖ ἐν δὲ τῷ περὶ ζωικῶν ἢ ἰχθύων ραφίδα αὐτὴν ὀνομάσας ἀνόδουν φησὶν αὐτὴν εἶναι, καὶ Σπεύσιππος αὐτὴν βελόνην καλεῖ In A 506 b 9, 567 b 23, etc. βελόνη is *Syngnathus acus*, the Pipe-fish (Needle-fish), M.G. σαλκοράφα, κατουρλίδα (Apost. p. 7), but in 610 b 6 it seems to be the Gar-fish. In *H*. iii. 608 Oppian's ραφίς has teeth, which suits the Gar-fish, while Athen. 305 d, 319 d says



Melanurus<sup>a</sup> and the Needle-fish<sup>b</sup> and the Red Mullet<sup>c</sup> and the Lobster<sup>d</sup> are attendant upon him. A marvel is this, a marvel unspeakable, when alien desires and strange loves distress wild beasts. For it is not alone for one another that God has given them the compelling ordinance of mutual love, nor only so far that their race should wax with everlasting life. That is, indeed, a marvel, that the brute tribes should be constrained by the bonds of desire and should know the passions of their own kind and, albeit without understanding should feel mutual desire for one another, even as for men thought and intelligence opens the eye and admits love to the heart; but the wild races are also highly stirred by the frenzy of alien desires. What a passion is that of the lordly Stag for the Francolin<sup>e</sup>! How great that of the Partridge for the long-horned Gazelle!

that Aristotle described the *ῥαφίς* as toothless, which suits *Synognathus acus*.

<sup>a</sup> M.G. τρίγλης, μπαρμπούνι(a), the Roman *mullus*, including *Mullus surmuletus* L. (M.G. πετρόψαρο, τσιγαρόλια), *M. fuscatus* Rafin (M.G. μπαρμπούνι), *M. barbatus* L. (M.G. λεφαλάδες, from shape of head, which presents an almost vertical profile) • <sup>d</sup> *Homarus vulgaris*.

<sup>e</sup> ἀτταγήν, ἀτταγῆς, ἀτταβυγῆς (Hesych), ταγηνάριον (Suid, who says it was abundant in Marathon), prob. *Tetrao francolinus* L. Not now found in Greece but resident in Asia Minor, esp. in the swampy regions (τὰ λιμνώδη καὶ ἔλεια χωρία καταβόσκειται, Suid s.v.) of the S (Momms. p. 261). "In the rich lowland plains, as of Gennesaret, Acre, and Phoenicia, the place of the Partridge is taken by the Francolin, a bird of the same family, . . . formerly found in S. Europe as far as Spain, but now quite extinct on this continent" (Tristr. p. 238), A. 617 b 25 τὸ χρώμα (of the ἀσκαλώπας, Woodcock) ὅμοιον ἀτταγήνι; 633 a 30 ὅσοι μὴ πτητικοὶ ἀλλ' ἐπίγειοι, κομιστικοί, οἷον ἀλεκτορίς, πέρδιξ, ἀτταγήν; Athen 387 ff., Ael. iv. 42, etc., Plin. x. 133.

# OPPIAN

περδίκων· πῶς δ' αὖτε θοοῖς χαίρουσιν ἐφ' ἵπποις  
 ὠτίδες, αἷσι τέθηλεν ἀεὶ λασιώτατον οὐδας·  
 ψιττακὸς αὖτε λύκος τε σὺν ἀλλήλοισι νέμονται·  
 αἰεὶ γὰρ ποθέουσι λύκοι ποεσίχροον ὄρνιν.  
 ὄβριμ' Ἔρωσ, πόσος ἐσσί, πόση σέθεν ἄπλετος ἀλκή, 410  
 πόσσα νοεῖς, πόσα κοιρανέεις, πόσα δαῖμον, ἀθύρεις!  
 γαῖα πέλει σταθερή, βελέεσσι δὲ σοῖσι δονεῖται·  
 ἄστατος ἔπλετο πόντος, ἀτὰρ σύ γε καὶ τὸν ἔπηξας·  
 ἦλθες ἐς αἰθέρα ἔδδειςεν δὲ σε<sup>1</sup> μακρὸς Ὀλυμπος·  
 δειμαίνει δέ σε πάντα, καὶ οὐρανὸς εὐρύς ὑπερθε 415  
 γαίης ὅσσα τ' ἔνερθε καὶ ἔθνεα λυγρὰ καμόντων,  
 οἳ Λήθης μὲν ἄφυσσαν ὑπὸ στόμα νηπαθὲς ὕδωρ  
 καὶ φύγον ἄλγεα πάντα, σὲ δ' εἰσέτι πεφρίκασι.  
 σῶ δὲ μένει καὶ τῇλε περᾶς, ὅσον οὐποτε λεύσσει  
 ἡέλιος φαέθων· σῶ δ' αὖ πυρὶ καὶ φάος εἵκει 420  
 δειμαῖνον, καὶ Ζηνὸς ὁμῶς εἵκουσι κεραυνοὶ  
 τοίους, ἄγριε δαῖμον, ἔχεις πυρόεντας ὀιστούς,  
 πευκεδανούς, μαλερούς, φθισόφρονας, οἰστρήεντας,  
 τηκεδόνα πνείοντας, ἀναλθέας, οἷσι καὶ αὐτοὺς  
 θήρας ἀνεπτοίησας ἐπ' ἀζεύκτοισι πόθοισι. 425  
 θάμβος, ὅταν κερόεσσαν ἀχαινέην πτερόεντες

<sup>1</sup> So C<sub>2</sub>K. most mss. ἡλυθες εἰς αἰθῆρ', οἶδεν δὲ σε

<sup>a</sup> *Otus tarda* L., M G ἀγριόγαλλος It seems to be becoming rarer in Greece, Momms p 263, Bik. p 50, A. 509 a 4, 539 b 30, 563 a 29, etc.; Plin. x. 57 Proximae his 92

How again does the Bustard<sup>a</sup> of the shaggy ear<sup>b</sup> rejoice in the swift Horse<sup>1</sup> The Parrot<sup>c</sup> again and the Wolf herd together; for Wolves have ever a passion for the grass-hued<sup>d</sup> bird Mighty Love, how great art thou<sup>1</sup> how infinite thy might<sup>1</sup> how many things dost thou devise and ordain, how many, mighty spirit, are thy sports<sup>1</sup> The earth is steadfast yet is it shaken by thy shafts. Unstable is the sea: yet thou dost make it fast. Thou comest unto the upper air and high Olympus is afraid before thee. All things fear thee, the wide heaven above and all that is beneath the earth and the lamentable tribes of the dead, who, though they have drained with their lips the oblivious water of Lethe, still tremble before thee By thy might thou dost pass afar, beyond what the shining sun doth ever behold to thy fire even the light yields place for fear and the thunderbolts of Zeus likewise give place. Such fiery arrows, fierce spirit, hast thou—sharp, consuming, mind-destroying, maddening, whose melting breath knows no healing—wherewith thou dost stir even the very wild beasts to unmeet desires. A marvel it is when the winged Francolins leap on the spotted back of

(i.e. tetraonibus) sunt quas Hispania aves tardas appellat, Graecia ὠρίδας. For Bustard and Horse cf. Ael. ii. 28; Plut. *Mor.* 981 B, Athen. 390 f; Dion. *De ar.* iii. 8.

<sup>b</sup> In ref. to the etymology ὠρίς from οὖς, ὠρύς (ear).

<sup>c</sup> Species unknown; according to Prof. Alfred Newton "the Greeks could not have known *Psittacus Alexandri*." A 597 b 27; Arr. *Ind.* i. 15. 8, Paus. ii. 28. 1; Plin. x. 117; Ael. vi. 19, etc.

<sup>d</sup> Plin. *l. c.* viridem toto corpore, torque tantum miniato in cervice distinctam; Stat. *S.* ii. 4. 25 Psittacus ille plagae viridis regnator Eoae; Apul. *Flo.* 12 color psittaco viridis nisi quod sola cervice distinguitur cervice eius circulo mineo velut aurea torqui . . . cingitur

# OPPIAN

ἄτταγέες νώτοισιν ἐπὶ στικτοῖσι θορόντες  
 ἢ δόρκοις πέρδικες ἐπὶ πτερὰ πυκνὰ βαλόντες  
 ἰδρῶ ἀποψύχωσι, παρηγορέωσί τε θυμὸν  
 καύματος ἄζαλέοιο, λατυσσόμενοι πτερύγεσσιν· 430  
 ἢ ὅποτε προπάροιθεν ἦη καναχήποδος ἵππου  
 ὥτις ὀλισθαίνουσα δι' ἡέρος ἡμερόεσσα,  
 σαργοὶ δ' αἰπολίοισιν ἐπέχραον· ἀμφὶ δὲ σοῦβω  
 φύλον ἅπαν νεπόδων τὸ πολύπλανον ἐπτοίηται,  
 ἔσπονται δ' ἅμα πάντες, ὅτ' ἄγρια κύματα τέμνει, 435  
 στείνονται θ' ἐκάτερθε γεγηθότες, ἀμφὶ δὲ πόντος  
 ἀφριάα λευκῇσι τινασσόμενος πτερύγεσσιν  
 αὐτὰρ ὃ γ' οὐκ ἀλέγων ξείνης φιλῆς πανάθεσμος,  
 εἰναλίους ἐτάρους δάπτει στομάτεσσι δαφουνοῖς  
 δαινύμενος· τοὶ δ' αἶσαν ἐν ὀφθαλμοῖσιν ὀρώντες, 440  
 οὐδ' ὥς ἐχθαίρουσι καὶ οὐ λείπουσι φονῆα.  
 σοῦβε τάλαν, κακοεργέ, καὶ αὐτῷ σοὶ μετόπισθε  
 πόντιον ἀγρευτῆρες ἐπαρτυνέουσιν ὄλεθρον  
 καὶ δολερῶ περ ἔοντι καὶ ἰχθυφόνῳ τελέθοντι  
 "Ἔστι δέ τις δρυμοῖσι παρέστιος ὀξύκερως θήρ, 445  
 ἀγριόθυμος ὄρυξ, κρυερὸς θήρεσσι μάλιστα·

α A 506 a 24 τῶν δ' ἐλάφων αἱ ἀχαῖναι καλούμενοι δοκοῦσιν  
 ἔχειν ἐν τῇ κέρκῃ χολήν (Antig 70), 611 b 18 ἤδη δ' ἐληπτὰι  
 ἀχαίνης ἐλαφος ἐπὶ τῶν κεράτων ἔχων κυττὸν πολλὸν πεφυκότα  
 χλωρόν, ὡς ἀπαλῶν ὄντων τῶν κεράτων ἐμφύντα ὥσπερ ἐν ξύλῳ  
 χλωρῶ (Athen. 353 a, Antig 29, Theophr C P. ii. 17)  
 Apoll Rh iv 174 ἐλάφοιο ἦν τ' ἀγρῶσται ἀχαυνέην  
 καλέουσιν, where schol. Ἀχαία ἐστὶ τῆς Κρήτης πόλις ἐν ἣ  
 γίνονται ἀχαίνεαι λεγόμεναι ἐλαφοὶ αἱ καὶ σπαθίνεαι καλοῦνται  
 οἱ δὲ κέρατα μεγάλα ἔχοντες ἐλαφοὶ κερασταί, Eustath  
 II. p. 711. 38 εἰ μὴ ἄρα αἱ ἀχαῖναι καὶ οἱ σπαθῖναι λεγόμενοι  
 ἡλικία τινὲς διαφέρουσιν ἢ εἶδει καὶ κεράτων ἰδιότητι καὶ μεγέθει  
 Perhaps Brocket, a young male Deer in the spring of the  
 year after its birth, when its antlers are straight and un-  
 branched, may be sufficiently accurate Latin *subulo*

β *Sargus vulgaris*, M.G. *σαργος*, S *Rondeletii*, M.G.

the horned Brocket<sup>a</sup> or Partridges wheel swiftly about the Gazelle and cool their sweat and comfort their hearts in the sweltering heat with the flapping of their wings; or when before a Horse of clattering hoof the Bustard goes, gliding delightful through the air; or when the Sargues<sup>b</sup> approach the herds of Goats About the Subus, indeed, the whole wandering tribe of fishes is fluttered and all follow with him when he ploughs the wild waves and throng on either side for joy and the sea foams round about, lashed by their white fins. But he, recking not of their strange friendship, all lawlessly devours his companions of the sea and banquets on them with bloody jaws. And they, though seeing doom before their eyes, hate him not even so nor desert their slayer. Wretched Subus, worker of evil, for thine own self hereafter shall the hunters devise death by sea, crafty though thou art and slayer of fishes!

There is a certain sharp-horned beast that dwells in the thickets, even the fierce Oryx,<sup>c</sup> most formidable

<sup>a</sup> *ápos*, etc., a Sea-bream, A. 543 a 7, 591 b 19; Athen. 313 d, 321 a. Plut *Mor* 977 f; Plin ix. 162. For Sargues and Goats cf *H* iv 308 ff; Ennius ap Apul *Apol* 60

<sup>c</sup> *Oryx leucoryx* (the Sable Antelope) from Kordofan to the Syrian and Arabian deserts; and *O. beisa*, in Somaliland, etc., both figured on Egyptian monuments. The latter species is distinguished by its black face and cheeks, cf A Bonnet, *L'Oryx dans l'ancienne Égypte*, Lyon, 1908 Plin x 201 *orygem perpetuo sitientia Africae generant*, cf. viii 214; Iuv. xi 140 *Gactulus oryx*; Mart xiii 95 *Matutinarum non ultima praeda ferarum Saevus oryx constat quod mihi morte canum?* Herod. iv. 192 καὶ ὄρνες, τῶν τὰ κέρεια τοῖσι Φοίνιξι οἱ πῆχες ποιεῦνται (μέγαθος δὲ το θηρίον κατὰ βοῦν ἐστὶ) We are not here concerned with the fabled Oryx of A 499 b 20 *μονόκερων καὶ διχάλων ὄρνξ*; cf. *P.A.* 663 a 23; Plin. ii 107, xi 255 *unicorne et bisulcum oryx*, Ael. vii. 8, etc., Plut *Mor* 974 f.

# OPPIAN

τοῦ δ' ἤτοι χροίῃ μὲν ἄτ' εἰαρινοῖο γάλακτος,  
 μούναις ἀμφὶ πρόσωπα μελαινομένησι παρειαῖς·  
 διπλὰ δέ οἱ μετόπισθε μετάφρενα πίονα δημῶ·  
 ὀξείαι κεράων δὲ μετήγοροι ἀντέλλουσιν 450  
 αἰχμαὶ πευκεδαναί, μελανόχροον εἶδος ἔχουσαι,  
 καὶ χαλκοῦ θηκτοῖο σιδήρου τε κρυεροῖο  
 πέτρου τ' ὀκριόεντος ἀρειότεραι πεφύασιν·  
 ἰοφόρον κείνοις δὲ φύσιν κεράεσσι λέγουσι.  
 θυμὸς δ' αὐτ' ὀρύγεσσι ὑπερφίαλος καὶ ἀπηνής 455  
 οὔτε γὰρ εὐρίνοιο κυνὸς τρομέουσιν ὕλαγμα,  
 οὐ σὺς ἀγραύλοιο παρὰ σκοπέλοισι φρύαγμα,  
 οὐδὲ μὲν οὐ ταύρου κρατερὸν μύκημα φέβονται,  
 πορδαλίων δ' οὐ γῆρυν ἀμειδέα πεφρίκασιν,  
 οὐδ' αὐτοῦ φεύγουσι μέγα βρύχημα λέοντος, 460  
 οὐδὲ βροτῶν ἀλέγουσιν ἀναιδείησι νόοιο  
 πολλάκι δ' ἐν κνημοῖσιν ἀπέφθιτο καρτερὸς ἀνὴρ  
 θηρητῆρ ὀρύγεσσι δαφουνοῖς ἀντιβολήσας.  
 ὁππότε δ' ἀθρήσειεν ὄρυξ κρατερόφρονα θῆρα,  
 ἢ σὺν χαυλιόδοντ' ἢ καρχαρόδονταλέοντα 465  
 ἢ κρυερῶν ἄρκτων ὀλοὸν θράσος, αὐτίκ' ἄρ' αἶη  
 νευστάζων κεφαλὴν τε μέτωπά τε πάμπαν ἐρείδει  
 τεινάμενος, πῆξας τε παρὰ χθονὶ πικρὰ βέλεμνα  
 ἐσσύμενον μίμνει, τὸν δ' ὤλεσε πρῶτος ἐναίρων.  
 δόχμια γὰρ κλίνας βαιὸν κερόεντα μέτωπα, 470  
 τεύχεσιν ὀξυτέροις δεδοκμημένος ἔμπεσε θηρί·  
 αὐτὰρ ὃ γ' οὐκ ἀλέγει, κατὰ δ' ἄσχετον ἰθὺς ὀρούει,  
 ὀξέσι πεφρικῶς συνερειδόμενος σκολόπεσσιν  
 ὥς δ' ὅτ' ἐνὶ ξυλόχοισιν ἐπεσσυμένοιο λέοντος,  
 Ἄρτεμίδος δῶροισι κεκασμένος ἄλκιμος ἀνὴρ, 475  
 αἰχμὴν ἀστράπτουσιν ἔχων κρατερῆς παλάμῃσιν,  
 εὐ διαβὰς μίμνη, τὸν δ' ἄγρια θυμαίνοντα

<sup>a</sup> "The horns, often exceeding three feet in length, though

to wild beasts. His colour is even as that of milk in spring, only the cheeks about his face being black. He has a double back, rich in fat. Sharp rise aloft the piercing points of his horns, black of hue, which are mightier than whetted bronze or chilly iron or jagged rock, and men say that those horns have a venomous nature. The spirit of the Oryx is overweening and stern. For they tremble neither at the yelping of the keen-scented Hound nor at the snorting of the wild Boar among the rocks, neither do they fear the mighty bellowing of the Bull nor shudder at the mirthless cry of the Leopard nor the mighty roar of the Lion himself, nor in the dauntlessness of their heart do they care aught for men: many a time a mighty hunter has perished<sup>a</sup> on the hills when he has encountered the deadly Oryxes. When the Oryx descries a valiant wild beast, a tusked Boar or a saw-toothed<sup>b</sup> Lion or chilly Bear of deadly courage, straightway he bows to earth and holds steadfast his outstretched head and brows, and fixing close to the ground his sharp weapons, awaits the onset of the foe and strikes him first and slays. For bending a little aside his horned brows he watches and springs with his sharper weapons on the beast; which, heeding not, rushes incontinently straight on and horribly clashes with the sharp palisade of his horns. As when in the thickets, as a Lion charges, a valiant man, who is skilled in the gifts of Artemis, holding in his hands his flashing spear, with feet set well apart, awaits him, and, as he rages so recurved are a formidable weapon of offence, and when wounded and brought to bay, it will frequently pierce the hunter by a sudden and well-directed blow" (Tristr. p. 58) Diod. iii. 27 (certain Ethiopians) *ὅπλοις ἀμυντηρίοις χρώμενοι τοῖς τῶν ὀρύγων κέρασι.* <sup>b</sup> C. iii. 5 n.

δέξεται προβλήτα φέρων ἀμφήκεα χαλκόν·  
 ὡς ὄρυγες μίμνουσιν ἐπεσσυμένους τότε θήρας,  
 αὐτοφόνους σφετέρησιν ἀτασθαλίησι δαμέντας· 480  
 ῥεῖα γὰρ ἐν στέρνοισιν ὀλισθαίνουσιν ἀκωκαί·  
 πολλὸν δ' αἶμα κελαινὸν ἀπ' ὠτειλῶν ἐκάτερθεν  
 ἐκχύμενον γλώσσησιν ἐὼν τάχα λιχμάζουσιν·  
 οὐδὲ μὲν ἐκφυγέειν οὐδ' ἱεμένοιισι πάρεστιν 485  
 ἀλλήλους δ' ὀλέκουσιν ἀμοιβαίοισι φόνοισι  
 καὶ κέ τις ἀγρονόμων ἢ βουκόλος ἢ τις ἀροτρεὺς,  
 ἀμφιδύμοις νεκύεσσι παραὶ ποσὶν ἀντιβολήσας,  
 ἄγρην εὐάντητον ἔχει μεγαθαμβεῖ θυμῷ  
 Ἐξείης ἐνὶ θηρσὶ κερατοφόροισι γένεθλα 490  
 αἰεῖδεν ἐπέοικεν ἀπειρεσίων ἐλεφάντων·  
 κεῖνα γὰρ ἐν γενύεσσιν ὑπέρβια τεύχεα δοιά,  
 εἴκελα χαυλιόδουσιν ἐπ' οὐρανὸν ἀντέλλοντα,  
 ἄλλοι μὲν πλήθους ὀλοοὺς ἐνέπουσιν ὀδόντας  
 πλαζόμενοι, νῶϊν δὲ κεράατα μυθήσασθαι 495  
 εὐαδεν· ὦδε γὰρ ἄμμι φύσις κεράων ἀγορεύει  
 σήματα δ' οὐκ αἰδηλὰ διακριδὰ τεκμήρασθαι·  
 θηρσὶ γὰρ ἐκφύσιες γενύων ἀπὸ τῶν ἐφύπερθεν  
 ὄσσαι μὲν κερόεσσαι ἀνωφερὲς αἰσσοῦσιν  
 εἰ δὲ κάτω νεύοιεν, ἀτεχνῶς εἰσὶν ὀδόντες.  
 κείνοισιν δὲ διπλοῖς ἐλεφαντείοις κεράεσσι 500  
 ρίζαι μὲν πρώτιστον ἀπὸ κρατὸς πεφύξαι

<sup>a</sup> Ael. iv. 31 ὁ ἐλέφας, οἱ μὲν αὐτοῦ προκύπτειν χαυλιόδοντάς φασι, οἱ δὲ κέρατα, xi 37 τὸν ἐλέφαντα οὐ φημι ὀδόντας ἔχειν ἀλλὰ κέρατα, Cramer, *Anec.* iii 357 οὗς ἐπὶ τῶν ἐλεφάντων οὐκ ὀδόντας ἀλλὰ κέρατα καλοῦσιν, Plin viii 7 armis suis quae Iuba cornua appellat, Herodotus (iii. 97) ἐλέφαντος ὀδόντας μεγάλους εἴκοσι) tanto antiquior et consuetudo melius dentes; A. 501 b 30 ὀδόντας μὲν ἔχει τέτταρας ἐφ' ἐκάτερα . χωρὶς δὲ τούτων ἄλλους δύο τοὺς μεγάλους; Philostr. *Vit. A. pollon.*



wildly, receives him with his two-edged brazen spear advanced : even so the Oryxes in that hour await the charge of the wild beasts, who are self-slain by their own folly For the points of the horns glide easily into their breasts, and much dark blood, pouring on either side from their wounds—their own blood—they speedily lick with their tongues ; nor can they escape if they would, but they slay one another with mutual slaughter. And some countryman, a herdsman or a ploughman, chancing on the two corpses at his feet, with marvelling heart wins a welcome prey.

Next in order among horned wild beasts it is meet to sing the tribes of the Elephant infinite in size. Those two mighty weapons in their jaws, which rise like tusks towards the heavens, others of the vulgar herd call deadly teeth ; wherein they err : we are pleased to name them horns<sup>a</sup> ; for so the nature of horns declares to us. Not obscure are the signs whereby they may be distinguished For such growths from the upper jaws of wild beasts as are horny, spring upward · if they incline downward, they are certainly teeth.<sup>b</sup> Of those two horns of the Elephant the roots first of all spring from the head,

11 12 οὗτος ὁ Ἰόβας τοὺς ὀδόντας κέρατα ἡγείται τῷ φύεσθαι μὲν αὐτοὺς ὁθενπερ οἱ κρόταφοι, παραθήγεσθαι δὲ μηδενὶ ἑτέρῳ, μένειν δ' ὡς ἔφυσαν καὶ μή, ὅπερ οἱ ὀδόντες, ἐκπίπτειν εἰτ' ἀναφύεσθαι· ἐγὼ δ' οὐ προσδέχομαι τὸν λόγον Pausan. l c. says just the reverse : κέρατα γὰρ κατὰ ἐτῶν περίοδον ἀπογίνεται καὶ αὖθις ἐκβλαστάνει ζῴοις, καὶ τοῦτο ἑλαφοὶ τε καὶ δορυάδες, ὡσαύτως δὲ καὶ οἱ ἐλέφαντες πεπόνθασιν ὁδοὺς δὲ οὐκ ἔστιν ὅτῳ δεύτερα παρέσται τῶν γε ἤδη τελείων εἰ δὲ ὀδόντες τὰ διὰ τοῦ στόματος ἐξίσχοντα καὶ μὴ κέρατα ἦσαν, πῶς ἂν καὶ ἀνεφύοντο αὖθις,

<sup>b</sup> Pausan. v. 12 (arguing that the tusks are horns) ποταμίους γε μὴν ἵπποις καὶ ὑσὶν ἢ κάτωθεν γέννυσι τοὺς χαυλιδόντας φέρει, κέρατα δὲ ἀναφυόμενα ὀρώμεν ἐλ γενεύω

# ΟΡΡΙΑΝ

ἐκ μεγάλου μεγάλοι, φηγῶν ἄτε· νέρθε δ' ἔπειτα  
 κρυπτόμεναι ῥινοῖσιν ὁμιλοῦσαι κροτάφοισιν  
 ἐς γένυν ὠθεῦνται· γενύων δ' ἀπογυμνωθεῖσαι  
 ψευδέα τοῖς πολλοῖσι δόκησιν ὅπασσαν ὀδόντων. 505  
 ναὶ μὴν ἄλλο βροτοῖσιν ἀριφραδὲς ἔπλετο σῆμα·  
 πάντες γὰρ θήρεσσιν ἀκαμπέες εἰσὶν ὀδόντες,  
 οὐδὲ τέχναις εἴκουσιν, ἀμείλικτοι δὲ μένουσι·  
 τοὺς σοφίῃ τευῆσαι κεραοξόος ἦν ἐθέλῃσιν  
 εὐρέας, ἀντιλέγουσιν ἀπηλεγές· ἦν δὲ βιῶνται, 510  
 ἄγνυνται καυληδὸν ἀπειθέες· ἐκ δὲ κεράων  
 τόξα τε κυκλοτερῇ καὶ μυρία τεύχεται ἔργα·  
 ὥς δὲ κεράατα κείνα, τά τοι καλέουσιν ὀδόντας,  
 γνάμπτευν εὐρύνειν τ' ἐλεφαντοτόμοις ὑποεῖκει

Θηρσὶ δέ τοι μέγεθος μὲν ὅσον μήπω κατὰ γαίης 515  
 ἄλλος θῆρ φορέει· φαίης κεν ἰδὼν ἐλέφαντα  
 ἧ κορυφὴν ὄρεος παναπείριτον ἧ νέφος αἰνὸν  
 χεῖμα φέρον δειλοῖσι βροτῶν ἐπὶ χέρσον ὀδεύειν.  
 ἰφθιμον δὲ κάρηνον ἐπ' οὔασι βαιοτέροισι,  
 κοίλοισι, ξεστοῖς· ἀτὰρ ὀφθαλμοὶ τελέθουσι 520  
 μείονες ἢ κατ' ἐκεῖνο δέμας, μεγάλοι περ ἑόντες.  
 τῶν δ' ἥτοι μεσσηγὺς ὑπεκπροθέει μεγάλη ρίς,  
 λεπτή τε σκολιή τε, προβοσκίδα τὴν καλέουσι  
 κείνη θηρὸς ἔφυ παλάμη· κείνη τὰ θέλουσι  
 ῥηιδίως ἔρδουσι. ποδῶν γε μὲν οὐκ ἴσα μέτρα· 525  
 ὑψόθι γὰρ οἱ πρόσθε πολὺ πλεόν ἀείρουται.  
 ῥινὸς δ' αὖτε δέμας δυσπαίπαλος ἀμφιβέβηκεν,  
 ἄσχιστος κρατερός τε, τὸν οὐ κε μάλ' οὐδὲ κραταιὸς

<sup>a</sup> Pausan. *ibid* ἐλέφαντι οὖν τὰ κέρατα ἴστω τις διὰ κροτάφων  
 κατερχόμενα ἄνωθεν καὶ οὕτως ἐς τὸ ἐκτὸς ἐπιστρέφοντα τοῦτο  
 οὐκ ἀλοῇ γράφω, θεασάμενος δὲ ἐλέφαντος ἐν γῇ τῇ Καμπαυῶν  
 κρανίον ἐν Ἀρτέμιδος ἱερῷ

<sup>b</sup> Pausan. *l c* οὐ μὴν οὐδὲ εἴκειν πυρὶ ἔχουσιν ὀδόντες φύσιν·

mighty as the head is mighty, even as the roots of the oak; then below, concealed by skin where they meet the temples, they project into the jaw; and when left bare by the jaws they give to the vulgar the false impression of teeth.<sup>a</sup> Moreover, there is another clear sign for men. All teeth of wild beasts are unbending and do not yield to art but remain intractable, and if a worker in horn wishes by his skill to make them broad, they flatly refuse, and if they are forced, the stubborn teeth break stemwise. From horns on the other hand are fashioned bent bows and countless other works of art. In like manner those elephant horns which men call teeth, yield to the ivory-cutter to bend them or to broaden.<sup>b</sup>

These beasts have a bulk such as on the earth no other wild beast yet hath worn. Seeing an Elephant thou wouldst say that a huge mountain-peak or a dread cloud, fraught with storm for hapless mortals, was travelling on the land. The head is strong with ears small, hollow, and polished. The eyes, though large, are small for that size of beast. Between them projects a great nose, thin and crooked, which men call the proboscis. That is the hand<sup>c</sup> of the beast; with it they easily do whatsoever they will. The legs are not equal<sup>d</sup> in size; for the fore-legs rise to a far greater height. The hide that covers the body is rugged, impenetrable and strong, which not

κέρατα δὲ καὶ βοῶν καὶ ἐλεφάντων ἐς ὁμαλές τε ἐκ περιφεροῦς καὶ ἐς ἄλλα ὑπὸ πυρὸς ἀγεται σχήματα

<sup>a</sup> A. 497 b 26 ἔχει μυκτῆρα τοιοῦτον . ὥστε ἀντὶ χειρῶν ἔχειν αὐτόν, Ael. iv. 31 μυκτῆρα χειρὸς πανχρηστότερον; cf. ii. 11, Plut. *Μοι.* 972 D προβοσκίδα . ὥσπερ χεῖρα παραβίων, Plin. viii. 29 spirant et bibunt odoranturque haud improprie dicta manu; *ibid.* 34; Phil. 40.

<sup>b</sup> A. 497 b 24 τὰ πρόσθια σκέλη πολλῷ μείζω; cf. Ael. iv. 31.

# ΟΡΡΙΑΝ

θηκτὸς πανδαμάτωρ τε διατμήξειε σίδηρος.  
 θυμὸς ἀπειρέσιος πέλεται κατὰ δάσκιον ὕλην 530  
 ἄγριος· ἐν δὲ βροτοῖς τιθασὸς μερόπεςσι τ' ἐνῆς  
 ἐν μὲν ἄρα χλοερῇσι πολυκνήμοισί τε βήσσαις  
 καὶ φηγοῦς κοτίνους τε καὶ ὑψικάρηνα γένεθλα  
 φοινίκων πρόρριζα κατὰ χθονὸς ἐξετάνυσσεν,  
 ἐγχρίμψας θηκτῇσιν ἀπειρεσίαις γενύεσσιν· 535  
 ὁππότε δ' ἐν μερόπων βριαρῇσι πέλει παλάμησι,  
 λήθετο μὲν θυμοῖο, λίπεν δέ μιν ἄγριον ἦτορ  
 ἔτλη καὶ ζεύγλην καὶ χεῖλεσι δέκτο χαλινὰ  
 καὶ παῖδας νώτοισι φέρει σημάτων ἔργων  
 Φήμη δ' ὥς ἐλέφαντες ἐπ' ἀλλήλοισι λαλέουσι, 540  
 φθογγὴν ἐκ στομάτων μεροπητῶδα τονθρύζοντες·  
 ἀλλ' οὐ πᾶσιν ἀκουστὸς ἔφυ θήρειος αὐτῇ,  
 κεῖνοι<sup>1</sup> δ' εἰσαΐουσι μόνον τιθασεύτορες ἄνδρες.  
 θαῦμα δὲ καὶ τόδ' ἄκουσα, κραταιοτάτους ἐλέ-  
 φαντας  
 μαντικὸν ἐν στήθεσσιν ἔχειν κέαρ, ἀμφὶ δὲ θυμῷ 545  
 γινώσκειν σφετέρω μοῖρου παρεούσαν ἀνάγκην.  
 οὐκ ἄρα τοι μούνουσιν ἐν ὀρνίθεσσιν ἔασι  
 κύκνοι μαντιπόλοι γόον ὕστατον αἰδίδοντες,  
 ἀλλὰ καὶ ἐν θήρεσσιν ἐὼν θανάτωιο τελευτῇ  
 φρασσάμενοι τόδε φῦλον ἠέλεμον ἐντύνουσι. 550  
 ῥυοκέρως δ' ὀρυγος μὲν ἔφυ δέμας αἰθυκτῆρος  
 οὐ πολλὸν μείζων, ὀλίγον δ' ὑπὲρ ἄκρια ῥινὸς  
 ἀντέλλει κέρας αἰνόν, ἀκαχμένον, ἄγριον ἄορ·  
 κείνῳ μὲν χαλκόν τε διατρήσειεν ὀρούσας,  
 οὐτῆσας βριαρὴν τε διατμήξειε χαράδρην. 555

<sup>1</sup> κείνης Brodaeus.

even a whetted blade of mighty all-subduing iron would easily cleave. Wild without limit is the temper of the Elephant in the shady wood but among men he is tame and gentle to human kind. In the green glens of many cliffs he stretches root and branch upon the ground, oaks and wild olives and the high-crowned race of palms, assailing them with his sharp tremendous tusks; but when he is in the strong hands of men, he forgets his temper and his fierce spirit leaves him. he endures even the yoke and receives the bit in his mouth and carries upon his back<sup>a</sup> the boys who order his work.

It is said that Elephants talk to one another, mumbling with their mouths the speech of men. But not to all is the speech of the beasts audible, but only the men who tame them hear it. This marvel also have I heard, that the mighty Elephants have a prophetic soul within their breasts and know in their hearts when their inevitable doom is at hand. Not then among birds only are there prophets, even the Swans<sup>b</sup> who sing their last lament, but among wild beasts also this tribe divine the end of death and perform their own dirge.

The Rhinoceros<sup>c</sup> is not much larger than the bounding Oryx. A little above the tip of the nose rises a horn dread and sharp, a cruel sword. Charging therewith he could pierce through bronze and with its stroke could cleave a mighty cliff. He attacks

<sup>a</sup> A. 497 b 28; Ael. vii 41, xiii. 9.

<sup>b</sup> Plato, *Phaed.* 84 E, Aesch. *Ag.* 1444, Ael. ii 32, v. 34, x 36; Phil. 10, Mart. xiii. 77, Stat. *S.* ii. 4 10.

<sup>c</sup> *Rhinoceros indicus*, cf. Agatharch. *ap.* Phot. p. 455 a 29 Bekker; Strab. 774; Diod. iii 34; Athen. 201 c; Ael. xvii. 44; Plin. viii 71, Suet. *Aug.* 43, Solin. xxvii. 16, xxx. 21, Mart. *Lib. Spect.* ix. xxii.

κεῖνος καὶ σθεναρῶ περ ἐφορμηθεὶς ἐλέφαντι  
 πολλάκις ἐν κονίησι νέκυν τοιοῦτον ἔθηκεν.  
 ἡρέμα δὲ ξανθοῖς ἐπὶ καλλικόμοισι μετώποις  
 καὶ νώτῳ ῥαθάμιγγες ἐπήτριμα πορφύρουσι.  
 πάντες δ' ἄρρενές εἰσι καὶ οὐποτε θῆλυς ὁράται· 560  
 καὶ πόθεν, οὐκ ἐδάην, φράζω δ' οὖν<sup>1</sup> ὡς δεδάηκα,  
 εἴτ' οὖν ἐκ πέτρης ὁλοὸν τόδε φῦλον ἐπῆλθεν,  
 εἴτ' αὐτόχθονές εἰσιν, ἐπαντέλλουσι δὲ γαίης,  
 εἴτε πρὸς ἀλλήλων, τέρας ἄγριον, ἐκφύονται  
 νόσφι πόθων καὶ νόσφι γάμων καὶ νόσφι τόκοιο 565  
 ἦδη καὶ διεροῖσιν ἐν ὑδροπόροιο θαλάσσης  
 βένθεσιν αὐτόρρεκτα φύει καὶ ἀμήτορα φύλα,  
 ὄστρεά<sup>2</sup> τ'<sup>3</sup> ἡπεδαναί τ' ἀφύαι κόχλων τε γένεθλα  
 ὄστρακά τε στρόμβοι τε, τά τε ψαμάθοισι φύονται.  
 Μοῦσα φίλη, βαιῶν οὐ μοι θέμις ἀμφὶς αἰεῖδεν· 570  
 οὐτιδανούς λίπε θήρας, ὅσοις μὴ κάρτος ὀπηδεῖ,  
 πάνθηρας χαροπούς ἢδ' αἰλούρους κακοεργούς,

<sup>1</sup> οὐχ most mss : corr Brunck

<sup>2</sup> ὄστρεον BCDE : ὄστρέων FHM.

<sup>3</sup> τ' after ὄστρεα Schneider, om mss.

<sup>a</sup> Diod. iii 34 τοῦτο (the Rhinoceros) περὶ τῆς νομῆς αἰεὶ  
 διαφερόμενον ἐλέφαντι τὸ μὲν κέρας πρὸς τινὰς τῶν μειζόνων  
 πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ καὶ  
 ὑποδύνον ὑπὸ τὴν κοιλίαν ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει,  
 τὴν σάρκα τῷ δὲ τοιοῦτῳ τρόπῳ τῆς μάχης χρώμενον ἔξαιμα  
 ποιεῖ τὰ θηρία καὶ πολλὰ διαφθείρει ὅταν δὲ ὁ ἐλέφας, φθάσας  
 τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν  
 ῥινόκερων, περιγίνεται ῥαδίως, τύπτων τοῖς ὁδοῦσι (i.e. tusks) καὶ  
 τῇ βίᾳ πλέον ἰσχύων. Similar account in Strabo, Plin., Ael.,  
 Solin. ll cc. Pausan v 12 οἱ δὲ Αἰθιοπικοὶ ταῦροι τὰ κέρατα  
 φύουσιν ἐπὶ τῇ ῥινί seems to mean the Rhinoceros

<sup>b</sup> Diod. l.c. τὴν χροᾶν πυξοειδῇ Plin. l.c. and Solin xxx.  
 21 color buxeus. On the other hand Strab l.c. οὐδὲ πύξω τὸ  
 χρώμα ἐμφερές ἄλλ' ἐλέφαντι μᾶλλον

<sup>c</sup> Cf. H<sup>1</sup> i. 762 ff. where the examples of spontaneous  
 generation given are ὄστρεα σύμπαντα and ἀφύη. The present

the Elephant<sup>a</sup> strong though it be and many a time lays so mighty a beast dead in the dust On his yellowish,<sup>b</sup> hairy brows and on his back dense spots show darkly All the breed are males and a female is never seen. Whence they come I know not, but I speak as I have learnt, whether this deadly race springs from the rock or whether they are children of the soil and spring from the ground, or whether the wild monsters are begotten of one another, without desire and without mating and without birth. Even in the wet depths of the sea with its watery ways there are tribes which come into being self-made and motherless<sup>c</sup>—Oysters and feeble Fry and the races of Sea-snails and Testacea and Spiral-shells and all that grow in the sands.

Dear Muse, it is not meet for me to sing of small creatures. Leave thou the feeble beasts which have no strength in them—the grey-eyed Panthers<sup>d</sup> and list is unintelligible. If δστρακα=δστρακόδεσμα, then the term is either equivalent to or includes δστρεα (according as that word is used in a wider or narrower sense), as it also includes κόχλοι (A. 527 b 35 τὰ δστρακόδεσμα τῶν ζῴων, οἷον . . . οἱ κόχλοι καὶ πάντα τὰ καλούμενα δστρεα) and στρόμβοι, whether that term be specific or generic (i.e.=τὰ στρομβῶδη)—in which case it includes κόχλοι (A. 528 a 10 ὁ κόχλος καὶ τὰλλα τὰ στρομβῶδη; cf. P.A. 679 b 14). If we ventured to substitute, for δστρεα, κεστρέων or κέστρεα (for the spontaneous generation of which cf. A. 543 b 17, 569 a 17 etc.; Athen. 306 F) and, for δστρακα, δστρεα, we should get a more intelligible text

<sup>a</sup> See C. iii. 63 n. Clearly to Oppian πάνθηρ denotes a smaller animal than πέρδαλις. According to Wiegmann (in Oken's *Isis* (1831), pp. 282 ff) πάνθηρ = *Felis uncia*, the Ounce or Snow Leopard. It is confined to the highlands of Central Asia; cf. Plin. viii. 63 Nunc varias et pardos, quae mares sunt, appellant in eo omni genere creberrimo in Africa Syriaque Quidam ab his pantheras candore solo discernunt, nec adhuc aliam differentiam inveniunt; A. 280 a 25.

# OPPIAN

τοί τε κατοικιδίησιν ἐφωπλίσσαντο καλιαῖς,  
 καὶ τυτθοὺς ἀταλοὺς ὀλιγοδρανέας τε μυωξοὺς·  
 τοὶ δ' ἦτοι σύμπασαν ἐπιμύουσι μένοντες 575  
 χειμερίην ὥρην, δέμας ὕπνοιον μεθύνοντες  
 δύσμοροι, οὔτε βορὴν ἐλέειν, οὐ φέγγος ἰδέσθαι·  
 φωλειοῖσι δ' ἐοῖς ὕπνον τοσσοῦτον ἔχουσιν,  
 ἧς νέκυες κεῖνται, δυσχείμερον οἶτον ἐλόντες.  
 αὐτὰρ ἐπὴν ἔαρος πρῶται γελάσωσιν ὀπωπαί, 580  
 ἀνθεὰ τ' ἐν λειμῶσι νέον γε μὲν ἡβήσειαν,  
 νωθρὸν κινήσαντο δέμας μυχάτης ἀπὸ λόχμης,  
 φάεά τ' ἀμπετάσαντο καὶ ἔδρακον ἡελίου φῶς,  
 καὶ γλυκερῆς νεοτερπὲς ἐδητύος ἐμνήσαντο,  
 αὖθις δὲ ζωοί τε πάλιν τ'<sup>1</sup> ἐγένοντο μυωξοί. 585

Λεῖπω καὶ λάσιον γένος οὐτιδανοῖο σκιούρου,  
 ὃς ῥά νύ τοι θέρεος μεσάτου φλογερῇσιν ἐν ὥραις  
 οὐρὴν ἀντέλλει σκέπας αὐτορόφοιο μελάθρου·  
 οἶον δὴ νυ ταῶνες ἐὼν δέμας ἀγλαόμορφον  
 γραπτὸν ἐπισκιάουσιν ἀριπρεπὲς αἰολόνωντον· 590  
 τῶν οὐδὲν μερόπεσσι Διὸς τεχνήσατο μῆτις

<sup>1</sup> πάλιν τ' Turnebus · πάλιν MSS

<sup>a</sup> In Oppian, as in A. 540 a 10 ; 580 a 23 , 612 b 15, αἰλουρος seems to be a general name for the Cat, whether *F. catus*, the Wild Cat, M.G. ἀγρώγατος, or the Domestic Cat, *F. domestica*, M.G. γάτα; cf. Callim. *H* vi. 110; Ael. iv 44, v 7, v. 30, v 50 vi. 27; Plin x 174, Plut *Μοί* 959 f γαλαῖ καὶ αἰλουροι

<sup>b</sup> *Myomys glis*, *M. nitela*, *M. dryas* are all found in Greece Erh., p. 20, mentions *M. nitela* as frequenting the orange-groves in Syra, where it climbs the trees and attacks the young fruit In A. 600 b 13 φωλεῖ δὲ καὶ ὁ ελειὸς ἐν αὐτοῖς τοῖς δένδροις καὶ γίνεται τότε παχύτατος the ref seems to be to *M. glis*, or possibly *M. nitela*, though the Squirrel has been suggested, Bik. p 12 Tristram found in Palestine "three species of dormouse, the largest of which (*M. glis*) is six inches long without the tail which is five inches more The



the villan Cats<sup>a</sup> which attack the nests of domestic fowls; and leave thou the tiny, tender, weakling Dormice.<sup>b</sup> These indeed remain with eyes closed all the winter season, drunk with sleep Hapless creatures! to take no food! not to behold the light! In their lairs, so deep asleep are they, they lie as dead and a wintry lot is theirs But when the eyes of spring first smile and the flowers in the meadows newly bloom, they stir their sluggish bodies from their secret lair and open their eyes and behold the light of the sun, and with new delight bethink them of sweet food, and once more become alive and Dormice once again

I leave too the shaggy race of the feeble Squirrel,<sup>c</sup> who in the fiery season of midsummer erects his tail to shelter his self-roofed dwelling<sup>d</sup>; even as the Peacocks<sup>e</sup> shelter their own beautiful form, their splendid form with many-pictured back than whom the wisdom of Zeus hath devised for men naught

English dormouse we did not find (p. 122)". Plin VIII. 224 conditi etiam hi cubant, rursus aestate nunescent, Mart. III. 58 36 somniculosos ghires; id XIII 59 Tota mihi dormitur hiemps et pinguior illo Tempore sum quo me nil nisi somnus alit

<sup>a</sup> *Sciurus vulgaris* L., var. *niger*, M G βερβερίτσα. "De l'écureuil il n'a été observé jusqu'à présent en Grèce que la variété au pelage noirâtre Il habite les forêts de sapins des montagnes du Nord de la Grèce, où il a été trouvé parle Dr Kruper surtout au mont Parnasse, au mt. Velouchi et au mt Olympe de Thessalie Mr A de Hoeshm m'a assuré de l'avoir vu dans les forêts de sapins du mt. Ménalos en Arcadie" (Bik. p. 13)

<sup>d</sup> Ael. V 21 εν ώρα θερείω σκέπην οἰκοθεν καὶ οὐκ ἡττημένην οὐδὲ ὀθνεῖαν παρέχεται; Plin VIII 138 Provident tempestatem et sciuri obturatisque qua spiraturus est ventus cavernis ex alia parte aperiunt fores. De cetero ipsis villosior cauda pro tegumento est. <sup>e</sup> *Pavo cristatus*, M G. παγωνι.

# OPPIAN

τερπνότερον φαιδροῖσιν ἐν ὄμμασιν εἰσοράασθαι,  
οὐδ' ὅσα πανδῶτειραν ἐπὶ χθόνα μητέρα βαίνειν,  
οὐδ' ὅποσα πετερυγέσσιν ἐπ' ἡέρα πουλὺν ὀδεύει,  
οὐδὲ μὲν ὅσσα βυθοῖσιν ἐπ' ἄγρια κύματα τέμνει· 595  
τοῖον ἐπ' ὀρνίθεσσιν ἀριζήλοισι ἀμαρύνσει  
χρυσῷ πορφύροντι μεμιγμένον αἰθόμενον πῦρ.

Οὐκ ἐρέω κρυερὸν γένος ὀκριόντος ἐχίνου  
μείονος· ἀμφίδυμοι γὰρ ἐχίνοις ὀξυκόμοισιν  
ἀργαλέαι μορφαὶ κρυερὸν τε περιδρομον ἔρκος· 600  
οἱ μὲν γὰρ βαιοὶ τε καὶ οὐτιδανοὶ τελέθουσι,  
τυτθῆσι φρίσσοντες ἐπὶ προβλήσιν ἀκάνθαις·  
οἱ δ' ἄρα καὶ μεγέθει πολὺ μείζονες, ἡδ' ἐκάτερθεν  
ὀξέα πεφρίκασιν ἀρειοτέρησιν ἀκωκαῖς.

Λείπω τρισσὰ γένεθλα, κακὸν μίμημα, πιθήκων· 605  
τίς γὰρ ἂν οὐ στυγέοι τοῖον γένος, αἰσχροὺς ἰδέσθαι,  
ἀβληχρόν, στυγερόν, δυσδέρκετον, αἰολόβουλον;  
κεῖνοι καὶ φίλα τέκνα δυσειδέα δοιὰ τεκόντες  
οὐκ ἀμφοῖν ἀτάλαντον ἔην μερίσαντο ποθητύν,

<sup>a</sup> The Common Hedgehog, *Eriaceus europaeus*, M G ἀκανθόχοιρος, is common in Greece (Erh. p. 12, Bik p. 8), as it is in Palestine (Trist p. 101). Oppian's lesser Hedgehog is almost certainly the Spiny Mouse, *M. acomys*, of Syria and Africa, of which at least three species occur in Palestine. "They are most beautiful little creatures of a light sandy colour above and white beneath, and covered all over the back with bristles like a hedgehog" (Tristr p. 123), from which, when the spines are erected, they are, except for their size, almost indistinguishable. A. 581 a 1 οἱ δ' ἐν Αἰγύπτῳ μύες σκληρὰν ἔχουσι τὴν τρίχα ὥσπερ οἱ χειρσαῖοι ἐχίνοι; Mirab. 832 a 31 ἐν Κυρήνῃ δέ φασιν οὐχ ἐν εἶναι μῶν γένος τινὰς δὲ ἐχινώδεις οὗς καλοῦσιν ἐχίνας: Herod iv. 192

more pleasant to behold with glad eyes, neither amid all that walk mother earth, giver of all gifts, nor amid all that travel on wings the spacious air, nor amid those that in the deep cleave the wild waves : in such wise on the splendid birds twinkles blazing fire mingled with the sheen of gold.

I will not tell of the chilly race of the prickly Hedgehog<sup>a</sup>—the lesser ; for two dread forms there are of the sharp-spined Hedgehogs with chilly fence encircling them. The one kind are small and feeble and bristle with small jutting spines ; the other sort are far larger in size and have stronger prickles bristling sharp on either side.

I leave the triple breeds of Apes,<sup>b</sup> those villainous mimics.<sup>c</sup> For who would not abhor such a race, ugly to look on, weak, loathsome, evil of aspect, crafty of counsel ? These, though they bring forth twin children of evil mien, divide not their love equally

μυῶν γένεα τριῖα αὐτόθι (in Libya) ἐστί . οἱ δὲ ἐχινέες ;  
Plin. viii. 221 plura eorum genera in Cyrenaica regione,  
. alii irenaceorum genere pungentibus pilis ; *id.* x. 186  
Aegyptius muribus durus pilus sicut irenaceis ; *cf.* Ael. xv.  
26, Hesych s. ἐχίνος

<sup>b</sup> The triple breeds are doubtless those of A. 502 a 16 ἐνια  
δὲ τῶν ζῴων ἐπαμφοτερίζει τὴν φύσιν τῷ τ' ἀνθρώπῳ καὶ τοῖς  
τετράποσιν, ὅσον πίθηκοι καὶ κῆβοι καὶ κυνοκέφαλοι ἔστι δ' οὐ μὲν  
κῆβος πίθηκος ἔχων οὐράν, καὶ οἱ κυνοκέφαλοι δὲ τὴν αὐτὴν ἔχουσι  
μορφήν τοῖς πιθήκοις, πλὴν μείζονές τ' εἰσι καὶ ἰσχυρότεροι καὶ τὰ  
πρόσωπα ἔχοντες κυνοειδέστερα, ἔτι δὲ ἀγριώτερά τε τὰ ἦθη καὶ  
τοὺς ὀδόντας ἔχουσι κυνοειδέστερους καὶ ἰσχυροτέρους. They thus  
correspond to our Ape, Monkey, Baboon, and πίθηκος is  
prob the Barbary Ape (Strab. 827), *Malacus Inuus* ; the  
κῆβος a *Cercopithecus* ; the κυνοκέφαλος the *Cynocephalus*  
*hamadryas* or Arabian Baboon ; *cf.* Plin viii 215, xi 246 ;  
Ael. v 7. xvii. 25 etc. , Solin xxvii 56.

<sup>c</sup> Ael. v 26 μιμηλότατον ἐστὶν ὁ πίθηκος ζῷον ; Solin. *l.c.*  
non sine ingenio aemulandi

# OPPIAN

ἀλλὰ τὸ μὲν φιλέουσι, τὸ δ' ἐχθαίρουσι χόλοισιν<sup>1</sup>. 610  
αὐταῖς δ' ἀγκαλίδεσσιν ἐὼν τέθνηκε<sup>2</sup> τοκήων.

Οὐ μὲν θῆν οὐδ' ἀσπαλάκων αὐτόχθονα φύλα  
ποιοφάγων, ἀλαῶν, μέλπειν ἐθέλουσιν αἰοδαί,  
εἰ καὶ βάξις ἄπιστος ἐπ' ἀνθρώπους ἐπέρησεν  
ἀσπάλακας βασιλῆος ἀφ' αἵματος εὐχετάασθαι 615  
Φινέος, ὃν ῥ' ἀπίτηλε κλυτὴ Θρήισσα κολώνη·  
Φινεί γάρ ποτε δὴ Φαέθων ἐκοτέσσατο Τιτάν,  
μαντιπόλου Φοίβοιο χολωσάμενος περὶ νίκης,  
καὶ οἱ φέγγος ἄμερσεν, ἀναιδέα φύλα δ' ἐπεμψεν  
ἀρπυίας, πτερόεντα παρέστια πικρὰ γένεθλα. 620  
ἀλλ' ἐπεὶ οὖν περόωντο μετὰ χρύσειον ἄεθλον  
Ἄργώης ἐπὶ νηὸς Ἰήσωνι συμπονέοντες  
παῖδε Βορειόνεω Ζήτης Κάλαῖς τε κλεωνῶ,  
οἰκτεῖραντε γέροντα κατέκτειναν τότε φύλα,  
καὶ γλυκερὴν μελέοισι δόσαν στομάτεσσιν ἐδητύν. 625  
ἀλλ' οὐδ' ὥς Φαέθων χόλον εὔνασεν, ἀλλὰ μιν  
αἶψα

ἀσπαλάκων ποίησε γένος μὴ πρόσθεν ἐόντων·  
τοῦνεκα νῦν ἀλαόν τε μένει καὶ λάβρον ἐδωδαῖς.

<sup>1</sup> λόχοιο A<sub>2</sub> in ras. BGH: πόθοισι CDE.

<sup>2</sup> τέθνηκε Pauw· ἔθανε I· ἔκτεινε.

<sup>a</sup> ἀσπάλαξ both in Opp and in A. 488 a<sup>5</sup> 21, 491 b 28, 533 a 3, 605 b 31, etc., is prob *Spalax typhlus*, a rodent "with much of the external appearance of our mole but considerably larger, . . . of a silvery grey colour, without any external eyes or tail" (Tristr. p. 121). It is found in the Cyclades, where it is called τυφλοποντικός (i.e. blind-rat), Erh p 21. Neither our Common Mole, *Talpa europaea*, nor *T. caeca* has been found in the Cyclades (Erh. l.c.) or in Palestine (Tristr. p 100); in continental Greece *T. europaea* is not found and the occurrence of *T. caeca* seems to be doubtful.

between both, but they love the one and hate and are angered at the other; and he perishes in the very arms of his parents

Neither of a truth will minstrels sing the earth-born tribes of the Moles,<sup>a</sup> eaters of grass<sup>b</sup> and blind,<sup>c</sup> albeit a rumour not to be believed has spread among men that the Moles boast themselves sprung from the blood of a king, even of Phineus,<sup>d</sup> whom a famous Thracian hill nurtured. Against Phineus once on a time was the Titan Phaethon angered, wroth for the victory of prophet Phoebus, and robbed him of his sight and sent the shameless tribes of the Harpies, a winged race to dwell with him to his sorrow. But when the two glorious sons of Boreas, even Zetes and Calais, voyaged on the ship Argo in quest of the golden prize, assisting Jason, then did they take compassion on the old man and slew that tribe and gave his poor lips sweet food. But not even so did Phaethon lull his wrath to rest, but speedily turned him into the race of Moles which were before not; wherefore even now the race remains blind and gluttonous of food.

<sup>b</sup> While *T. europaea* and *T. caeca* are insectivorous, *S. typhlus* is entirely vegetarian

<sup>c</sup> The eyes of *T. europaea*, though rudimentary, are visible externally, those of *T. caeca* and *S. typhlus* are not. A. 491 b 29 ὅλως μὲν γὰρ οὐθ' ὁρά (ὁ ἀσπάλαξ) οὐτ' ἔχει εἰς τὸ φανερόν δῆλους ὀφθαλμούς Cf. 533 a 3; De an. 425 a 10; Plin. xi. 139 quadrupedum talpis visus non est: oculorum effigies inest, siquis praetentam detrahat membranam

<sup>d</sup> Phineus of Salmydessus in Thrace was blinded of both eyes and afflicted by the Harpies until these were destroyed by Zetes and Calais (Pind. P. iv. 182), the sons of Boreas; Apollod. i. 9. 21, Ap. Rh. ii. 176 ff; Verg. A. iii. 225 ff. The connexion of Phineus with the mole seems to be peculiar to Oppian

## ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ

Ἄλλ' ὅτε δὴ κεραῶν ἡείσαμεν ἔθνεα θηρῶν,  
ταύρους ἦδ' ἐλάφους ἦδ' εὐρυκέρωτας ἀγανούς  
καὶ δόρκους ὄρυγας τε καὶ αἰγλήεντας ἰορκοὺς  
ἄλλα θ' ὅσοισιν ὑπερθε καρήατα τευχήεντα,  
νῦν ἄγε καρχαρόδοντα, θεά, φράζωμεν ὄμιλον  
σαρκοφάγων θηρῶν καὶ χαυλιόδοντα γένεθλα.

Πρωτίστην δὲ λέοντι κλυτὴν ἀναθώμεθα μολπήν.  
Ζηνὸς ἔσαν θρεπτήρες ὑπερμενέος Κρονίδαο  
νηπιάρχου Κουρήτες, ὅτ' ἀρτίγονόν μιν ἔοντα  
ἀραμένη γενητῆρος ἀμειλίκτοιο Κρόνιοιο  
κλειψιτόκος Ῥεῖη κόλποις ἐνικάτθετο Κρήτης  
Οὐρανίδης δ' ἐσιδὼν κρατερόν νεοθηλέα παῖδα  
πρώτους ἀμφήλλαξε Διὸς ῥυτῆρας ἀγανούς  
καὶ θήρας ποίησεν ἀμειψάμενος Κουρήτας.

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<sup>a</sup> A 501 a 14 καὶ τὰ μὲν χαυλιόδοντας ἔχει, ὥσπερ οἱ ἄρρενες  
ύἑς, τὰ δὲ οὐκ ἔχει ἔτι δὲ τὰ μὲν ἐστὶ καρχαρόδοντα αὐτῶν, οἷον  
λέων καὶ πάρδαλις καὶ λύων, τὰ δὲ ἀνεπάλλακτα, οἷον ἵππος καὶ  
βοῦς καρχαρόδοντα γάρ ἐστιν ὅσα επαλλάττει τοὺς ὀδόντας τοὺς  
ὀξεῖς; P A 661 b 22 οὐδὲν δὲ τῶν ζώων ἐστὶν ἅμα καρχαρόδουν  
καὶ χαυλιόδουν, διὰ τὸ μηδὲν μάτην ποιεῖν τὴν φύσιν μηδὲ περι-  
εργόν ἐστὶ δὲ τῶν μὲν (sc the tusks) διὰ πληγῆς ἢ βοηθείας,  
τῶν δὲ (sc the saw-teeth) διὰ δῆγματος, Plin xi 160 dentium  
tria genera, serrati aut continui aut exserti; serrati pecti-

## CYNEGETICA, or THE CHASE

### III

BUT now that we have sung the tribes of horned wild beasts, Bulls and Stags and splendid Broad-horns and Gazelles, of the Oryx and beautiful Iorcus and others whose heads are armed above, come now, O goddess, let us tell of the saw-toothed<sup>a</sup> company of flesh-eating<sup>b</sup> beasts and the tusked races.

First of all to the Lion let us dedicate the glorious lay. The Curetes were the nurses of the infant Zeus, the mighty son of Cronus, what time Rhea concealed his birth and carried away the newly-born child from Cronus, his sire implacable, and placed him in the vales of Crete. And when the son<sup>c</sup> of Uranus beheld the lusty young child he transformed the first glorious guardians of Zeus and in vengeance made the Curetes wild beasts. And since by the natim coeuntes, ne contrario occurso atterantur (A. P. A. 661 b 21), ut serpentibus, piscibus, canibus; continui, ut homini, equo, exserti, ut apro, hippopotamo, elephanto. . Nulli exserti quibus serrati The *carcharodonts* are carnivorous and have sharp, saw-like, cutting cheek teeth, the *chauhodonts* have flat-crowned cheek teeth, adapted for crushing or grinding.

<sup>b</sup> A. 594 a 25 τῶν δὲ τετραπόδων καὶ ζωοτόκων τὰ μὲν ἀγρία καὶ καρχαρόδοντα πάντα σαρκοφάγα

<sup>c</sup> i. e. Cronus. Cf. Callim. H. 1, Diod. v. 65, Verg. G. iv. 151.

οἱ δ' ἄρ', ἐπεὶ βουλῇσι θεοῦ μεροπητῶδα μορφήν 15  
ἀμφεβάλοντο Κρόνοιο καὶ ἀμφιέσαντο λέοντας,  
δώροισιν μετόπισθε Διὸς μέγα κοιρανέουσι  
θηρσὶν ὀρειαύλοισι καὶ ῥιγεδανὸν θοὸν ἄρμα  
ῥείης εὐώδινος ὑπὸ ζεύγλῃσιν ἄγουσιν.

Αἰόλα φύλα δὲ τοῖσι καὶ εἶδεα θηρσὶν ἐκάστοις. 20  
τοὺς μὲν νυν προχοῇσι πολυρραθάγου ποταμοῖο,  
Τίγρει<sup>1</sup> ἐπ' εὐρυρέοντι, κυήσατο τοξεύτειρα  
Ἀρμενίη Πάρθων τε πολύσπορος εὖβοτος αἶα,  
ξανθοκόμαι τελέθουσι καὶ οὐτόσον ἀλκήεντες.  
πάσσονα μὲν φορέουσι δέρην, μεγάλην δέ τε κόρσην, 25  
ὄμματα δ' αἰγλήεντα καὶ ὀφρύας ὕψι βαθείας,  
ἀμφιλαφεῖς ἐπὶ ῥίνα κατηφέας· ἐκ δ' ἄρα δειρῆς  
καὶ γενύων ἐκάτερθε θοαὶ κομώσιν ἔθειραι

Τοὺς δὲ τρέφει μεγάδωρος Ἑρεμβῶν αὐθις ἄρουρα,  
τὴν ἔθνη μερόπων εὐδαίμονα κικλήσκουσι, 30  
δειραὶ κακείνοισι καὶ στήθεα λαχνήεντα  
καὶ πυρὸς ἀστράπτουσιν ἅπ' ὀφθαλμῶν ἀμαρυγαί,  
ἕξοχα δ' ἐν πάντεσσιν ἀρίζηλοι τελέθουσιν·

ἀλλ' ὀλίγον τούτων γένος ἔλλαχε μυρίος αἶα  
Πουλὺς δ' ἐν Λιβύῃ ἐριβώλακι διψάδι γαίῃ 35  
ὄχλος ἐπιβρομέει βριαρῶν βρύχημα λεόντων,  
οὐκέτι λαχνῆεις, ὀλίγη δ' ἐπιδέδρομεν αἰγλή<sup>2</sup>.  
σμερδαλέος δὲ πρόσωπα καὶ αὐχένα πᾶσι δὲ γυίοις  
ἦκα μέλαν κυάνοιο φέρει μεμορνυμένον ἄνθος·  
ἀλκή δ' ἐν μελέεσσιν ἀπείριτος ἦδὲ λεόντων 40  
κοιρανικῶν Λίβυες μέγα κοιρανέουσι λέοντες

<sup>1</sup> Ἰστρον (Ἰστρου) MSS cori. Brodaeus

<sup>2</sup> ἐπιδέδρομε λαχνῇ F.

<sup>a</sup> Cf H 1 651, Lucian, *Asin* 14

<sup>b</sup> C. 1 172 n

<sup>c</sup> Arabia Felix, cf Strabo 39 τὴν Ἀραβίαν ἣν εὐδαίμονα  
προσαγορεύουσιν οἱ νῦν, Dion P. 927 κείμεν δ' ὀλβίστων Ἀράβων  
παραλέκεται αἶα; Diod. 11 49 ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ  
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devising of the god Cronus they exchanged their human shape and put upon them the form<sup>a</sup> of Lions, thenceforth by the boon of Zeus they greatly lord it over the wild beasts which dwell upon the hills, and under the yoke they draw the terrible swift car of Rhea who lightens the pangs of birth.

Various are the tribes of them and each species has its own form. Those which by the waters of a noisy river, even beside the broad stream of the Tigris, are bred by Armenia, mother of archers, and by the land of the Parthians, rich in tilth and pasture, are yellow-haired and not so valiant. They have a stouter neck and a large head, bright eyes and high and bushy brows, ample and lowering over the nose. From neck and jaws springs on either side luxuriant hair.

Those again which the bountiful land of the Erembi<sup>b</sup> rears—the land which the tribes of mortal men call Fortunate<sup>c</sup>—these also have shaggy neck and breast, and flashes of fire lighten from their eyes, and they are handsome above all; but of these the infinite earth hath but a scanty breed.

But a great throng of mighty Lions roar in the goodly land of thirsty Libya—no longer shaggy these but a thin sheen runs over them. Terrible are they of face and neck, and on all their limbs they bear a blackish hue stained with dark blue. The strength in their limbs is limitless, and the Libyan Lions greatly lord it over the lordly Lions.

*ἐρήμων χώρας Ἀραβία τοσούτο διαφέρει ταύτης ὥστε διὰ τὸ πλῆθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν εὐδαίμονα Ἀραβίαν προσαγορευθῆναι, Solin xxxiii 4 hanc Arabiam Graeci Eudaemonem, nostri Beatam nominaverunt, Amm. M. xxiii 6 45 Arabes beati, ideo sic appellati quod frugibus iuxta et fetibus et palmite odorumque suavitate multiplici sunt locupletes*

# OPPIAN

Ἐκ δέ ποτ' Αἰθιοπῶν Λιβύην ἡμέψατο γαῖαν,  
θαῦμα μέγ' εἰσιδέειν, μελανόχροος ἡΰκομος λῆς,  
εὐρύς ὑπερθε κάρηνα, πόδας δασύς, ὄμμασιν αἰθοψ,  
μούνουσι ξανθοῖς φοινισσόμενος στομάτεσσιν. 45  
ἔδρακον, οὐ πυθόμην, κεῖνόν ποτε θῆρα δαφωιόν,  
κοιρανικοῖς τ' ἔμολεν διαπόμπιμος ὀφθαλμοῖσιν.

Φορβῆς οὐ χατέει πάντ' ἤματα φύλα λεόντων,  
ἀλλὰ τὸ μὲν δόρποισι μέλει, τὸ δέ τ' αὖτε<sup>1</sup> πόνοισιν.  
οὐδ' ὕπνον μυχάτοισιν ἔχει παρὰ τέρμασι πέτρης, 50  
ἀμφαδὸν ὑπνώει δέ, θρασύφρονα θυμὸν ἐλίσσων,  
εὐδαι δ' ἔνθα κίχῃσιν ὑπείροχος ἔσπερίῃ νύξ.

Ἐκλυον αὖ κακείνο λεοντοκόμων αἰζιγῶν,  
δεξιτερὴν ὑπὸ χεῖρα φέρειν αἰθωναλέοντα  
νάρκα θοήν, τῇ πάντα λυγοῦν<sup>2</sup> ἄπο γούνατα θηρῶν. 55

Πεντάκι θηλυτέρῃ δὲ τόκων ἀπελύσατο ζώνην.  
βάξις δ' ἀτρεκέως ἀνεμώλιος, ὥς ἕνα τίκτει.  
πάντε φέρει πρῶτιστον· ἀτὰρ πίσυρας μετέπειτα  
ὠδίνει σκύμνους, κατὰ θ' ἐξείης ὑπένερθε  
νηδύος ἐκ τριτάτης τρεῖς ἔκθορον· ἐκ δὲ τετάρτης 60  
ἀμφίδυμοι παῖδες· πύματον δ' ἕνα γείνατο μήτηρ  
γαστρὸς ἀριστοτόκοιο κλυτὸν βασιλῆαλέοντα.

<sup>1</sup> τότε δ' αὖτε most MSS

<sup>2</sup> λυγοῦν Editor. λυγρῶν MSS

<sup>a</sup> A. 594 b 18 τῇ δὲ βρώσει (ὁ λέων) χρῆται λάβρως καὶ καταπίνει πολλὰ ὅλα οὐ διαιρῶν, εἴθ' ἡμέρας δύο ἢ τρεῖς ἀσιτεῖ, Plin. viii. 46; Ael. iv. 34; Solin. xxvii. 13.

<sup>b</sup> O.T. Num. xxiv. 9 He couched, he lay down as a lion, and as a great lion: who shall stir him up?

### CYNEGETICA, III. 42-62

From the Ethiopians once on a time there came to the land of Libya, a great marvel to behold, a well-maned Lion, black of hue, broad of head above, hairy of foot, bright of eye, reddening only on the yellow mouth. I have seen, not merely heard of, that terrible beast, when it was transported to be a spectacle for royal eyes.

The tribes of Lions do not need food<sup>a</sup> every day but one day they devote to feeding, the next in turn to labour. Neither doth the Lion take his sleep by the inmost bounds of a rock, but he sleeps<sup>b</sup> in the open, revolving a courageous soul, and where-soever sovran night overtakes him at evening, there he sleeps.

This also have I heard from the keepers of Lions, to wit that under his right paw the tawny Lion has a power of swift benumbing,<sup>c</sup> wherewith he utterly benumbs the knees of wild beasts.

Five times<sup>d</sup> doth the Lioness loose her zone in birth, and idle truly is the report that she bears but one. Five she bears the first time, but next she travails with four cubs; then next in order from her third labour spring three; from her fourth spring twin young; and last from her womb of noble progeny the mother brings forth the glorious Lion King. •

<sup>a</sup> Schol B Hom *Il.* xx. 170 ἔχει (ὁ λέων) ὑπὸ τῇ οὐρᾷ κέντρον μέλαν, ὡς κεράτιον, δι' οὗ ἑαυτὸν μαστίζει, ὑφ' οὗ νυττόμενος πλέον ἀγριοῦται. A. 630 a 5 mentions the suppuration of wounds inflicted by lions' teeth and claws, but says nothing of numbing.

<sup>d</sup> A. 579 b 9 οἱ δ' ἐν Συρίᾳ λέοντες τίκτουσι πεντάκις, τὸ πρῶτον πέντε, εἴτ' αἰεὶ ἐνὶ ελάττονα· μετὰ δὲ ταῦτα οὐκέτι οὐδὲν τίκτουσιν, ἀλλ' ἀγονοὶ διατελοῦσιν; *De gen* 750 a 32; Plin. viii. 45; Ael. iv. 34, Phil. xxxv; Solin xxvii 16.

# OPPIAN

Πορδάλιες δ' ὀλοαὶ δίδυμον γένος· αἶ μὲν ἕασι  
 μείζους εἰσιδέειν καὶ πάσσονες εὐρέα νῶτα,  
 αἶ δέ τ' ὀλιζότεραι μὲν ἀτὰρ μένος ρῦτι χερεῖους· 65  
 εἶδεα δ' ἀμφοτέρησιν ὁμοῖα δαιδάλλονται,  
 νόσφι μόνῃς οὐρῆς, τῇ τ' ἔμπαλιν εἰσοράαται·  
 μείοσι μὲν μείζων τελέθει, μεγάλῃσι δὲ μείων.  
 εὐπαγέες μηροί, δολιχὸν δέμας, ὄμμα φαεινόν  
 γλανκιάωσι κόραι βλεφάροις ὕπο μαρμαίρουσαι, 70  
 γλανκιάωσιν ὁμοῦ τε καὶ ἔνδοθι φοινίσσονται,  
 αἰθομέναις ἱκελαι, πυριλαμπέες· αὐτὰρ ἔνερθεν  
 ὤχροί τ' ἰοτόκοι τε περὶ στομάτεσσιν ὀδόντες.  
 ῥινὸς δαιδαλέος, χροιῇ τ' ἐπὶ παμφανοώσῃ  
 ἡερόεις, πυκνῇσι μελαινομένῃσιν ὀπωπαῖς. 75  
 ὠκύτατον θείει, καί τ' ἄλκιμον ἰθὺς ὀρούει·  
 φαίης, ὅππότε ἴδοιο, διηερίην φορέεσθαι.  
 ἔμπης καὶ τόδε φῦλον ἐπικλείουσιν αἰοιδοὶ  
 πρόσθ' ἔμεναι Βάκχοιο φερεσταφύλοιο τιθήνας·  
 τοῦνεκεν εἰσέτι νῦν οἶνω μέγα καγχαλῶσι, 80  
 δεχνύμεναι στομάτεσσι Διωνύσου μέγα δῶρον.  
 τί χρέος ἐκ μερόπων δὲ κλυτὰς ἤμειψε γυναῖκας  
 ἐς τόδε πορδαλίων γένος ἄγριον, αἰθις αἰέσω  
 Ναὶ μὴν ἄλλο θεὸν διφυές γένος ὠπήσαιο,

<sup>a</sup> *πάρδαλις* (*πόρδαλις*), the commoner and older word (Hom. *Il.* xii. 103, xxi. 573; *Od.* iv. 457), and *πάνθηρ* (first in Herod. iv. 192) are translated alike by *panthera* in Latin writers,

Next the deadly Leopards <sup>a</sup> are a double race. The one sort are larger to look on and stouter as to their broad backs, while the other sort are smaller but no whit inferior in valiance. The daedal forms of both are alike, apart only from the tail, where a perversity is seen: the lesser Leopards have the larger, the large the lesser tail. The thighs are well knit, the body is long, the eye bright: the shining pupils show grey-green beneath their brows, grey-green at once and red within, flaming as if on fire; but in the mouth beneath the teeth are pale and venomous. The hide is variegated and on a bright ground is dark with close-set black spots. Very swift it is in running and valiant in a straight charge. Seeing it thou wouldst say that it sped through the air. Notwithstanding minstrels celebrate this race of beasts as having been aforetime the nurses of Bacchus, giver of the grape; wherefore even now they greatly exult in wine and receive in their mouths the great gift of Dionysus. What matter it was that changed glorious women from the race of mortals into this wild race of Leopards I shall hereafter sing.

Another swift race, moreover, of twofold nature

as conversely the later Greek writers render the Latin *panthera* by *πάρδαλις* (Plut. *Cic.* xxxvi. coll. *Cic. Ad fam.* ii. 11). When *πάρδαλις* and *πάνθηρ* are distinguished (Xen. *C.* 2. 1; Athen. 201 c; Ael. vii. 47, Poll. v. 88), then, according to Wiegmann, *πάρδαλις* = *Felis pardus* L. and Cuv. (*F. leopardus* Temminck), while *πάνθηρ* = *F. uncia*. Of the two Panthers or Leopards in our present passage the larger, according to Wiegmann, is *F. pardus* L. and Cuv. (*F. leopardus* Temm.), the *varia* (Plin. viii. 63) and *pardus* of the Romans, while the smaller is *F. pardus* Temm., cf. A. and W. ii. p. 294. See *C.* ii. 572 n.

# OPPIAN

λύγγας ἀριζήλους· αἱ μὲν γὰρ ἔασιν ἰδέσθαι 85  
 τυτθαί, βαιοτέροισι τ' ἐφωπλίσσαντο λαγωοῖς·  
 ταὶ δ' ἄρα μείζονές εἰσιν, ἐπιθρώσκουσι δὲ ρεῖα  
 εὐκεράοις ἐλάφοισι καὶ ὄξυτέροις<sup>1</sup> ὀρύγεσσι  
 μορφὴν δ' ἀμφίδυμοι πανομοίῳ ἀμφιέσαντο·  
 ἴσαι μὲν βλεφάροισιν ὕπ'<sup>2</sup> ὀφθαλμῶν ἀμαρυγαὶ 90  
 ἱμερόεν στράπτουσι· προσώπατα δ' ἀμφοτέρησι  
 φαιδρὰ πέλει βαιὸν τε κάρη καὶ καμπύλον οὖας·  
 μούνη δ' εἰσιδέειν ἀνομοίως ἔπλετο χροίη·  
 μείοσι μὲν λυγγῶν ἐπιδέδρομε ρίνος ἐρευθής, 95  
 μείζοσι δὲ κροκόεν τε θεεῖω τ' εἵκελον ἄνθος.  
 ἔξοχα δ' αὖ τάδε φύλα φίλην ἀγάσαντο γενέθλην  
 εὐγλήνηοι λύγγες τε πυρίγληνοί<sup>3</sup> τε λέοντες  
 πορδάλιές τ' ὀλοαὶ καὶ τίγριες ἡνεμόεσσαι.  
 τῶν δ' ὅποτε σκύμνους νεοθηλέας ἐν ξυλόχοισι 100  
 λάθρη συλήσωσιν ἀταρβέες ἀγρευτῆρες,  
 αἱ δ' ἄρ' ἔπειτ' ὀπίσω πάλι νεύμεναι ἀθρήσωσιν  
 ἐξαπίνης κενεούς τε δόμους καὶ ἔρημα μέλαθρα,  
 μύρονται λιγέως ἀδινὸν γόον, ἐκ δ' ἄρα τηλοῦ  
 κωκυτὸν προῖασι πολύστονον, οἷά τε πάτρης  
 περθομένης ὑπὸ δουρὶ καὶ αἰθομένης πυρὶ λάβρῳ 105  
 πεπτάμεναι περὶ τέκνα μέγα κλαίουσι γυναῖκες.  
 ἦ ῥα τόσον τεκέων τε καὶ ἀρτιγόνοιο γενέθλης  
 φίλτρον ἐνὶ κραδίῳ στάξεν θεός· οὐδ' ἄρα μούνοισι

<sup>1</sup> ὄξυτέροις G

<sup>2</sup> ὕπ' Editor: ἀπ'.

<sup>3</sup> περίγληνοι L.

" The two species of *Lynx* appear to be 1 *Felis lynx* (A 499 b 24, 500 b 15, 539 b 22, etc ; Plin viii. 72), M G ῥῆσος "Le lynx, habitant les gorges des montagnes et surtout la région des bois de sapins, est devenu très rare en Grèce, mais n'en est pas disparu. Son existence a été notamment constaté en Attique par un individu tué le 18 mars 1862 au mont Parnès et conservé empaillé au Musée

thou mayst see, the notable Lynxes.<sup>a</sup> Of these the one sort are small to look on and attack the little Hares; the other sort are larger and easily leap upon the Stags of goodly horns and the swift Oryx. Both are clothed in altogether similar form. Alike are the delightful flashes that lighten from their eyes beneath their brows; both have bright face, small head, and curving ear; only their colour is dissimilar to look on. The smaller Lynxes are covered with a ruddy hide, while the colour of the larger is saffron and like sulphur. Beyond others these tribes love their dear offspring, the keen-eyed Lynxes and the fiery-eyed Lions and the deadly Leopards and the windswift Tigers. When in the thickets fearless hunters secretly steal away their suckling cubs, and they returning afterward behold their empty house and home made desolate, they shrilly wail their loud lament and far they send abroad their doleful dirge; even as, when their fatherland is sacked with the spear and burnt with raging fire, women fall upon their children's necks and loudly weep. Such constraining love of child and new-born babe hath God instilled into the

Zoologique d'Athènes; d'après l'Expédition scientifique de Morée il habite le mont Olenos d'Achaïe et les montagnes de Cynurie; d'après Mr A de Hoeslin il a été observé dans la gorge de Phlampuritzza au mont Cyllène et un individu a été tué près de Xylocastron par Mr. I. Notaras. D'après les renseignements de Mr. le Dr Kruper il se trouve aussi au mont Olympe en Thessalie," *Bik* pp. 11 f 2 *F caracal*, the Caracal, a small animal about 14 inches in height and about 34 inches long without the tail, which is about 10 inches, in colour reddish-brown, paling to white under throat and belly. It is sometimes trained to hunt small mammals, such as hares, and the larger birds such as cranes, kites, etc.

# OPPIAN

ἀνθρώποις, οἳ πάντα νοήμασι μητίσαντο,  
 ἀλλὰ καὶ ἐρπηστήρσι<sup>1</sup> καὶ ἰχθύσιν ἥδ' ἐ καὶ αὐτοῖς 110  
 θήρεσιν ὠμησθήσι καὶ ὑψιπόλοις ἀγέλαισιν  
 οἰωνῶν· τόσσον ῥα φύσις κρατερώτατον ἄλλων.  
 οἷον μὲν κομιδὴν τεκέων ἐνὶ κύμασι δελφίς  
 αἰὲν ἔχει γλαυκός τε χάροψ φωκὴ τε δυσαῆς.  
 πῶς δ' ἄρ' ἐν οἰωνοῖσι ποθὴν ἀλίσστον ἔχουσιν 115  
 ὧν τεκέων φῆναί τε βαρύφθογγοί τε πέλειαι  
 αἰετόεντά τε φύλα πολυζῶοί τε κορώναι.  
 πῶς δ' ὄρνις κατὰ δῶμα συνέστιος ἀνθρώποισιν,  
 ἀρτιτόκος, νεαροῖσι περισκαίρουσα νεοσσοῖς,  
 κίρκον ὑπὲρ τέγεος κατεπάλμενον ἀθρήσασα 120  
 ὅξ' μὲν ἔκλαγεν αἰψα καὶ ἀνθορεν ὅξ' λακοῦσα,  
 αὐχένα δ' ὑψόσ' ἄειρεν ἐς ἡέρα γυρώσασα  
 καὶ πάσαις ἐκάτερθε θοῶς ἔφριξεν ἐθείραις  
 καὶ πτερὰ πάντα χάλασσε ποτὶ χθόνα· τοὶ δ' ἄρα  
 δειλοὶ  
 τεῖχος ὑπ' εὐπτέρυγον πρυλέες τρύζουσι νεοσσοί· 125  
 ἡ δὲ καὶ αἰψ' ἐφόβησε καὶ ἤλασεν ὄρνιν ἀναιδῆ,  
 εἰρυμένη φίλα τέκνα, τά τ' εἰσέτι νήπια φέρβει,  
 ἅπτερα λυσιτόκων<sup>2</sup> θαλάμων<sup>3</sup> ἀπολύμενα δεσμοῦ.  
 ὥς δὲ καὶ ἐν θήρεσσιν ἐρίβρυχοί τε λείαναι  
 πορδάλιές τε θοαὶ καὶ τίγριδες αἰολόνωτοι 130  
 παισὶ πέρι προβεβᾶσι καὶ ἀγρευτῆρσι μάχονται  
 καὶ τε περὶ σφετέρων τεκέων τετλαδί δαμῆναι,  
 ἀντίον αἰχμητῆσι συνιστάμεναι μερόπεσσιν·

<sup>1</sup> ἐρπηστήρσι K ἐρπηστήρσι E

<sup>2</sup> *vr. ll.* λυσιτόκων, λυσιτόμων. <sup>3</sup> πτερύγων *suprascr* G.

<sup>a</sup> Cf H 1 648 ff

<sup>b</sup> Cf H 1. 749 ff

<sup>c</sup> Cf H 1 686 ff

<sup>d</sup> Cf. H 1 727 Prob *Gypaetus barbatus*, the Lammer-



heart. not alone in men who devise all things by their wits but even in creeping things and fish and the ravenous wild beasts themselves and the high-ranging flocks of birds so much is nature mightier than all beside. What care doth the Dolphin<sup>a</sup> amid the waves take evermore of its children, and the bright-eyed Glaucus<sup>b</sup> and the Seal<sup>c</sup> of evil smell! And how among the fowls of air do they cherish unfailing love for their own children—the Giers<sup>d</sup> and the deep-noted Doves and the tribes of the Eagle and the long-lived Crow! And the domestic mother Hen, companion of the homes of men, fluttering about her new-hatched chicks, how, when she sees a Hawk swooping down over the roof, doth she straightway utter a piercing scream and spring up with shrill cry and lift her arching neck high into the air and speedily ruffle all her plumage and droop her wings to the ground, while the poor chickens cheeping cower together beneath the bulwark of her wings; and speedily she routs and drives away the shameless bird, defending her dear children, still infants whom she feeds, unfledged and newly delivered from the bondage of the chambers of birth.<sup>e</sup> So also among wild beasts roaring Lionesses and swift Leopards and Tigers of striped back stand forward to defend their children and fight with hunters and for their young ones are prepared to die, joining issue with the spearmen face to face;

geier, M G *ὄξυά* etc., the *עָשׂוּף* of Lev. xi. 13, Deut. xiv. 12. Cf. A. 563 a 27, 592 b 5, 619 a 13, b 23 ff., Plin. x. 11 *genus aquilae quam barbatam vocant, Tusci vero ossifragam; x. 13, Hom. *Od.* iii. 372, xvi. 217.*

<sup>e</sup> The reader will remember St. Matt xxiii. 37 *ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησας*

# OPPIAN

οὐδέ ποτ' ἐρρίγασιν ἐῆς ἐν ἀγῶνι γενέθλης  
 οὐ πληθύν ἐπιούσαν ἀκοντοβόλων αἰζῶν, 135  
 οὐ χαλκὸν σελαγεῦντα καὶ ἀστράπτοντα σίδηρον,  
 οὐδὲ βολὰς βελέων τε θοὰς μυλάκων τε θαμειάς,  
 σπεύδουσιν δ' ἢ πρόσθε θανεῖν ἢ τέκνα σαῶσαι.  
 Ἄρκτοι δ' ἀγριάδες, φόνιον γένος, αἰολόβουλον,  
 λάχνην μὲν πυκινὴν δυσπαίπαλον ἀμφιέσαντο, 140  
 μορφὴν δ' οὐκ ἀγανὴν παναμειδῆτοισι προσώποις·  
 κάρχαρον, οὐλόμενον, ταναὸν στόμα, κυανὴ ρίς,  
 ὄμμα θοόν, σφυρὸν ὠκύ, τορὸν δέμας, εὐρὺ κάρηνον,  
 χεῖρες χερσὶ βροτῶν ἱκελαι, πόδες αὖτε πόδεσσι,  
 σμερδαλέη βρυχή, δολερὸν κέαρ, ἄγριον ἦτορ, 145  
 καὶ πολλὴ Κυθήρεια καὶ οὐ κατὰ κόσμον ἰοῦσα·  
 ἥματα γὰρ καὶ νύκτας ἐελδόμεναι φιλότητος  
 αὐταὶ θηλύτεραι μάλ' ἐπ' ἄρσεσιν ὀρμαίνουσι,  
 παῦρα μεθιέμεναι γαμίης παντερπέος εὐνῆς,  
 τέκνα κυισκόμεναι νηδὺν ὅτε κυμαίνουσι. 150  
 οὐ γάρ τοι θήρεσσι νόμος, γαστήρ ὅτε πλήθει,  
 ἐς λέχος ἐρχομένοις τελέειν φιλοτήσιον ἔργον,  
 νόσφι μόνων λυγγῶν ὀλιγοδρανέων τε λαγωῶν.  
 ἄρκτος δ' ἱμείρουσα γάμου στυγέουσά τε λέκτρον  
 χῆρον ἔχειν τόσα παισὶ ταλάσσατο μητίσασθαι· 155  
 πρὶν τοκετοῖο μολεῖν ὥρην, πρὶν κύριον ἦμαρ,  
 νηδὺν ἐξέθλιψε, βιάσσατο τ' Εἰλειθυίας.  
 τόσση μαχλοσύνη, τόσσος δρόμος εἰς Ἀφροδίτην.  
 τίκτει δ' ἡμιτέλεστα καὶ οὐ μεμελισμένα τέκνα,

and in the battle for their offspring they shudder not at the advancing crowd of javelin-throwers, not at the gleaming bronze and flashing iron, nor at the swift cast of shaft and shower of stones, but they are eager either to die first or save their children.

Wild Bears,<sup>a</sup> a deadly race of crafty wits, are clothed in a close and rugged coat of hair<sup>b</sup> and a form unkindly with unsmiling eyes. Sawtoothed, deadly, and long is their mouth; nose dark, eye keen, ankle swift, body nimble, head broad, hands<sup>c</sup> like the hands of men, feet like men's feet; terrible their roar, cunning their wits, fierce their heart; and they are much given to venery and that not orderly. For evermore by day and night the females lust for mating and themselves pursue the males, seldom intermitting the pleasures of union and conceiving young when already pregnant. For it is not the custom for wild beasts when they are with young to mate and fulfil the work of desire, apart only from the Lynxes and the weakling Hares.<sup>d</sup> But the she Bear in her desire for mating, and abhorring to have her bed widowed, endures to devise for her children thus: ere the season of birth, ere the appointed day arrives, she puts pressure on her womb and does violence to the goddesses of birth: so great her lechery, so great her haste for love. She brings forth her children half formed and not

<sup>a</sup> *Ursus arctos*, the European Brown Bear or the Syrian Bear, *U. Syriacus*, which differs from the other only in its lighter colour

<sup>b</sup> A. 498 b 27.

<sup>c</sup> A. 498 a 33 *ἔχει (ἡ φώκη) τοὺς πόδας ὁμοίους χερσίν, ὥσπερ καὶ οἱ τῆς ἀρκτοῦ*

<sup>d</sup> Cf. 515 ff.

# OPPIAN

σάρκα δ' ἄσημον, ἄναρθρον, αἰδέλον ὠπήσασθαι, 160  
 ἀμφοτέρων δὲ γάμῳ παιδοτροφίῃ τε μέμηλεν.  
 ἀρτιτόκος δ' ἔτ' ἐοῦσα μετ' ἄρσενος εὐθύς ἰαίνει.  
 λιχμᾶται γλώσση τε φίλον γόνον, οἷά τε μόσχοι  
 λιχμῶνται γλώσσησιν ἀμοιβαδῖς, ἀλλήλοισι  
 τερπόμενοι· γάννυται δὲ βοὸς χροῖ καλλίκερως βοῦς· 165  
 οὐδ' ἀποπλάζονται, πρὶν ἀπὸ γλυκὺν ἕμερον εἶναι.  
 θυμὸν δ' ἐσπομένοιο συνιαίνουσι νομῆος.  
 ὥς ἄρκτος λιχμῶσα φίλους ἀνεπλάσαστο παῖδας,  
 εἰσόκε κνυζηθμοῖσιν ἀναιδέα τονθρῦζωσι

Ναὶ μὴν χειμερίην παννυπείροχα δείδιεν ὁρμὴν 170  
 καὶ λασίῃ περ ἐοῦσα· χιῶν δ' ὅτε πάντα παλύνει,  
 ἐσπερίου ζεφύρου πανεπήτριμα χευαμένοιο,  
 κεύθετ' ἐνὶ σπήλυγγι, τόθι σκέπας ἄρκιον εὔρη,  
 καὶ βόσιος χατέουσα πόδας χεῖράς τε λιχμαίνει,  
 οἷά τ' ἀμελγομένη, καὶ γαστρὸς ἔκλεψεν ἐρωήν. 175  
 τοῖά νύ που βένθεσσι ἐν εὐρυπόροιο θαλάσσης  
 πουλύποδες σκολιοὶ παρὰ κύμασι μητίσαντο,  
 χείματος οἷ μεσάτου κρυερὴν τρεῖοντες ἐνιπήν

<sup>a</sup> A. 579 a 21 ἐλάχιστον δὲ τίκει (ἡ ἄρκτος) τὸ ἔμβρυον τῷ  
 μεγέθει ὡς κατὰ τὸ σῶμα τὸ ἐαυτῆς καὶ ψιλὸν καὶ τυφλὸν  
 καὶ σχεδὸν ἀδιάρθρωτα τὰ σκέλη καὶ τὰ πλεῖστα τῶν μορίων  
 Cf. 580 a 7; De gen 774 b 14.

<sup>b</sup> Plin. viii. 126 hi (the cubs of the Bear) sunt candida  
 informisque caro, paulo muribus maior, sine oculis, sine  
 pilo, ungues tantum prominent, Ov. M. xv. 379 Nec  
 catulus partu quem reddidit ursa recenti, Sed male viva  
 caro est, Ael. vi. 3 ἡ ἄρκτος ὅτι τίκει σάρκα ἄσημον, ii 19 τὸ  
 δὲ εἰκὴ κρέας καὶ ἄσημόν τε καὶ ἀτύπων καὶ ἀμορφον, Phil. 49  
 ἄσημον ἄρκτος ἀποτίκτουσα κρέας

<sup>c</sup> Plin. l c hanc lambendo paulatim figurant, Ov l c.  
 lambendo mater in artus Fingit et in formam quantum caput  
 ipsa reducit, Ael. ii. 19 λειαίνει τῇ γλώττῃ καὶ ἐκτυποῖ εἰς  
 ἄρθρα καὶ μέντοι καὶ κατὰ μικρὰ ἐκμορφοῖ, vi 3 τῇ γλώττῃ

articulate,<sup>a</sup> shapeless flesh,<sup>b</sup> and unjointed and mysterious to behold. At one and the same time she attends to mating and to the rearing of her young and when she has but newly given birth she couches with the male. And she licks<sup>c</sup> with her tongue her dear offspring, even as cattle lick one another in turn with their tongues and take delight in each other; and one of the fair-horned kine rejoices in the other and they do not part till they have put from them sweet desire, and they gladden the heart of their attendant herdsman. So doth the she Bear shape her children by licking, while they whine and mumble incontinently.

Moreover the Bear beyond all others dreads the onset of winter, shaggy of hair though she be. And when the snow besprinkles everything, what time the stormy West Wind sheds it thickly all about, she hides<sup>d</sup> in a cave where there is shelter adequate and spacious, and for lack of food she licks her feet<sup>e</sup> and paws even as if she were milking them and beguiles the craving of the belly. Even such a device have the coiling Poulpes<sup>f</sup> devised in the depths of the wide-wayed sea amid the waves; who dreading the chilly menace of mid-winter hide in the shelving

διαρθροῖ αὐτὴν καὶ οἶονεὶ διαπλάττει; Phil 1 c λεάνασα δὲ μαλθακῆς γλώττης πόνω Cf Don Vit Verg 22 non absurde carmen se ursae more parere dicens et lambendo demum effingere, Aul Gell xvii. 10 dicere eum solitum ferunt parere se versus more ursino. Namque ut illa bestia fetum ederet ineffigiatum informemque, lambendo id postea quod ita edidisset, conformaret et fingeret, etc.

<sup>a</sup> Cf. H n. 247 ff., A 600 a 27 b 12, 611 b 34; Plin vii 126, Ael vi 3.

<sup>b</sup> Cf. H n. 250; Plin viii 127 priorum pedum suctu vivunt, Ael vi 3 ἀπόχρη δὲ αὐτῇ τὴν δεξιὰν περιλιχμάσθαι.

<sup>f</sup> Cf H n 241 ff.

# OPPIAN

κεύθονται πλαταμῶσιν εἰς πλοκαμίδας ἔδοντες·  
αὐτὰρ ἐπὴν ἔαρ ὑγρὸν εὐτροφὸν ἀνθήσειεν, 180  
ἀκρέμονες σφίσιν ὦκα νέοι πάλιν ἀλδήσκουσι,  
καὶ πάλιν εὐπλόκαμοι δολιχὴν πλώρουσι θάλασσαν.

Ἐξείης ἐνέπωμεν εὐσφυρον, ἡρόεντα,  
κραιπνόν, ἀλλοπόδην, κρατερόνυχον, αἰπὺν ὄναγρον·  
ὅσσε<sup>1</sup> πέλει φαιδρός, δέμας ἄρκιος, εὐρύς ἰδέσθαι, 185  
ἀργύρεος χροίην, δολιχούατος, ὀξύτατος θεῖν·  
ταινίη δὲ μέλαινα μέσσην ῥάχιν ἀμφιβέβηκε,  
χιονέης ἐκάτερθε περισχομένη στεφάνησι.  
χιλὸν ἔδει, φέρβει μιν ἄδην ποεσιτρόφος αἶα,  
ἀλλ' αὐτὸς κρατεροῖς ἀγαθὴ βόσις ἔπλετο θηρσί. 190  
φύλα δ' ἀλλοπόδων ζηλήμονα πάμπαν ὀνάντων  
πολλαῖσιν τ' ἀλόχοισιν ἀγαλλόμενοι κομῶσι·  
θηλύτεραι δ' ἔσπονθ', ὅθι τοι πόσις ἡγεμονεύει·  
πρὸς νομὸν ἰθύνουσιν, ἐπὴν ἐθέλῃσιν ἀνώγειν,  
πρὸς πηγὰς ποταμῶν, θηρῶν μέθυ, καὶ πάλιν αἶψα 195  
πρὸς λασίους οἴκους, ὅταν ἔσπερος ὕπνον ἄγῃσι.  
ζῆλον δ' ἄρσεσι πᾶσιν ἐπὶ σφετέροισιν ὀρίνει  
υἷάσι νηπιάχοισι πανάγριος οἷστρος ἀναιδής·  
ὅπποτε θηλυτέρη γὰρ ἔχει κόπον<sup>2</sup> Εὐλειθυίης,

<sup>1</sup> ὅσσε B. de Ballu: ὅστε MSS.

<sup>2</sup> κόπον Jacobs: τόκον MSS

<sup>a</sup> *Equus onager*, the Asiatic Wild Ass, or *E. onager hemionus*, the Syrian Wild Ass, which hardly differs from the other. A. 580 b 1 εἰσὶ δ' ἐν Συρίᾳ οἱ καλούμενοι ἡμίονοι, ἕτερον γένος τῶν ἐκ συνδυασμοῦ γενομένων ἵππου καὶ ὄνου, ὅμοιοι δὲ τὴν ὄψιν, ὥσπερ καὶ οἱ ἄγριοι ὄνοι πρὸς τοὺς ἡμέρους, ἀπὸ τινος ὁμοιότητος λεχθέντες αὐταὶ αἱ ἡμίονοι γεννῶσιν ἐξ ἀλλήλων. Cf. A. 491 a 2, 577 b 23 The fertile ἡμίονοι were of course a species of Wild Ass, which perhaps explains the portent in Herod. iii 151 f Cf. Plin. viii. 174, Hom. *Il.* ii 852; Herod. vii 86; Varro ii 1. 5; Colum vi. 37, Ael.

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locks and devour their own tentacles; but when spring blooms, moist and fertile, new arms speedily grow for them again and once again with fan array of suckers they sail the long path of the sea

Next in order let us tell of the Wild Ass,<sup>a</sup> well-ankled, swift as air, fleet-footed<sup>b</sup> like the wind, strong-hoofed, and tall. Bright is he of eye, strong of body, broad to behold, silvery of colour, long-eared. most swift to run. About the middle of his back is set a black stripe, surrounded on either side by snowy bands. He eats hay<sup>c</sup> and the grass-growing earth feeds him abundantly; but he himself is good food for mighty wild beasts. The tribes of the wind-footed Wild Asses are altogether prone to jealousy and they glory in many wives and plume themselves thereon. The females follow wheresoever the husband leads. they haste to the pasture when he wills to bid them, and, when he bids, to the river springs, the wild beasts' wine, and anon to their bosky homes when evening brings sleep. A fierce and shameless frenzy stirs jealousy<sup>d</sup> in all the males against their own young sons. For when the female is in the travail of Eileithyia, the male sits

xvi. 29; xiv. 10, xvii. 31, Verg. *G.* iii. 409; Mart. xiii. 97 and 100. Hunting of, Amm. M. xxiii. 4 7; Poll. v. 84, Ridgeway, pp. 43 f.

<sup>b</sup> A. 580 b 4 εἰσι δ' ὥσπερ οἱ θνοὶ οἱ ἄγριοι καὶ αἱ ἡμίονοι τὴν ταχυτήτα διαφέροντες.

<sup>c</sup> Job vi. 5 Doth the wild ass bray when he hath grass?  
Cf. *ibid.* xlii. 5

<sup>d</sup> Solm. xxviii. 27 Inter ea quae dicunt herbatica eadem Africa onagrios habet, in quo genere singuli imperitant gregibus feminarum Aemulos libidinis metuunt. Inde est quod gravidas suas servant, ut in editis maribus si qua facultas fuerit generandi spem morsu detruncent, quod caventes feminae in secessibus partus occultant

# ΟΡΡΙΑΝ

ἄγχι μάλ' ἐζόμενος σφέτερον γόνον ἄντα δοκεύει· 200  
 καὶ ῥ' ὅτε νηπίαχον μητρὸς παρὰ ποσσὶ πέσσειν,  
 εἰ μὲν θήλυ πέλει, ποθέει τέκος, ἥδ' ἐκάτερθε  
 γλώσση λιχμάζων φίλιον γόνον ἀμφαγαπάζει·  
 ἄρσενά δ' εἴ μιν ἴδοι, τότε δὴ τότε θυμὸν ὀρίνει  
 λευγαλέω ζήλῳ περὶ μητέρι μαινόμενος θήρ· 205  
 ἐκ δ' ἔθορεν μεμαῶς παιδὸς γενύεσσι ταμέσθαι  
 μήδεα, μὴ μετόπισθε νέον γένος<sup>1</sup> ἡβήσειεν.  
 ἥ δὲ λεχὼ περ' εἴουσα καὶ ἀσθενέουσα τόκοισι  
 παιδὶ λυγρῷ πολεμιζομένῳ μήτηρ ἐπαμύνει.  
 ὥς δ' ὁπότε ἐν πολέμῳ πολυκῆδει μητέρος ἄντην 210  
 νηπίαχον κτείνωσιν ἀπηνέες αἰχμητῆρες,  
 αὐτὴν τ' αὖ ἐρύωσιν ἔτι σπαίροντι φόνοισιν  
 υἱεὶ πλεγνυμένην, στονόεν μέγα κωκύουσιν,  
 δρυπτομένην ἀπαλὴν τε παρηίδα, νέρθε τε μαζῶν  
 αἵματι δευομένην θερμῷ λιαρῷ τε γάλακτι 215  
 ὥς καὶ θῆλυς ὄναγρος ἐφ' υἱεὶ πάμπαν ἔοικεν  
 οἰκτρὰ κινυρομένη καὶ δύσμορα κωκυούσῃ.  
 φαίης κεν πανάποτμον, ἐὼν πᾶν ἀμφιβιβῶσαν,  
 μέλιχα μυθεῖσθαι καὶ λισσομένην ἀγορεύειν  
 ἄνερ, ἄνερ, τί νυ σείῳ προσώπατα τρηχύνονται, 220  
 ὄμματα φοινίχθη δέ, τά τ' ἦν πάρος αἰγλήεντα;  
 οὐχὶ μέτωπον ἄθρεῖς λιθοεργέος ἄγχι Μεδούσης,  
 οὐ γόνον ἰοβόρον παναμειλίκτοιο δρακαίνης,  
 οὐ σκύμνον πανάθεσμον ὀριπλάγκτοιο λααίνης.  
 παῖδα λυγρὴ τὸν ἔτικτον, ὃν ἀρώμεσθα θεοῖσι, 225  
 παῖδα τεὸν γενύεσσι τεῆς οὐκ ἄρσενά θήσεις,  
 ἴσχε, φίλος, μὴ τάμνε· τί μοι τάμες, οἶον ἔρεξας,

<sup>1</sup> γένος Schneider . γέ μεν MSS.

<sup>a</sup> A. *Metab.* 831 a 22

<sup>b</sup> Cf C. n. 9 n Her head turned the gazer to stone



hard by and watches for his own offspring. And when the infant foal falls at the feet of his mother, if it is a female, the father is fond of his child and licks it on either side with his tongue and caresses his dear offspring; but if he sees that it is a male, then, then the frenzied beast stirs his heart with deadly jealousy about the mother and he leaps forth, eager to rend<sup>a</sup> with his jaws the privy parts of his child, lest afterward a new brood should grow up; while the mother, though but newly delivered and weak from the travail of birth, succours her poor child in the quarrel. As when in grievous war cruel warriors slay a child before the eyes of his mother and hale herself while she clings to her son yet writhing in his blood and wails with loud and lamentable cry and tears her tender cheek and is drenched below with the hot blood and warm milk of her breasts; even so the she Wild Ass is just as if she were piteously lamenting and sorrowfully wailing over her son. Thou wouldst say that all unhappy, bestriding her child, she was speaking honeyed words and uttering this prayer. "O husband, husband, wherefore is thy face hardened and thine eyes red that before were bright? It is not Medusa's<sup>b</sup> brow who turned men to stone that thou beholdest near; not the venomous offspring of Dragoness implacable; not the lawless whelp of mountain-roaming Lioness. The child whom I, unhappy mother, bare, the child for whom we prayed to the gods, even thine own child, wilt thou with thine own jaws mutilate? Stay, dear, mar him not! Ah! why hast thou marred him? What a deed thou hast done! Thou

Ov. *M* v 217 saxificae vultus Medusae, Ov. *Ib.* 555; Eur. *Alc.* 1118, Pind. *P.* x 47, Apollod. ii. 4 3

# OPPIAN

παῖδα τὸ μηδὲν ἔθηκας, ὅλον δέμας ἐξαλαώσας.  
 δειλὴ ἐγὼ, πανάποτμος ἄωροτάτοιο λοχείης,  
 καὶ σὺ τέκος πάνδειλον ἀλιτροτάτοιο τοκῆος 230  
 δειλὴ ἐγὼ, τριτάλαινα, κενὸν τόκου ὠδίνασα,  
 καὶ σὺ τέκος, τμηθεῖς οὐχὶ στονύχεσσι λεόντων,  
 ἀλλ' ἐχθραῖς γενέσσι λεοντείησι τοκῆος.  
 τοῖά τις ἂν πανάποτμον ἐὼν περὶ νήπιον νῖα  
 μυθεῖσθαι φαίη· τὸν δ' οὐκ ἀλέγοντα δαφουνοῖς 235  
 δαίνυσθαι στομάτεσσιν ἀμειδέα παιδὸς ἔδην.  
 Ζεῦ πάτερ, ὅσσον ἔφυ ζήλοιο πανάγριον ἦτορ.  
 κείνον καὶ φύσιος κρατερώτερον εἰσοράασθαι  
 θῆκας, ἄναξ, δώκας δὲ πυρὸς δριμεῖαν ἔρωήν,  
 δεξιτερῇ δὲ φέρειν ἀδαμάντινον ὠπασας ἄορ. 240  
 οὐ παῖδας τήρησε φίλους γλυκεροῖσι τοκεῦσιν,  
 οὐχ ἐτάρους πηοῦς τε μολῶν, οὐκ οἶδεν ὁμαίμους,  
 ὁππότεν ἀργαλέος τε καὶ ἄσπετος ἀντιβολήσῃ  
 κείνος καὶ προπάρουθεν εἰοῖσιν ἐφώπλισε παῖσιν  
 αὐτοὺς ἡμιθέους καὶ ἀμύμονας ἡμιθεαῖνας, 245  
 Αἰγείδην Θησῆα καὶ Αἰολίδην Ἀθάμαντα,  
 Ἀτθίδα καὶ Πρόκνην καὶ Θρηκίην Φιλομήλην

\* When Hippolytus was falsely accused by his step-mother Phaedra, his father Theseus pronounced a curse on him which led to his death Apollod *Ept.* 1. 18; Eur. *Hippol*

\* His wife Ino tried to kill her step-children, Phrixus and Helle, who escaped on the Ram of the Golden Fleece Apollod 1. 9

\* Philomela and Procne were daughters of Pandion, king of Athens Procne married Tereus, king of Thrace Tereus insulted Philomela and, lest she should reveal his guilt, cut out her tongue. But Philomela depicted her misfortune on a tapestry which she sent to Procne Procne killed her son Itylus and served him up as food to his father Tereus Tereus was turned into a Hoopoe, Procne into a Nightingale, Philomela into a Swallow. Apollod iii 14, Ov *M* vi 426 ff.

hast turned the child to nothingness and hast made all his body blind. Wretched and unhappy I in my untimely motherhood, and altogether wretched thou, my child, in thy most sinful father. Wretched I, thrice miserable, who have travailed in vain, and wretched thou, marred not by the claws of Lions, but by the cruel lion jaws of thy sire." Thus one would say the unhappy mother speaks over her infant son, while the unheeding father with bloody jaws makes mirthless banquet of his child. O father Zeus, how fierce a heart hath Jealousy! Him hast thou made, O lord, mightier than nature to behold and hast given him the bitter force of fire, and in his right hand hast vouchsafed to him to wear a sword of adamant. He preserves not, when he comes, dear children to their loving parents, he knows nor comrade nor kin nor cousin, when he intervenes grievous and unspeakable. He also in former times arrayed against their own children heroes themselves and noble heroines—Theseus,<sup>a</sup> son of Aegeus, and Athamas,<sup>b</sup> son of Aeolus, and Attic Procne<sup>c</sup> and Thracian<sup>d</sup> Philomela and Colchian Medea<sup>e</sup> and

The Roman writers usually invert the story, making Procne the Swallow (*e.g.* Ov. *F.* ii. 855), Philomela the Nightingale (*e.g.* Verg. *G.* iv. 511, but the Greek version *E.* vi. 79), and this has become traditional in English poetry

<sup>a</sup> To the Greek poets the Swallow is typically the Thracian bird and its twittering the type of barbaric speech. Aristoph. *Ran.* 679 ff. Κλεοφώντος ἐφ' οὗ δὴ χεῖλεσιν ἀμφιβάλοις δεινὸν ἐπιβρέμεται Θρηκία Χελιδών, ἐπὶ βάρβαρον ἐξομένη πέταλον; Aesch. *Ag.* 1050 χελιδόνος δίκην ἀγνώτα φωνὴν βάρβαρον κεκτημένη, R. Browning, *Warning* vi 32 "As pours some pigeon, from the myrrhy lands | Rapt by the whirlwind to fierce Scythian strands | Where breed the swallows, her melodious cry | Amid their barbarous twitter"

<sup>e</sup> Daughter of Aietes, killed her children by Jason through jealousy of Glauce, daughter of king of Corinth.

# OPPIAN

Κολχίδα τε Μήδειαν ἀρίζηλόν τε Θεμιστώ  
 ἀλλ' ἔμπης μετὰ φύλον ἐφημερίων ἀλεγεινῶν  
 θηρσὶ Θυεστείην ὀλοήν παρέθηκε τράπεζαν 250  
 Ἔστι δ' εὐκρήμνοισ ἐπὶ τέρμασιν Αἰθιοπῆων  
 ἱππάγγρων πολὺ φύλον, ἀκαχμένον ἰοφόροις  
 δοιοῖς χαυλιόδοοι· ποδῶν γε μὲν οὐ μίαν ὀπλήν,  
 χηλήν δ' αὖ φορέουσι διπλήν, ἱκέλην ἐλάφοισι·  
 χαίτη δ' αὖχενίη μεσάτην ῥάχιν ἀμφιβεβῶσα 255  
 οὐρὴν ἐς νεάτην μετανίσσεται οὐδὲ βροτείην  
 δουλοσύνην ἔτλη ποθ' ὑπερφίαλον γένος αἰνόν·  
 ἀλλ' εἰ καὶ ποθ' ἔλοιεν εὐστρέπτοις βρόχοισιν  
 ἱππαγρον δολίοισι λόχοις μελανόχροες Ἴνδοί,  
 οὔτε βορὴν ἐθέλει μετὰ χεῖλεσιν αἶψα πάσασθαι 260  
 οὔτε πιεῖν, ὀλοὸς δὲ φέρειν ζυγὸν ἔπλετο δοῦλον.  
 Φράζεο καὶ δύο φύλα δυσάντεια, καρχαρόδοντα,  
 μηλοφόνον τε λύκον δυσδερκέα τ' αἰθις ὕαιναν,

<sup>a</sup> Wife of Athamas, killed her children through jealousy of Ino, the previous wife of Athamas

<sup>b</sup> Thyestes, s. of Pelops, had an intrigue with the wife of his brother Atreus, king of Argos, who banished him, but afterwards, pretending to be reconciled, recalled him and at a banquet served up to him his own son

<sup>c</sup> The ref. is not to what are ordinarily called Wild Horses (A 488 a 30, P A 643 b 6 P 1061 895 b 24) but to the Hippelaphus, A 478 b 31 ἔχει δὲ καὶ ὁ ἱππέλαφος καλούμενος ἐπὶ τῇ ἀκρωμῖα χαίτην καὶ τὸ θηρίον τὸ πάρδιον ὀνομαζόμενον ἀπὸ δὲ τῆς κεφαλῆς ἐπὶ τὴν ἀκρωμῖαν λεπτὴν ἐκάτερον ἰδίᾳ δ' ὁ ἱππέλαφος πώγωνα ἔχει κατὰ τον λάρυγγα, ἔστι δ' ἀμφότερα κερατοφόρα καὶ διχαλά ἢ δὲ θήλεια ἱππέλαφος οὐκ ἔχει κέρατα, τὸ δὲ μέγεθος ἐστὶ τοῦτου τοῦ ζῴου ἐλάφω προσεμφερές γίνονται δ' οἱ ἱππέλαφοι ἐν Ἀραχώταις. τὰ δὲ τῶν ἱππελάφων κέρατα παραπλήσια τοῖς τῆς δορκάδος ἐστίν The Ethiopians of Oppian are the E Ethiopians on E of Persian Gulf in the region of Baluchistan

glorious Themisto.<sup>a</sup> But notwithstanding, after the race of afflicted mortals, to wild beasts also he served up a banquet of Thyestes<sup>b</sup>

In the precipitous bounds of the Ethiopians there is a great tribe of Wild Horses,<sup>c</sup> armed with two venomous tusks. Their feet, however, have not a single hoof, but double like that of Deer. The mane of the neck covers the middle of the back even to the end of the tail. Never does that dread overweening tribe endure the servitude of man, but even if the dark-skinned Indians by crafty ambush take the Wild Horse in their well-twisted toils, he will not readily taste food with his lips nor drink, but badly bears the yoke of slavery.

Mark also two dread saw-toothed<sup>d</sup> tribes, the sheep-slaying Wolf<sup>e</sup> and again the weak-sighted<sup>f</sup>

and so corresponding to A's Arachotae, for whom cf Strabo 513 ff., 721 ff.; Dion P. 1096; Amm M xxiii 6 72; Solin liv. 2. The animal intended seems to be the Nyghau (*Boselaphus tragocamelus*), cf the *tragelaphus* of Plin. viii 120; Diod ii 51. On the other hand, O Keller, *Die Antike Tierwelt*, i 274 takes ἵππαργος to be the Gnu

<sup>a</sup> Cf. C. iii 5 n

<sup>b</sup> *Canis lupus*, M G λύκος, still pretty common in N Greece and as far S as Euboea and Attica, especially in severe winters, and in the Peloponnesus (Bk p 10), and "now as of old the dread of the shepherds of Palestine" (Tristr. p. 158).

<sup>f</sup> Of the possible senses of δυσδερχής, δυσδέρκετος, (1) seeing with difficulty, (2) seen with difficulty, (3) ill to see, i.e. hideous or terrible, δυσδέρκετος in C ii 607 of the Ape seems to have sense (3), δυσδερχής has sense (2) in C i 102 ἰχνη δυσδερχέα and 451 στιβίης δυσδερχέος. In H i. 47 where the λήτρεα are called δυσδερχέα δείματα λίμνης (Schol δυσθέατα, δυσθεύρητα) the sense may be (3) or (1), H v 64 οὔτε γὰρ εἰσορώσιν ἀπὸ προθεν is in favour of the latter. In the case of the Hyena here and 290 it is not easy to decide between (3) and (1), but the latter is rather favoured by l 269

# OPPIAN

τὸν μὲν ποιμενίων τε καὶ αἰπολίων ὀλετήρα,  
 τὴν δ' ἐχθρὴν σκυλάκεσσιν ἀρειοτέροις τε κύνεσσι 265  
 τὸν μὲν νυκτερινὸν διὰ γαστρὸς ἄφυκτον ἔρωήν  
 ἀρνείων ἐρίφων τε πολυπλόκον ἀρπακτῆρα,  
 τὴν δ' αὖ νυκτιπόρον καὶ νυκτιπλανῇ τελέθουσιν  
 οὐνεκά οἱ διὰ νύκτα φάος, σκότος αὖτε μετ' ἡῶ.  
 εἶδεα δ' ἀμφοτέροις ἀνομοία θηρσὶ δαφουνοῖς· 270  
 τὸν μὲν γάρ τε κύνεσσι πανείκελον ὠπήσαιο  
 μείζουσι ποιμενικοῖς, λασίη δ' ἐπιέσπεται οὐρή  
 ἢ δέ τε κυρτοῦται μεσάτην ῥάχιν, ἀμφὶ δὲ πάντη  
 λαχνήεσσα κυρεῖ, κατὰ δ' ἔγραπται δέμας αἰνὸν  
 κυανέης ἐκάτερθεν ἐπήτριμα ταινίησι· 275  
 στενὴ τ' ἐκταδίος τε πέλει καὶ νῶτα καὶ οὐρήν·  
 ῥινὸν δ' ἀμφοτέροισιν ἐπικλείουσιν αἰοδοὶ  
 ῥιγεδανόν· τῆς<sup>1</sup> μὲν τε διατμήξας περὶ ποσσὶν  
 εἰ φορέοις, φορέοις σκυλάκων μέγα δεῖμα κραταιῶν,  
 καὶ σε κύνες κείνοισιν ἐπεμβεβαῶτα πεδίλοις 280  
 ἀντίον οὐχ ὑλάουσι πάρος γε μὲν ὑλακῶντες.  
 εἰ δὲ λύκον δείρας ῥινῶν ἄπο τεκτῆναιο  
 τύμπανον εὐκέλαδον Διδυμήιον, ὠλεσίκαρπον,  
 μουνόν τοι μετὰ πᾶσι βαρύβρομον ἔκλαγεν ἡχὴν  
 καὶ μουνον παταγεῖ, τὰ δ' εὐθροα πρόσθεν ἔοντα 285  
 τύμπανα σιγάξει κώφησέ τε πᾶσαν ἰωήν.

<sup>1</sup> τοῦ Brodaeus

c

<sup>a</sup> *Hyaena striata*, or Striped Hyena, which ranges from India to N. Africa and "is very common in all parts of Palestine" (Tristr. p. 108), A. 594 a 31 ὃν καλοῦσιν οἱ μὲν γλάνον, οἱ δ' θάιναν, 579 b 15, *De gen.* 757 a 3, *P. A.* 667 a 20, *Mirab.* 845 a 24, *Plin.* viii 105 f., *Herod.* iv. 192; *Ael.* i 25, iii 7, vi. 14, etc.; *Solin.* xxvii. 23 f., *Phil.* 51

<sup>b</sup> *Pind.* *P.* ii 84, *Plut.* *Mor.* 971 A

<sup>c</sup> A. 579 b 15 ἢ δὲ θάιναν τῷ μὲν χρώματι λυκῶδης ἐστί, δασυτέρα δέ, καὶ λοφιὰν ἔχει δι' ὅλης τῆς ῥάχεως; cf. 594 b 1

Hyena<sup>a</sup>; the first a destroyer of flocks of Sheep and herds of Goats, the other the foe of Dogs and mighty Hounds; the one, through the unescapable impulse of hunger, the crafty<sup>b</sup> harrier by night of Lamb and Kid, the other a night-farer and night-wanderer, since for it there is light by night but darkness by day. The forms of these two bloody beasts are unlike. The Wolf thou wouldst behold like to the larger shepherd Dogs, with bushy tail behind. The Hyena has the midst of the back arched and it is shaggy<sup>c</sup> all about and the dread body is marked on either side with close-set dark stripes. It is narrow and long of back and tail. The hide of both beasts the minstrels celebrate as terrible. If thou wert to cut off a piece of hide of the Hyena and wear it on thy feet, thou wouldst wear a great terror to mighty Dogs, and Dogs bark not at thee wearing those shoes, even if they barked before. And if thou shouldst flay a Wolf and from his hide make a sounding tabor, like the tabor of Dindymus<sup>d</sup> which destroys increase,<sup>e</sup> it alone of all sounds its deep note and it alone makes a din, while all the tabors that had a goodly sound before are

<sup>a</sup> Dindymus, or Didymus *metri gratia*, a mt. in Mysia near Pessinus (Strabo 567), associated with the worship of Cybele, in whose rites the drum and the cymbals played a prominent part, Stat. *T* viii. 221 *gemina aera sonant Idaea-que terga*.

<sup>b</sup> Homer uses ὤλεσικαρπος of the willow, *Od* x. 510, cf. Theophr *H.P* iii 1 3 τὴν ἰτέαν ταχὺ προκαταβάλλειν πρὸ τοῦ τελείως ἀδρῦναι καὶ πέψαι τὸν καρπὸν· δι' ὃ καὶ τὸν ποιητὴν οὐ καλῶς προσαγορεύειν αὐτὴν ὤλεσικαρπον; *id* *C.P* ii. 9. 14; *Plin.* xvi 110 *ocissime salix amittit semen, antequam omnino maturitatem sentiat, ob id dicta Homero frugiperdia*. The ref. is to the self-emasculation practised by the worshippers of Cybele and her eunuch priests (*galli*).

## ΟΡΡΙΑΝ

καὶ φθίμενοι γὰρ οἷς φθίμενον λύκον ἑρρίγασι  
 θαῦμα δὲ καὶ τόδ' ἄκουσα περὶ στικτῆσιν ὑαίναις,  
 ἄρσενά καὶ θήλειαν ἀμείβεσθαι λυκάβαντι,  
 καὶ ῥ' ὅτε μὲν τελέθειν δυσδερκέα νυμφευτῆρα, 290  
 νωλεμές ἰμείροντα γάμων, ποτὲ δ' αὖθις ὀράσθαι  
 θηλυτέρην νύμφην λοχίην καὶ μητέρα κεδνήν  
 Ἄλλὰ λύκων τελέθει πολιότριχα πέντε γένεθλα,  
 εἶδεα δ' ἀλλήλοισι ἀνομοίᾳ τεκμήραντο  
 φῶτες ἀμορβῆες, τοῖσιν μάλα δῆια φύλα. 295  
 πρῶτα μὲν ὃν καλέουσι θρασύφρονα τοξευτῆρα·  
 ξουθὸς μὲν πρόπαν εἶδος, ἀτὰρ περιηγέα γυῖα  
 καὶ κεφαλὴν φορέει πολὺ μείζονα καὶ θοὰ κῶλα·  
 γαστέρα δ' ἀργαίνουσιν ἔχει πολλὴ ραθάμιγγι·  
 σμερδαλέον δ' ἰάχει τε καὶ ὑψόθι πάμπαν ὀρούει, 300  
 αἰὲν ἐπισσεῖων κεφαλὴν πυρόεν τε δεδορκώς.  
 Ἄλλος δ' αὖ μέγεθος μὲν ὑπέρτερος, αἴψα δ' αὖτε  
 μηκεδανός, πάντεσσι θωώτερος ὦκα λύκοισι  
 τὸν μέροπες κίρκον τε καὶ ἄρπαγα κυκλήσκουσι.  
 πολλῶ σὺν ροίζῳ δὲ μάλ' ὄρθριος εἶσιν ἐπ' ἄγρην 305  
 πρώτη ὑπ' ἀμφιλύκη· ρέα γάρ τ' ἐπιδεύετ' ἔδωδῆς·  
 χροῖή δ' ἀργυφὴ σελαγεῖ πλευράς τε καὶ οὐρήν,  
 ναίει δ' οὔρεα μακρά· τὰ δ' ὅπποτε χεῖματος ὥρη  
 ἐκ νεφέων προχυθεῖσα χιῶν κρυόεσσα καλύψῃ,  
 δὴ τότε καὶ πόλιος πέλας ἵκετο θῆρ ὀλοόφρων, 310  
 πᾶσαν ἀναιδείην ἐπιειμένος εἵνεκ' ἔδωδῆς,  
 λάθρῃ τ' ἐμπελάει μάλα τ' ἥρεμος, εἰσόκεν ἄγρῃ  
 ἐγχρίμψῃ· τὴν δ' αἴψα θοοῖς ὀνύχεσσιν ἔμαρψεν.

<sup>a</sup> A 579 b 16 περὶ δὲ τῶν αἰδοίων ὃ λέγεται, ὡς ἔχει ἄρρενος καὶ θηλείας, ψευδὸς ἐστίν, *De gen* 757 a 3 ff.; *Diodor* 32 τὰς λεγομένας ὑαίνας τινὲς μυθολογοῦσιν ἄρρενας ἅμα καὶ θηλείας ὑπάρχειν καὶ παρ' ἐνιαυτὸν ἀλλήλας οχεύειν, τῆς ἀληθείας οὐχ οὔτως ἐχούσης, *Ael* 1 25; *Phil* 51, *Plin* viii 105; *Ov. M* xv 409 ff.



silent and hush all their noise. Sheep even when dead shudder at a dead Wolf. This marvel<sup>a</sup> also I have heard about the spotted Hyenas, to wit that the male and female change year by year, and one is now a weak-eyed bridegroom all eager to mate and anon appears as a lady bride, a bearer of children, and a goodly mother

But five in number are the grey-haired breeds of Wolves, and herdsmen, whose bitter foes the wolf-tribes are, have remarked their different forms. First there is that which they call the bold Archer. Tawny is all his body, and his rounded limbs and head and swift limbs are larger far. The belly is light-coloured with grey spots. Terribly he howls and very high he leaps, ever shaking his head and glaring with fiery eyes.

Another again is superior in size and long of limb, swiftest in speed<sup>b</sup> among all Wolves that are; him men name the Hawk and the Harrier. With much din he fares forth in the early morning to seek his prey at the first glimmering of dawn; for he easily becomes anhungered. Silvery gleams his colour on ribs and tail. He dwells on the high<sup>c</sup> hills; but when in the winter season the chilly snow pours from the clouds and covers the hills then doth the deadly beast draw nigh even to the city, having clothed himself with utter shamelessness for the sake of food; and stealthily he approaches and very quietly till he comes upon his prey, which speedily he seizes in his sharp claws.

<sup>b</sup> ὤλα may be merely = ὄχα (Hom.)

<sup>c</sup> μακρά = high; cf. οὐρεα μακρά (Hom. *Il.* xiii 18, etc.), δένδρεα μακρά (Hom. *Il.* ix 541, etc.), μακρὸς Ὀλύμπτος (Hom. *Il.* xv 193). So βραχύς = short of stature, Pind. *I.* vi 44.

# OPPIAN

Ἔστι δέ τις Ταύροιο νιφοβλήτους ὑπὲρ ἄκρας  
 ἐνδιάων Κίλικας τε πάγους καὶ πρῶνας Ἀμανοῦ, 315  
 καλὸς ἰδεῖν, θήρεσσι πανέξοχος, ὄντε καλεῦσι  
 χρύσειον, ἀστράπτοντα περισσοκόμοισιν ἐθείραις,  
 οὐ λύκος, ἀλλὰ λύκου προφερέστατος αἰπύτατος θήρ,  
 χεῖλεσι χαλκίοισι τεθηγμένος, ἄσπετος ἀλκὴν.  
 πολλάκι τοι καὶ χαλκὸν ἀτειρέα, πολλάκι λαῶν 320  
 ἐμμενέως ἐτόρησε καὶ αἰχμήεντα σίδηρον.  
 καὶ κύνᾳ Σείριον οἶδε καὶ ἀντέλλοντα φοβεῖται·  
 αὐτίκα δὴ ῥωχμὸν καταδύεται εὐρέος αἴης  
 ἢ κατὰ σπήλυγγος ἀφεγγέος, εἰσόκεν ἄλξης  
 ἡέλιος παύσαιο καὶ οὐλομένου κυνὸς ἀστήρ. 325

Ἄκμονες αὖ δοιοί, φόνιον γένος, αὐχένα βαιοί,  
 εὐρύτατοι νώτοιςιν, ἀτὰρ λασιότριχε μηρούς  
 καὶ πόδας ἡδὲ πρόσωπον ὀλίζονες, ὄμμασι βαιοί.  
 τῶν ὁ μὲν ἀργυρέοις νώτοις καὶ γαστέρι λευκῇ  
 παμφαίνει, δνοφερὸς δὲ μόνων ἄκρα νείατα ταρσῶν· 330  
 ὃν τινες ἱκτῖνον πολιοτριχα φῶτες ἔλεξαν.  
 αὐτὰρ ὃ γε χροῖῃσι μελαινομένησι πέφανται,  
 μείων μὲν προτέροιο, τὸ δὲ σθένος οὐκ ἐπιδευῆς  
 θηρεύει δ' ἐκπαγλὸν ἐπὶ πτώκεσσιν ὀρούων·  
 πᾶσαι τ' ἐκ μελέων ὀρθαὶ φρίσσουσιν ἔθειραι. 335

Δηθάκι δ' αὖτε λύκοι καὶ πορδαλίεσσι δαφοναῖς  
 εἰς εὐνὴν ἐπέλασσαν, ὅθεν κρατερόφρονα φύλα,  
 θῶες ὁμοῦ δὲ φέρουσι διπλοῦν μεμορυγμένον ἄνθος,  
 μητέρα μὲν ῥινόισι, προσώποις δ' αὖ γενετήρα

<sup>a</sup> M between Cilicia and Syria · Strab 749, etc

<sup>b</sup> It seems impossible to determine whether ἄκμονες here is merely an epithet (= ἀλμῆτες, ἀλάματοι), or a metaphorical use of ἄκιων = anvil, or a specific name (cf Hesych s.v

And there is one which beyond the snow-clad heights of Taurus inhabits the Cilician hills and cliffs of Amanus,<sup>a</sup> beautiful of aspect, most excellent among beasts, which they call the Golden Wolf, brilliant with abundant hair · no Wolf but a tall beast more excellent than a Wolf, armed with mouth of bronze, infinite in might. Many a time he pierces anvil the enduring bronze, many a time he pierces stone or the iron spear. He knows the Dog-star Sirius and dreads his rising; straightway he creeps into some cleft of the wide earth or into a lightless cave, until the sun and the baleful Dog-star abate their heat.

Again there are two redoubtable<sup>b</sup> Wolves, a deadly race, small of neck, very broad of back, but less of size in shaggy thighs and feet and face and small of eye. Of these one is brilliant with silvery back and white belly, and is dark only on the extremities of his feet. This grey-haired Wolf some men have named the Kite. But the other is dark of hue, smaller than the former yet not wanting in strength. He is a great hunter and makes Hares his prey, leaping upon them while all the hair upon his limbs bristles erect.

Often<sup>c</sup> Wolves mate with the fierce Leopards, and from the union springs the mighty tribe of Jackals.<sup>d</sup> They wear two colours mingled together, the mother's colour on the hide, the father's on the face.

ἀκμων . . . ἔστι δὲ καὶ γένος ἀετοῦ) Bodinus has *crudivori*, Peifer *fortes*, Morel *infatigati*, schol. *δυνατοί*

<sup>c</sup> Cf. C 1 27 n

<sup>d</sup> The description of the θῶς here suits the Civet, *Viverra civetta* (Ethiopian and Egyptian) and allied species, rather than the Jackal, and according to some authorities the θῶς of Aristotle is not the Jackal but the Civet

# OPPIAN

Τίγριδος αὖ μετέπειτα κλυτὸν δέμας αἰίδωμεν, 340  
 τῆς οὐ τερπνότερον φύσις ὥπασε τεχνήσσσα  
 ὀφθαλμοῖσιν ἰδεῖν θηρῶν μετὰ πουλὺν ὄμιλον  
 τόσσον δ' ἐν θήρεσσι μέγ' ἔξοχος ἔπλετο τίγρις,  
 ὅσσον ἐν ἡερίοισι ταῶς καλὸς οἰωνοῖσι.  
 πάντα μιν ἀθρήσειας ὀρέσβιον οἶα λέαιναν, 345  
 νόσφι μόνου ῥινοῖο, τὸν αἰόλον ἔστεφάνωται,  
 δαίδαλα πορφύροντα καὶ ἄνθεσι μαρμαίροντα  
 τοίην μὲν πυρόεσσαν ὑπὸ βλεφάροισιν ὀπωπαὶ  
 μαρμαρυγὴν στράπτουσιν· ἀτὰρ δέμας ἔπλετο τοῖον,  
 καρτερόν, εὖσαρκον· τοίη δολιχόσκιος οὐρή· 350  
 τοῖα περὶ στομάτεσσι προσώπατα· τοῖον ὑπερθε  
 νεύει ἐπισκύνιον· τοῖοι σελαγεῦσιν ὀδόντες.  
 ὠκυτέρη τελέθει δὲ θοῶν παννυπείροχα θηρῶν·  
 αὐτῷ γάρ τε θέειν ἱκέλη Ζεφύρῳ γενετῆρι·  
 οὔτι γε μὴν γενετῆρι· τίς ἂν τάδε πιστώσαιτο, 355  
 θῆρες ὅτι δμηθεῖεν ὑπ' ἡέρι νυμφευτῆρι,  
 ἔπλετο γὰρ κείνη κενεὴ φάτις, ὥς τόδε φύλον  
 θῆλιν πρόπαν τελέθει καὶ ἀδέμνιον ἄρσενός ἐστι·  
 δηθάκι γὰρ κεν ἴδοις πολυανθέα καλὸν ἀκοίτην·  
 ρεῖα γὰρ οὐκ ἂν ἔλοις· δὴ γάρ τε λιπῶν ἐὰ τέκνα 360  
 ἐμμενέως φεύγει, θηρήτορας εὖτ' ἂν ἴδῃται·  
 ἢ δ' ἔπεται σκύμνοισιν ἀνιάζουσά τε θυμόν,  
 χάρμα μέγ' ἀγρευτῆρσι, πρὸς ἄρκυας ἰθὺς ἱκάνει.  
 Κάπρος ἐνναλίους δὲ μέγ' ἔξοχος ἐν θήρεσσιν

<sup>a</sup> *F* *tigris*, A 607 a 4, Plin vii 66, Ael vii. 1, xv 14, Solin xvii 4 ff, xxvii 16, Im 19

<sup>b</sup> Plin *l c* animal velocitatis tremendae, cf. Solin. xvii 4, Luc v 405, Claud *In Ruf* 1 90

<sup>c</sup> See C 1 323 n ; cf Claud. *De rapt Proserp* iii 262 Arduus Hyrcana quatitur sic matre Niphates, Cuius Achae-  
 menio regi ludibria natos Advexit tremebundus eques :  
 fremit illa *marito* Mobilior Zephyro

Next let us sing the Tiger<sup>a</sup> of glorious form, than which cunning nature has vouchsafed naught more pleasant for the eyes to behold amid the great company of wild beasts. As much doth the Tiger excel among wild beasts as the Peacock doth for beauty among the fowls of air. Every way like a lioness of the hills wouldst thou behold it, apart only from the hide, which is variegated, with darkling stripes and brilliant sheen. Like are the eyes that lighten with fiery flash beneath the brows; like the body, strong and fleshy; like the long and bushy tail; like the face about the mouth; like the frowning brows above; like the gleaming teeth. Swifter<sup>b</sup> is it than all wild beasts that are; for it runs with speed like its sire, the West Wind<sup>c</sup> himself. Yet the West Wind is not its sire; who would believe that wild beasts mated with an airy bridegroom? For that also is an empty tale, that all this tribe is female and mates not with a male; for often mightst thou see its handsome spouse of many colours, but not easily couldst thou capture him; for he leaves his young<sup>d</sup> and flees again when he descries the hunters, but the female follows her cubs and in the anguish of her heart—to the great joy of the hunters—comes straight to the nets.

Eminent among warlike wild beasts is the Boar.<sup>e</sup>

<sup>a</sup> Plin *l c* ubi vacuum cubile reperit feta, maribus enim subolis cura non est, fertur praeceptis odore vestigans

<sup>e</sup> *Sus scrofa*, M.G. ἀγριόχοιρος, ἀγριογούρουνο. The Wild Boar is still pretty common in the mountainous parts of Attica, Euboea, and N Greece, and occurs, though it has become rare, in the Peloponnesus (Bik p. 15). It does not occur in the Cyclades, though feral Swine are found (Erh. p. 26). It is very common in Palestine (Tristr p. 54), cf. A. 571 b 13, 578 a 25, Plin viii 212, Ael v. 45, Xen C 10.

εὐνάς μὲν ποθέει πυμάτοις ἐνὶ βένθεσι κρημνῶν,  
 ἔξοχα δὲ στυγέει δοῦπον πολυηχέα θηρῶν.  
 θηλυτέρῃ δ' ἀλίαςτος ἐφορμαίνων ἀλάληται  
 καὶ μάλ' ἐρωμανέων σφριγᾶ· κατὰ δ' αὐχένος ὀρθαὶ  
 φρίσσουσι τρίχες, οἷα περισσολόφων πηλήκων,  
 ἀφρὸν ἀποσταλάει δὲ κατὰ χθονὸς αὐτὰρ ὀδόντων  
 ἔρκος ἐπικροτέει λευκόχροον ἄσθματι θερμῷ·  
 καὶ χόλος ἀμφὶ γάμοισι πολὺ πλεόν ἤεπερ αἰδώς.  
 θηλυτέρῃ δ' εἴ μιν κεν ὑποπτήξασα μένησιν,  
 ἔσβησε πάντα χόλον, κατὰ δ' εὐνάσε θηρὸς ἐρωήν  
 εἰ δέ κ' ἀνηναμένη φεύγῃ φιλοτήσιον εὐνήν,  
 αὐτίκ' ὀρινόμενος θερμῷ πυρόεντι μύωπι  
 ἢ γάμον ἐξετέλεσεν ἀνάγκη, ἱφὶ δαμάσσας,  
 ἢ νέκυν ἐν κονίῃσι βάλεν, γενύεσσιν ὀρούσας.  
 ἔστι δέ τις κάπροιο φάτις πέρι λευκὸν ὀδόντα  
 λάθριον ἐντὸς ἔχειν μαλερὴν πυρόεσσαν ἐνιπὴν. 380'  
 σῆμα δ' ἐφημερίοισιν ἀριφραδὲς ἐρρίζωται·  
 ὁππότε γὰρ πολὺς ὄχλος ἐπήτριμος ἀγρευτῆρων  
 σὺν κυσὶν εὐτόλμοισι ποτὶ χθόνα θῆρα βάλονται,  
 αἰχμῆσιν δολιχῆσιν ἐπασσύντερον δαμάσαντες,  
 δὴ τότε ἀπ' αὐχένος εἴ τις ἀειράμενος τρίχα λεπτήν  
 θηρὸς ἔτ' ἀσθμαίνοντος ἐνιχρίμψειεν ὀδόντι,  
 αἶψα μάλα σφαιρηδὸν ἀνέδραμεν αἰθομένη θρίξ.  
 καὶ δ' αὐτοῖσι κύνεσσιν ἐπὶ πλευρῆς ἐκάτερθεν,  
 ἔνθα συὸς γενύων πέλασαν αἰθωνες ὀδόντες,  
 ἵχνια πυρσευθέντα διὰ ῥινοῖο τέτανται  
 Ὑστρίγγων δ' οὐπω τι πέλει κατὰ δάσκιον ὕλην  
 ῥίγιον εἰσιδέειν οὐτ' ἀργαλεώτερον ἄλλο.

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<sup>a</sup> Plin. *l. c.* *maibus in coitu plurima asperitas.*

<sup>b</sup> Xen. *C* 10. 17 *τεθνεώτος ἐάν τις ἐπὶ τὸν ὀδόντα ἐπιθῇ τρίχας, συντρέχουσιν οὕτως εἰσὶ θερμοὶ ζῶντι δὲ διάπυροι ὅταν ἐρεθίζηται.*

He loves a lair in the farthest depths of the crags and greatly he loathes the noisy din of wild beasts. Unceasingly he roams in pursuit of the female and is greatly excited by the frenzy of desire. On his neck the hair bristles erect, like the crest of a great-plumed helmet. He drops foam upon the ground and gnashes the white hedge of his teeth, panting hotly; and there is much more rage about his mating than modesty.<sup>a</sup> If the female abide his advances, she quenches all his rage and lulls to rest his passion. But if she refuses intercourse and flee, straightway stirred by the hot and fiery goad of desire he either overcomes her and mates with her by force or he attacks her with his jaws and lays her dead in the dust. There is a tale touching the Wild Boar that his white tusk<sup>b</sup> has within it a secret devouring fiery force. A manifest proof of this for men is well founded. For when a great thronging crowd of hunters with their Dogs lay the beast low upon the ground, overcoming him with long spear on spear, then if one take a thin hair from the neck and approach it to the tusk of the still gasping beast, straightway the hair takes fire and curls up. And on either side of the Dogs themselves, where the fierce tusks of the Swine's jaws have touched them, marks of burning are traced upon the hide.

Than the Porcupines<sup>c</sup> there is nothing in the shady wood more terrible to behold nor aught more deadly

οὐ γὰρ ἂν τῶν κυνῶν ἀμαρτάνων τῇ πληγῇ τοῦ σώματος ἄκρα τὰ τριχώματα περιεπίμπρα

<sup>c</sup> *Hystrix cristata* "It is very common in all the rocky districts and mountain glens of the Holy Land" (Tristr. p. 125); A. 490 b 29; 579 a 29; 600 a 28; Ael. i 31, vii 47, xii. 26; Phil 71, Herod iv. 192, Plin viii 125; Solm. xxx. 28.

τῶν ἤτοι μέγεθος μὲν ὅποια λύκοισι δαφουνοῖς,  
 βαῖον, ὀλιζότερον, κρατερόν δέμας, ἀμφὶ δὲ ῥινὸς  
 τρηχέαις λασίαισι περίξ πέφρικεν ἐθείραις, 395  
 ὅπποίαις θωρήξαιτ' ἐχίνων αἰόλα φύλα.  
 ἀλλ' ὅτε μιν σεύωσιν ἀρείονες ἔξοχα θήρες,  
 δὴ τότε ἔμήσατο τοῖα· θοὰς ἔφριξεν ἐθείρας  
 καὶ τ' ὀπίσω νώτοισιν ἀκαχμένον ὠκυπέτησιν  
 ἰθὺς ἀκοντίζει μαλερόν βέλος ἀμφότερον δὲ 400  
 φεύγει τ' ἐμμενέως καὶ ἀλευόμενος πολεμίζει.  
 δηθάκεις ἔκτεινεν κύνα κάρχαρον· ὦδὲ κε φαίης  
 αἰζήον τόξων δεδαηκότα τοξεύεσθαι.  
 τοῦνεκεν ὀππότε μιν θηρήτορες ὠπήσωνται,  
 οὔτι κύνας μεθιᾷσι, δόλον δ' ἐπετεκτῆναντο, 405  
 τὸν μετέπειτ' ἐρέω, θηρῶν φόνον ὀππότε ἁεῖδω.  
 Ἴχνεύμων βαιὸς μὲν, ἀτὰρ μεγάλοισιν ὁμοίως  
 μέλπεσθαι θήρεσσι πανάξιος εἵνεκα βουλῆς  
 ἀλκῆς τε κρατερῆς ὑπὸ νηπεδανοῖσι μέλεσσιν.  
 ἦ γάρ τοι κέρδεσσι κατέκτανε διπλόα φύλα, 410  
 ἐρπηστήρας<sup>1</sup> ὄφεις καὶ ἀργαλέους κροκοδείλους,  
 κείνους Νειλώους, φόνιον γένος· ὀππότε γάρ τις  
 θηρῶν λευγαλέων εὖδῃ τρίστοιχα πετάσας

<sup>1</sup> ἐρπυστήρας KM

<sup>a</sup> A 490 b 28 τὰς ἀκανθώδεις τρίχας οἷας οἱ χερσαῖοι ἔχουσιν ἔχουσι καὶ οἱ ὕστριχες: Claud. *De hystri* 17, \*Calpurn. *Ecl.* vi. 13.

<sup>b</sup> A. 623 a 32 τὰ βάλλοντα ταῖς θριξίν, ὅσον αἱ ὕστριχες; Ael. i. 31; Phil. *l.c.*, Solm. *l.c.*, Plin. *l.c.* hystrires generat India et Africa spina contectas ex irenaceorum genere, sed hystrires longiores aculei et, cum intendit cutem, missiles. Ora urgentium figit canum et paulo longius iaculatur. The legend, which arose doubtless from "the rattling of the spines and the occasional falling out of loose ones" (Camb. *N.H.* x. p. 501), is elaborated by Claud. *De hystri* with the inevitable comparison to the shafts of the flying Parthian  
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Their size is like that of the bloody Wolves; short, small, and strong is their body, but their hide bristles all about with rough and shaggy quills, such as those with which the cunning tribes of Hedgehogs<sup>a</sup> are armed. But when far mightier beasts pursue him, then he uses this device. He erects his sharp quills and backward hurls<sup>b</sup> straight the dire shaft that bristles on his flying back, and both flees amain and fights as he seeks to escape. Many<sup>c</sup> a time he slays a saw-toothed Dog; even so, one would say, shoots a man well skilled in archery. Therefore when the hunters espy him, they do not slip the Dogs but devise a trick, which I shall tell<sup>d</sup> when I sing of the slaying of wild beasts.

The Ichneumon<sup>e</sup> is small, but as well worthy to be sung as large beasts by reason of the cunning and great valiance which it hides in a feeble body. For indeed by its craft it slays two tribes—the reptile Serpents and the terrible Crocodiles,<sup>f</sup> those creatures of the Nile, a deadly race. When one of the dread beasts sleeps, opening his lips with triple row and

(v. 21), whom he feigns to have learned his art from the Porcupine: Parthosque retro didicisse ferire Piuma sagittiferae pecudis documenta secutos (47 f.).

<sup>c</sup> For *δηθάκις* cf. i. 27 n.

<sup>d</sup> This promise is nowhere fulfilled in our extant text.

<sup>e</sup> *Herpestes ichneumon* or Pharaoh's Cat, a species of Mongoose, still domesticated in Egypt as a destroyer of Rats and Mice. It is extremely common in every part of Palestine, "so that it is scarcely possible ever to take a walk soon after sunrise without meeting this little animal trotting away to its hole" (Tristr. p. 151). A. 580 a 23, 612 a 15; Strabo 812, Nemes. 54; Phil. 98, Plin. viii. 88; Cic. *N.D.* i. 36 101. Also called *ιχνευτής* Herod. ii. 67, Nicand. *T.* 195, Hesych. s. *ιχνευταί*. οἱ νῦν ιχνεύμονες λεγόμενοι.

<sup>f</sup> A. 487 a 22, 503 a 1, etc.; Plin. viii. 89, Herod. ii. 68; Solin. xxxii. 22; Plut. *Mor.* 976 B, 982 C.

χείλεα καὶ χάος εὐρὺ καὶ ἄσπετον αἰόλον ἔρκος,  
 δῆ ῥα τότ' ἰχνεύμων δολίην ἐπὶ μῆτιν ὑφαίνων 415  
 λοξοῖς ὀφθαλμοῖσιν ἀπείρονα θῆρα δοκεύει,  
 εἰσόκε τοι βαθὺν ὕπνον ἐπὶ φρεσὶ πιστώσεται·  
 αἶψα δ' ἄρ' ἐν ψαμάθοισι καὶ ἐν πηλοῖσιν ἑλυσθεῖς  
 ῥίμφ' ἔθορεν, πυλεῶνα διαπτάμενος θανάτοιο  
 τολμηρῇ κραδίῃ, διὰ δ' εὐρέος ἤλυθε λαιμοῦ. 420  
 αὐτὰρ ὃ γ' ἐξ ὕπνου βαρυαέος ἔγρετο δειλός,  
 καὶ κακὸν ἐν λαγόνεσσι φέρων τόσον ἀπροτιέλλτον,  
 πάντῃ μαινόμενος καὶ ἀμήχανος ἀμφαλάληται,  
 ἄλλοτε μὲν ποτὶ τέρματ' ἰὼν μυχάτου ποταμοῖο,  
 ἄλλοτε δ' αὖ ψαμάθοισι κυλινδόμενος ποτὶ χέρσον, 425  
 ἄγριον ἀσθμαίνων, στρωφώμενος ἄμφ' ὀδύνῃσιν.  
 αὐτὰρ ὃ γ' οὐκ ἀλέγει, γλυκερῇ δ' ἐπιτέρπετ' ἔδωδῇ·  
 ἥπατι δ' ἄγχι μάλιστα παρήμενος εἰλαπινάζει·  
 ὁπὲ δέ τοι προλιπὼν κενεὸν δέμας ἔκθορε θηρός.  
 ἰχνεῦμον μέγα θαῦμα,<sup>1</sup> μεγασθενές, αἰολόβουλε, 430  
 ὅσσην τοι κραδίῃ τόλμαν χάδεν. ὅσσην ὑπέστης,  
 ἀγχίμολον θανάτοιο τεδὸν δέμας ἀμφὶς ἐρείσας.  
 Ἀσπίδα δ' ἰοφόρον τοιαῖς ἐδαμάσσατο βουλαῖς.  
 πᾶν δέμας ἐν ψαμάθοισι καλύψατο θῆρα δοκεύων,  
 νόσφι μόνῃς οὐρῇς τε καὶ ὀφθαλμῶν πυροέντων 435  
 οὐρή οἱ δολιχῇ γὰρ ὀφιονέῃ τε τέτυκται,  
 ἄκροισιν κεφαλῇδὸν ἐειδομένοισι κορύμβοις,

<sup>1</sup> ἢ ἰ μεγάθυμε

<sup>a</sup> Diod. i 87; Ael viii 25, x. 47, Phil. 98; Solm xxxii. 25, Plin. viii 90, Plut. *Μοι.* 966 D, Amm. M. xxii. 15. 19; Strabo 812.

<sup>b</sup> The *Naja haje*, an African species of Cobra, called *ἀσπίς* (i.e. shield) from its shield or hood. When annoyed, it erects itself on its hinder part, while it spreads out the head and neck to right and left. It is much employed by snake-charmers in Palestine (Tristr. p. 271).

his wide gape and his fence unspeakable of flashing teeth, then the Ichneumon weaves a subtle device.<sup>a</sup> With eyes askance he watches the huge beast until he is confident in his heart that it is deep asleep. Then, having rolled himself in sand and mud he swiftly springs and flies with daring heart through the gate of death and passes through the wide throat. Then the wretched Crocodile wakes from his heavy sleep and carrying in his belly such an evil unlooked for, everywhere he roams in helpless rage, now going to the farthest reaches of the river, now rolling shoreward in the sand, gasping wildly and tossing in his agony. But the Ichneumon heeds not but enjoys his sweet repast; and mostly by the liver he sits to banquet; then late and last he leaps forth and leaves the empty body of the beast. O Ichneumon, marvellous and mighty, cunning in counsel, how great daring thy heart holds! What a task thou dost undertake, advancing thy body to the very jaws of death.

The venomous Asp<sup>b</sup> the Ichneumon overcomes by this device<sup>c</sup>. He lies in wait for the beast, hiding all his body in the sands, save only the tail and the fiery eyes; for the tail is long and snakelike with curling

<sup>a</sup> A. 612 a. ὁ δ' ἰχνεύμων ὁ ἐν Αἰγύπτῳ ὅταν ἴδῃ τὸν ὄφιν τὴν ἀσπίδα καλουμένην, οὐ πρότερον ἐπιτίθεται πρὶν συγκαλέσῃ βοηθοὺς ἄλλους πρὸς δὲ τὰς πληγὰς καὶ τὰ δῆγματα πηλῶ καταπλάττουσιν ἑαυτοὺς βρέξαντες γὰρ ἐν τῷ ὕδατι πρῶτον, οὕτω καλινδοῦνται ἐν τῇ γῇ, Strabo 812; Ael. iii. 22, v. 48; vi. 38, x. 47; Phil. 98; Antig. 32; Nicand. T. 190 ff., Phn. viii 88; Luc. iv. 724. Aspidas ut Pharias cauda sollertior hostis Ludit et iratas incerta provocat umbra Obliquumque caput vanas serpentis in auras Effusae tuto comprehendit guttura morsu Letiferam citra saniem, tunc inrita pestis Exprimitur, faucesque fluunt pereunte veneno.

ἄντα μελαινομένη, θηρῶν φολίδεσσιν ὁμοίη.  
 τὴν δ' ὅτε φυσιώσαν ἔχιν ψολόεσσαν ἴδῃται,  
 ἀντία γυρώσας προκαλέσσατο θῆρα δαφαινὴν 440  
 ἄσπις δ' ἰοφόρον πέλας ἀντήειρε κάρηνον,  
 στήθεά τ' εὗρυνε, στυφελόν θ' ὑπέσῃρεν ὀδόντα,  
 μαρναμένη γενύεσσιν ἐτώσια λευγαλέησιν.  
 ἀλλ' οὐκ ἰχνεύμων τότ' ἀρήιος ἐν ψαμάθοισι  
 δηθύνει, πικρῶν δὲ θορῶν ἐδράξατο λαιμῶν, 445  
 δαρδάπτει τε γένυσσιν ἐλισσομένην ἐκάτερθε,  
 καὶ νέκυν αὐτίκ' ἔθηκ' ἀποφώλιον ἐκπτύουσιν  
 πευκεδανὸν θανάτοιο φίλον, ζαμενῇ χόλον, ἰόν.  
 Naὶ μὴν αἰολόβουλος ἐπ' ἀγραύλοισι μάλιστα  
 θηρσὶ πέλει κερδῶ, μάλ' ἀρήιος ἐν πραπίδεσσι· 450  
 καὶ πινυτὴ νάει πυμάτοισι ἐνὶ φωλειοῖσιν,  
 ἐπταπύλους οὔξασα δόμους τρητὰς τε καλιὰς  
 τηλόθ' ἀπ' ἀλλήλων, μή μιν θηρήτορες ἄνδρες  
 ἀμφὶ θύρῃ λοχῶντες ὑπὸ βροχίδεσσιν ἄγωνται·  
 ἀργαλήν γενύεσσι καὶ ἀντία δηρίσασθαι 455  
 θηρσί τ' ἀρειοτέροισι καὶ ἀγρευτῆρσι κύνεσσιν.  
 εὖτε δὲ χεῖμα πέλει κρυερὸν βόσιός τε χατίζει,  
 γυμναὶ δ' ἡμερίδες περὶ βότρυσιν ἰνδάλλονται,  
 δὴ τότε καὶ θηρᾶν<sup>1</sup> πικρὴν ἐπὶ μῆτιν ὑφαίνει,  
 οἰωνοὺς τε δόλοισιν ἐλεῖν καὶ τέκνα λαγωῶν. 460

<sup>1</sup> θήραν or θήρην or θῆρα MSS. \*

<sup>a</sup> "The name Spy-slang [given to it by the Boers], meaning Spitting Snake, refers to the habit which this and other African Cobras have of letting the poison drop from the mouth like saliva when they are excited" (*Camb N.H.* viii p 628)

<sup>b</sup> The cunning of the Fox is of course proverbial. A. 488 b 20 τὰ μὲν πανούργα καὶ κακοῦργα ὅλον ἀλώπηξ Hence its name κερδῶ (i.e. κερδαλέοφρων), a fem *Kosename* or pet-name 150

headlike tufts, black to the view, like the scales of serpents. When he seeks the dusky puffing viper, he arches his tail in front of her and challenges the deadly beast. The Asp over against him lifts up her head hard by and expands her breast and bares her stubborn teeth and fights vainly with her deadly jaws. But then the wasp-like Ichneumon lingers not in the sands, but leaps and seizes her terrible throat and rends her with his jaws as she twists this way and that and straightway lays her dead—vainly spitting<sup>a</sup> forth the bitter deadly venom of her passionate wrath.

Furthermore, most cunning<sup>b</sup> among all the beasts of the field is the Fox<sup>c</sup>. Wasp-like of heart and wise she dwells in remotest lair, with seven-gated openings to her house and tunnelled earths far from one another, lest hunters set an ambush about her doors and lead her captive with snares. Terrible is she to fight with her teeth against stronger wild beasts and hunting Dogs. And when chilly winter comes and she lacks food, and the vines show bare of grapes, then she weaves a deadly device for hunting, to capture by craft birds<sup>d</sup> and the young of Hares.<sup>e</sup>

(*cf.* Ένυώ: Ένυάλιος) parallel to the masc. πίθων: πίθηκος. Both occur together in Pind. *P.* II. 72 *καλός τοι πίθων . . αἰὲν καλός* . . κερδοὶ δὲ τί μάλα τοῦτο κερδαλέον τελέθει; where *καλός* alludes not merely to the formula *καλός, ναὶ καλός* (*cf.* Callim. *E.* xxx. 5 (Loeb) n.) but also to *καλλίας*, a pet-name for the Ape (*cf.* Callim. (Loeb) *Ph. Incert.* 141 n.).

<sup>a</sup> *Canis vulpes*, M.G. ἀλεπού, still pretty common in Greece, where it is smaller and more greyish in hue than the Fox of N. Europe (Bik p. 11), very frequent in Palestine where the common Fox of the S. and central country is the Egyptian Fox, greyer and smaller than ours (*cf.* A. 606 a 24), while in the N. is found the larger Syrian Fox (Tristr. p. 85).

<sup>d</sup> *Cf.* *H.* II. 107 ff. n

<sup>e</sup> Ael. XII. 11.

# OPPIAN

Ἐννεπέ μοι κάκεινα, πολύθροε Μοῦσα λιγεῖα,  
 μικτὰ φύσιν θηρῶν, διχόθεν κεκερασμένα, φύλα,  
 πόρδαλιν αἰολόνωτον ὁμοῦ ξυνήν τε κάμηλον.  
 Ζεῦ πάτερ, ὅσσα νόησας, ὅσ' εἶδεα νῶι φύτευσας,  
 ὅσσα βροτοῖσιν ὅπασσας, ὅσ' εἰναλίοις νεπόδεσσιν. 465  
 ὃς τόδ' ἐμήσαο πάγχυ καμήλων αἰόλον εἶδος,  
 ἀμφιέσας ῥινοῖσιν ἀναιδέσι πορδαλέοισι  
 φαίδιμον, ἡμερόεν, τιθασὸν γένος ἀνθρώποισι.  
 δειρὴ οἱ ταναή, στικτὸν δέμας, οὔατα βαιά,  
 ψιλὸν ὑπερθε κάρη, δολιχοὶ πόδες, εὐρέα ταρσά, 470  
 κώλων δ' οὐκ ἴσα μέτρα, πόδες τ' οὐ πάμπαν ὁμοῖοι,  
 ἀλλ' οἱ πρόσθεν ἕασιν ἀρείονες, ὑστάτιοι δὲ  
 πολλὸν ὀλιζότεροι, κατὰ τ' ὀκλάζουσιν ὁμοῖοι.  
 ἐκ δὲ μέσης κεφαλῆς δίδυμον κέρας ἰθὺς ὀρούει,  
 οὔ τι κέρας κερόεν, παρὰ δ' οὔατα μεσσόθι κόρσης 475  
 ἀβληχραὶ κροτάφοισιν ἐπαντέλλουσι κεραῖαι·  
 ἄρκιον, ὥς ἐλάφιοι, τέρεν στόμα, λεπταλέοι τε  
 ἐντὸς ἐρρηδέσθαι γαλακόχρους<sup>1</sup> ἀμφὶς ὀδόντες·  
 αἷγλην παμφανώσαν ἀπαστράπτουσιν ὀπωπαί.  
 οὐρὴ δ' αὐτ' ἐλαχεῖα, θοαῖς ἄτε δορκαλίδεσσιν, 480  
 ἄκραισιν μετόπισθε μελαινομένησιν ἐθείραις.

<sup>1</sup> γαλακόχρους Editor coll. Callim. *Hec.* 1. 4. 3· γαλακτόχρους  
 (γαλοκτ- DE) mss

<sup>a</sup> Diod. 11. 50 ζῷα διφυῆ καὶ μεμιγμένα ταῖς ιδέαις.

<sup>b</sup> The Camelopard or Giraffe, *Giraffe Camelopardalis*, cf.  
 Agatharch *ap.* Phot. 455 4 παρὰ τοῖς τρωγλοδυταῖς ἐστὶν ἡ  
 λεγομένη παρ' Ἑλλήσι καμηλοπάρδαλις, σύνθετον τρόπον τινὰ κατὰ  
 τὴν κλήσιν καὶ τὴν φύσιν λαχοῦσα. τὴν μὲν γὰρ ποικιλίαν (i.e.  
 spotted hide) ἔχει παρδάλεως, τὸ μέγεθος δὲ καμήλου, τὸ πάχος  
 δὲ ὑπερφυές, τὸν δὲ αὐχένα τοιοῦτον ὥστε ἀπ' ἀκρων ἀμέλγεσθαι  
 τῶν δένδρων τὴν τροφήν; Strabo 827; Diod. 11. 51; Heliod.  
 x. 27; Athen. 201 c; Solin. xxx. 19; Plin. viii. 69 Nabun  
 Aethiopes vocant collo similem equo, pedibus et cruribus  
 bovi, camelo capite, albis maculis iutilum colorem dis-  
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Tell also, I pray thee, O clear-voiced Muse of diverse tones, of those tribes of wild beasts which are of hybrid <sup>a</sup> nature and mingled of two stocks, even the Pard of spotted back joined and united with the Camel <sup>b</sup> O Father Zeus, how many things hast thou devised, how many forms hast thou created for us, how many hast thou given to men, how many to the finny creatures of the sea! Even as thou hast devised this very varied form of the Camel, clothing with the hide of the shameless Pard a race splendid and lovely and gentle to men. Long is its neck, its body spotted, the ears small, bare the head above, long the legs, the soles of the feet broad; the limbs are unequal and the legs are not altogether alike, but the fore-legs are greater while the hind-legs are much smaller and look as if they were squatting on their haunches. From the middle of the head two horns rise straight up—not horny horns,<sup>c</sup> but feeble projections on the head which alongside the ears rise up between the temples. The tender mouth is sufficiently large, like that of a Stag and within are set on either side thin milk-white teeth. A bright gleam lightens from the eyes. The tail, again, is short, like that of the swift Gazelles, with dark hair at the hinder end.

tinguentibus, unde appellata camelopardalis, dictatoris Caesaris circensibus ludis primum visa Romae. A. 498 b 32 τὸ θηρίον τὸ πάρδιον (v.l. λεπάρδιον) ὀνομαζόμενον, described as having a fine mane, horned and cloven-hooved, has been thought to refer to the Giraffe.

<sup>a</sup> The so-called "horns" of the Giraffe, which are possessed both by male and female, though less developed in the latter, "differ from those of all other Ruminants; they are small bony prominences of the frontal bones, which become fused with the Skull, and which are covered with unmodified skin. They are not shed" (*Camb. N.H.* x p. 302).

## OPPIAN

Ναὶ μὴν ἄλλο γένεθλον ἑμοῖς ἴδον ὀφθαλμοῖσιν  
 ἀμφίδυμον, μέγα θαῦμα, μετὰ στρουθοῖο κάμηλον·  
 τὴν ἔμπης κούφοις μεταρίθμιον οἰωνοῖσι  
 καὶ πτερόεσσιν εὐοῦσαν ἑμαὶ μέλψουσιν αἰοδαί,  
 οὔνεκεν ἡμετέρης μιν ἔλεν νόμος αἰόλος ἄγρης.  
 οὔτε γὰρ ὀρνίθων σφε δαμάσσατο δῆλιος ἰξός,  
 οὔτε διηερίην δόνακες πατέοντες ἀταρπὸν.  
 ἀλλ' ἵπποι σκύλακές τε θοοὶ καὶ αἰδέελα δεσμά.  
 τῆς ἥτοι μέγεθος μὲν ὑπέρβιον, ὅσσον ὑπερθε  
 νώτοις εὐρυτάτοισι φέρειν νεοθηλέα κοῦρον·  
 καὶ πόδες ὑψιτενεῖς, ἵκελοι νωθροῖσι καμήλοις,  
 ὅπποῖον θαμινῇσιν ἀρηράμενοι φολίδεσσι  
 σκληρῆς ἄχρι διπλῆς ἐπιγουνίδος· ὕψι δ' αἰερεῖ  
 βαιὴν μὲν κεφαλὴν, πολλὴν δὲ τανύτριχα δειρὴν  
 κυανέην· κείνησι πολὺ πτερόν· οὐ μὲν ὑπερθεν<sup>1</sup>  
 ἡέρος ὑψιπόροισιν ἐπιπλώουσι κελεύθοις,  
 ἀλλ' ἔμπης θείειν ποσσὶ κραιπνοὶ τελέθουσαι  
 αὐτοῖσιν φορέουσιν ἴσον τάχος οἰωνοῖσιν.  
 οὐδὲ μὲν ὀρνίθεσσιν ὁμοῖος ἀμβαδὸν εὐνῇ,  
 Βάκτριον οἶα δὲ φύλον ἔχουσιν ἀπόστροφα λέκτρα·

<sup>1</sup> After 496 all mss. insert C. iv 74-76.

<sup>a</sup> The Ostrich, *Struthio camelus*, A. 616 b 5 τὸν ἐν Λιβύῃ στρουθόν, P A 697 b 14 ὁ στρουθὸς ὁ Λιβυκός, cf. *ibid.* 695 a 17; 658 a 13, *De gen* 749 b 17; Ael. ii 27 ἡ στρουθὸς ἡ μεγάλη, cf. iv. 37, v. 50, ix 58, xiv 7, Phil. 4, Herod. iv 192 στρουθοὶ κατάγαιοι; Diod ii 50 αἱ ὀνομαζόμεναι στρουθοκάμηλοι, cf. iii 27, Agatharch ap Phot 453 a 25, Plin x 1 Sequitur natura avium, quarum grandissimi et paene bestiarum generis stiuthocameli Africi vel Aethiopici.

<sup>b</sup> This is not a mere form of expression for "the two thighs," "thigh of each leg" but a ref. to the notion that the Camel—and by analogy the Ostrich—is double-jointed. Herod iii 103 τὸ μὲν δὴ εἶδος ὁκοῦν τι ἔχει ἡ κάμηλος, ἐπισταμέ- 154



Yea and another double breed have I beheld with mine eyes, a mighty marvel, Camel united with Sparrow<sup>a</sup>; which, though it is numbered with the lightsome birds and is winged, notwithstanding my lays shall celebrate, since the varied range of our hunting admits it. For the hme that is the enemy of birds does not prevail over it, nor the reeds that tread an airy path, but Horses and swift Hounds and unseen snares. Its size is huge, so that it can carry on its broad back a young boy. The legs are long, like to those of the sluggish Camels, and are arrayed as it were with close-set hard scales up to the double thigh<sup>b</sup>. Small is the head that it rears on high but long the hairy dusky neck. They have abundant feathers; yet they do not sail aloft on the high paths of air, but notwithstanding, as they run swiftly with their feet, they have a speed equal to the birds themselves. Nor do they mate like birds<sup>c</sup> by mounting but, like the Bactrian tribe,<sup>d</sup> rear to

νοισι τοῖσι "Ελλησι οὐ συγγράφω τὸ δὲ μὴ ἐπιστέεται αὐτῆς, τοῦτο φράσω· κάμηλος ἐν τοῖσι ὀπισθίοισι σκέλεσι ἔχει τέσσαρας μηρούς καὶ γούνατα τέσσαρα; cf. Ael. x. 3. The statement is contradicted A. 499 a 19 καὶ γόνυ δ' ἔχει ἐν ἐκάστῳ τῷ σκέλει ἐν καὶ τὰς καμπὰς οὐ πλείους, ὥσπερ λέγουσί τινες, ἀλλὰ φαίνεται διὰ τὴν ὑπόστασιν τῆς κοιλίας, i.e. on account of the way in which the belly is supported (for this use of ὑπόστασις cf. A. P. A. 659 a 24 ἐνεχ<sup>a</sup> ὑποστάσεως τοῦ βάρους. Similarly ὑπόστημα *De an. incess.* 708 b 2)—the ref. being to the callosities on the joints which support the belly in the same way that the front part of the body is supported by the breast callosity (A. 499 a 16 ἄλλον δ' ἔχουσιν ὕβον τοιοῦτον οἷον ἄνω ἐν τοῖς κάτω, ἐφ' οὗ, ὅταν κατακλιθῇ εἰς γούνατα, ἐστήρικται τὸ ἄλλο σῶμα).

<sup>c</sup> A. 539 b 25 ποιοῦνται σύνδυα σμόντά τε πλείστα τῶν τετραπόδων ἐπιβαλόντος ἐπὶ τὸ θῆλυ τοῦ ἄρρενος καὶ τὸ τῶν ὀρνίθων ἅπαν γένος οὕτω τε καὶ μοναχῶς, cf. Plin. x. 143

<sup>d</sup> The Bactrian Camel, *Camelus bactrianus*, with two humps. A. 498 b 8, 499 a 14, Plin. viii. 67.

# OPPIAN

τίκτει δ' ἄπλετον ὦόν, ὅσον χαδέειν τόσον ὄρνυ,  
κυκλόσε λαινέοις θωρησσόμενον κελύφεσσι.

Πτώκας αἰδῶμεν, θήρης ἐρίδωρον ὀπώρην.  
σῶμα πέλει τυτθόν, λάσιον, δολιχώτατον οὐας, 505  
βαιὸν ὑπερθε κάρη, βαιοὶ πόδες, οὐκ ἴσα κῶλα·  
χροιὴν δ' ἀμφιέσαντ' ἀνομοῖον· οἱ μὲν ἔασι  
κνάνεοι δνοφεροὶ τε μελάμβωλον κατ' ἄρουραν,  
ξανθοὶ δ' αὖθ' ἕτεροι πεδίῳ ἐπὶ μιλτοπαρήων·  
αὐτὰρ ἐρίγληνοι χαροπὸν στράπτουσιν ὀπωπαὶ 510  
κανθὸν ἀγρυπνίῃ κεκορυθμένον· οὐποτε γὰρ δὴ  
ὑπνον ἐπὶ βλεφάροισιν ἀποβρίξαντες ἔλοντο,  
δειδιότες θηρῶν τε βίην μερόπων τε θοὸν κῆρ·  
νυκτὶ δέ τ' ἐγρήσσουσι καὶ ἐς φιλόττητα μέλονται·

<sup>a</sup> This idea, entertained about various opisthuretic animals (Solin xxvii. 16 (Leones) *aversi* [*i.e.* ἀντίπυργοι, ἀπόστροφοί] *coeunt*: nec hi tantum sed et lynces et camelī et elephantī et rhinocerotes et tigrides) is contradicted by A. 540 a 13 *ai* δὲ κάμηλοι ὀχεύονται τῆς θηλείας καθημένης· περιβεβηκῶς δὲ ὁ ἄρρην ὀχεύει οὐκ ἀντίπυγος (cf. 542 a 16), ἀλλὰ καθάπερ καὶ τὰ ἄλλα τετράποδα with regard to Camels, and of Elephants by Diod. ii 42 ὀχεύεται δὲ τοῦτο τὸ ζῷον οὐχ, ὥσπερ τινὲς φασίν, ἐξηλλαγμένως, ἀλλ' ὁμοίως ἵπποις καὶ τοῖς ἄλλοις τετραπόδοις ζῷοις.

<sup>b</sup> *Lepus timidus* L. and allied species. M.G. λαγῶς. Besides the normal Greek name λαγῶς we find (1) the poetical term πτώξ (cf. C. i 165), first as an epithet, Hom. *Il.* xxii. 310 πτώκα λαγῶν, "the cowering Hare," in allusion to its timidity (Poll. v 72; Ael. vii 19), but already in Hom. *Il.* xvii. 676 as a substantive; cf. Aesch. *Ag.* 137 (2) *δασύπους*, the Furry-footed, frequent in Aristotle, used also by Plut. *Mor.* 971 A, etc., Poll. v 68, and, acc. to Athen. 399 e, f, by some of the Comic Poets, Plin. viii. 219 (quoted on l. 519), where he seems to distinguish *lepus* and *dasyypus*, is unintelligible. Similarly in the *Anthol.* x 11 *λασίου ποδὸς* *ἵχνια*=tracks of the Hare.

The Hare is very common in the whole of Greece (Bik. p. 14)—though it would appear that at one time it was rare 156

rear.<sup>a</sup> It lays a huge egg, of size to hold so great a bird, armed about with stony shell.

Let us sing of Hares,<sup>b</sup> rich harvest of the hunt. The body<sup>c</sup> is small and hairy, the ears are very long, small the head above, small the feet, the limbs unequal. The colour with which they are clothed varies; some are dark and dusky, which inhabit the black-soiled tilth: others are reddish-yellow, which live in red-coloured plains. Brightly flash their goodly orbs, their eyes armed with sleeplessness<sup>d</sup>; for never do they slumber and admit sleep upon their eyelids, being afraid of the violence of wild beasts and the nimble wit of men, but they are wakeful in the night and indulge their desire. Unceasingly

in Attica, cf. Nausicrates (Comic Poet) *ap. Athen. l. c. εν τη γὰρ Ἀττικῇ τίς εἶδε πώποτε | λέοντας ἡ τοιοῦτον ἕτερον θηρίον*, | οὐ δασύποδ' εὐρέειν ἐστὶν οὐχὶ ῥάδιον. In many of the Cyclades the Hare is extremely common and differs in no essential point from the Common Hare of Europe (Erh. p. 22). On the other hand, in some of the Cyclades it is either not found at all or confined to a particular region, its place being taken by the Rabbit, *L. cuniculus*. The curious thing is that Hares and Rabbits in the Cyclades seem to be mutually exclusive. Thus only Hares are found in Ceos, Siphnos, Syros, Tenos, Naxos, Paros, Melos, and the North of Andros, only Rabbits in Gyaros, Cythnos, Seriphos, Aspronisi, Myconos, Delos, Cimolos, Pholegandros, and the South of Andros. There is nothing in the geographical conditions to account for this phenomenon, all the islands offer exactly similar facilities for life and nurture. Yet Syros has only Hares, while the little island of Aspronisi, six nautical miles S. of Syros, has only Rabbits. A curious parallel is offered by Syria, where the Hare is common, while "No Rabbit is found in Syria or in any of the adjoining countries" (Tristr. p. 99). Cf. Plin. viii. 226 f.

<sup>a</sup> A. 519 a 22, etc.; Xen. *C.* 5. 22 ff; Poll. v. 66 ff; Ael. xiii. 13 f.; Phil. 60 f., Plin. viii. 217 ff.

<sup>d</sup> Callim. *H.* iii. 95 οὐ μύοντα λαγῶν, Xen. *C.* 5. 11 and 26, Poll. v. 69 and 72, Phil. 60. Ael. ii. 12, xiii. 13.

# ΟΡΡΙΑΝ

νωλεμές ἱμείρουσι γάμων, ἔτι δ' ἔγκυοι οὔσαι<sup>1</sup> 515  
 οὔ ποτ' ἀναίνονται πόσιος πολύθουρον ἔρωήν,  
 οὐδ' ὅτε γαστρὶ φέρωσι πολύσπορον ὠκὺν οἰστόν·  
 ἔξοχα γὰρ τόδε φύλον, ὅσ' ἄπλετος, ἔτραφεν αἶα,  
 πουλυγόνον τελέθει· τὸ μὲν ἄρ' ποθι νηδύος ἐκτός  
 ἔμβρυον ἐκθρώσκει τετελεσμένον, ἄλλο δ' ἔσωθεν 520  
 νόσφι τριχὸς φορέει, τὸ δ' ἄρ' ἡμιτέλεστον ἀέξει,  
 ἄλλο δ' ἀναρθρον ἔχει θορόεν βρέφος ὠπήσασθαι·  
 ἐξείης τίκτει δέ, καὶ οὔ ποτε θῆλυς ἀναιδῆς  
 λήθετο μαχλοσύνης· τελέει δ' ὅσα θυμὸς ἀνώγει,  
 οὐδ' αὐταῖς ὠδίσιν ἀνηναμένη Κυθήρειαν. 525

<sup>1</sup> ἐγγὺς ἐοῦσαι mss. corr. Turnebus.

<sup>a</sup> Strabo 144; Athen. 400; Plin. l.c.; A. *Rhet.* 1413 a 16.

<sup>b</sup> Herod. iii. 108 ὁ λάγος ὑπὸ παντὸς θηρεύεται θηρίου καὶ  
 ὀρνίθου καὶ ἀνθρώπου, οὕτω δὲ τι πολύγονόν ἐστι· ἐπικυίσκεται  
 μούνον πάντων θηρίων καὶ τὸ μὲν δασὺ τῶν τέκνων ἐν τῇ γαστρὶ, τὸ  
 δὲ ψιλόν, τὸ δὲ ἄρτι ἐν τῇσι μήτρῃσι πλάσσεται, τὸ δὲ ἀναίρεται,  
 A. 579 b 30 οἱ δασύποδες . . ὀχεύονται καὶ τίκτουσιν πᾶσαν  
 ὥραν καὶ ἐπικυίσκονται ὅταν λύωσι καὶ τίκτουσι κατὰ μήνα τίκτουσι  
 δ' οὐκ ἀθρόα ἀλλὰ διαλείπουσιν ἡμέρας ὅσας ἂν τύχωσιν ἴσχει δ'  
 ἡ θήλεια γάλα πρότερον ἢ τεκεῖν καὶ τεκοῦσα εὐθὺς ὀχεύεται καὶ

they yearn to mate and while the females are still pregnant they do not reject the lustful advances of the male, not even when they carry in the womb the swift arrow of fruitfulness. For this tribe, among all that the infinite earth breeds, is the most prolific <sup>a</sup> The one embryo<sup>b</sup> comes forth from the mother's womb full-formed, while she carries one within her still hairless, and nourishes another half-formed, and has in her womb yet another—a formless foetus to look on. In succession she brings them forth and the shameless female never forgets her lust but fulfils all her desire and not even in the throes of birth does she refuse her mate.

συλλαμβάνει ἔτι θηλαζομένη; cf. 542 b 31, *De gen.* 774 a 31; Xen. *C.* 5. 13 πολύγονον δ' ἐστὶν οὕτως ὥστε τὰ μὲν τέτοκε, τὰ δὲ τίλει, τὰ δὲ λυεῖ; Ael. 11. 12 φέρει δὲ καὶ ἐν τῇ νηδύνι τὰ μὲν ἡμιτελῆ, τὰ δὲ ὠδίνει, τὰ δὲ ἤδη οἱ τέτεκται; Plin. viii. 219 *Lepus omnium praedae nascens solus praeter dasypodem superfetat, aliud educans, aliud in utero pilis vestitum, aliud implume, aliud inchoatum gerens pariter*; Poll. v 73; Eratosth. *Catast.* 34; Athen. 400 e; Phil. 61; Varro iii 12. 4, Clem. Alex. *Paed.* ii. p. 291.

## ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ Δ

Εἶδεα μὲν τόσα θηρσί, τόσαι δ' ἀνὰ δάσκιον ὕλην  
 νυμφίδιοι φιλότῃτες ὁμήθειαί τε πέλονται  
 ἔχθεά τε κρυεροί τε μόθοι νόμοί τε χαμεῦναι.  
 τλησιπόνων δ' ἀνδρῶν χρέος ἄπλετον αἰίδωμεν,  
 ἀμφότερον κρατερόν τε μένος καὶ ἐπίφρονα βουλήν 5  
 κέρδεά τ' αἰολόβουλα πολυφράστοις τε δόλοισι  
 φραξαμένην κραδίην· ἥ γάρ τε πρὸς ἄγρια φύλα  
 μάρναται, οἷσι θεὸς σθένος ὥπασε καὶ μένος ἧῦ  
 καὶ φρένας οὐδ' αὐτῶν πολὺ μείονας ἀγρευτῆρων  
 \*Ἦθεα<sup>1</sup> πολλὰ πέλει κλειτῆς πολυαρκέος<sup>2</sup> ἄγρης, 10  
 ἄρμενα καὶ θήρεσσι καὶ ἔθνεσιν ἠδὲ χαράδραις,  
 μυρία· τίς κεν ἅπαντα μιῇ φρενὶ χωρήσειεν  
 εἰπέμεναι κατὰ μοῖραν ὑπ' εὐκελάδοισιν αἰοδαῖς;  
 τίς δ' ἂν πάντ' ἐσίδοι; τίς δ' ἂν τόσον ὠπήσαιτο  
 θνητὸς ἑών; μῦνοι δὲ θεοὶ ῥέα πάνθ' ὀρώσων. 15  
 αὐτὰρ ἐγὼν ἑρέω τά τ' ἐμοῖς ἴδον ὀφθαλμοῖσι,  
 θήρην ἀγλαόδωρον ἐπιστείχων ξυλόχοισιν,  
 ὅσσα τ' ἀπ' ἀνθρώπων ἐδάην, τοῖσιν τὰ μέμηλεν,  
 αἰόλα παντοίης ἐρατῆς μυστήρια τέχνης,  
 ἱμεύρων τάδε πάντα Σεουήρου Διὸς υἱῷ 20

<sup>1</sup> εἶδεα Brunck

<sup>2</sup> πολυάρκεος or πολυερκέος Brodaeus

<sup>a</sup> Dion. P 1169 μῦνοι δὲ θεοὶ ῥέα πάντα δύνανται, imitated  
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## CYNEGETICA, OR THE CHASE

### IV

So many are the species of wild beasts, so many in the shady wood their nuptial loves and companionships, their hates and deadly feuds, their couches in the wild. Now let us sing the great business of the toilsome hunters, both their valiant might and their prudent counsel, their cunning craft and their heart armed with manifold wiles; for verily that heart wars against wild races to whom God hath given strength and goodly courage and wits not far inferior to the hunters themselves.

Many are the modes of glorious and profitable hunting. modes innumerable, suited to the various beasts and tribes and glens. Who with his single mind should comprehend them all and tell of them in order with euphonious song? Who could behold them all? Who could behold so much, being mortal? Only the Gods easily see all things.<sup>a</sup> But I shall tell what I have seen with my own eyes when following in the woods the chase, splendid of boons, and whatever cunning mysteries of all manner of delightful craft I have learned from them whose business it is; fain as I am to sing of all these things to the son of Divine

from Hom. *Od.* x. 305 χαλεπὸν δέ τ' ὀρύσσειν | ἀνδράσι γε θνητοῖσι  
θεοὶ δέ τε πάντα δύνανται, *Od.* iv. 379 θεοὶ δέ τε πάντα ἴσασιν

# OPPIAN

αείδειν· σὺ δέ, πότνα θεά, παγκοίρανε θήρης,  
 εὐμενέουσα θοῇ βασιληΐδι λέξον ἀκουῇ,  
 ὄφρα τεῶν ἔργων προμαθῶν ὁαρίσματα πάντα  
 θηροφονῇ, μακαριστὸς ὁμοῦ παλάμη καὶ ἀοιδῇ.

Θηρῶν οἱ μὲν ἔασιν ἐπίφρονες, αἰολόβουλοι, 25  
 ἀλλὰ δέμας βαιοί· τοῖ δ' ἔμπαλιν ἀλκῆεντες,  
 βουλήν δ' ἐν στήθεσσι ἀνάλκιδες οἱ δ' ἄρ' ὁμαρτῇ  
 καὶ κραδίην δειλοὶ καὶ γυῖα πέλουσ' ἀμενηνοί,  
 ἀλλὰ πόδεσσι θοοί· τοῖσιν δέ θεὸς πόρε πάντα,  
 βουλήν κερδαλέην, κρατερὸν δέμας, ὥκέα γοῦνα. 30  
 γινώσκουσι δ' ἕκαστος ἑῆς φύσιος κλυτὰ δῶρα,  
 ἔνθ' ὀλιγοδρανέες τε καὶ ἔνθα πέλουσι δαφουνοί.  
 οὐκ ἔλαφος κεράεσσι θρασύς, κεράεσσι δέ ταῦρος·  
 οὐ γενύεσσιν ὄρυξ κρατερός, γενύεσσι λέοντες·  
 οὐ ποσὶ ῥινόκερος πίσυνος, πόδες ὅπλα λαγωῶν· 35  
 πόρδαλις οἶδ' ὀλοῇ παλαμάων λοίγιον ἰόν,  
 καὶ σθένος αἰνὸς οἷς μέγα λαινέοιο μετώπου,  
 καὶ κάπρος μένος οἶδεν ἔων ὑπέροπλον ὀδόντων.

Ὅσσαι μὲν νυν ἔασιν ἐπακτῆρεσσι δαφουνοῖς  
 μουναδὸν ἐν σκοπέλοισι προμήθειαι τε πάγαι τε, 40  
 κεκριμένas φράσομεν θήρας ἐπὶ θηρσὶν ἐκάστοις·  
 ξυνὰ δέ θ' ὅσσα πέλουσιν, ὁμοίης ἔλλαχεν ᾧδῆς.  
 ξυναὶ θηροσύναι τε λίνων ξυναὶ τε ποδῶν γραι·

<sup>a</sup> A stock theme: A. P. A. 662 b 33 δέδωκε γὰρ ἡ φύσις τοῖς  
 μὲν θνητοῖς, τοῖς δ' ὀδόντας μαχητικοῖς, τοῖς δ' ἄλλοις τι μόριον  
 ἱκανὸν ἀμύνειν, Lucr. v. 862 Principio genus acre leonum  
 saevaue saecula Tutata est virtus, volpes dolus et fuga  
 cervos, Cic. N.D. ii. 50. 127 Iam illa cernimus, ut contra  
 metum et vim suis se armis quaeque defendat: cornibus  
 tauri, apri dentibus, morsu leones, aliae fuga se, aliae  
 occultatione tutantur; atramenti effusione sepiae, torpore  
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Severus. And do thou of thy grace, O lady goddess, queen of the chase, declare those things for quick royal ears, so that knowing before all the lore of thy works the king may slay wild beasts. blessed at once in hand and song.

Of wild beasts some are wise<sup>a</sup> and cunning but small of body; others again are valiant in might but weak in the counsel of their breasts; others are both craven of heart and feeble of body, but swift of foot; to others again God hath given all the gifts together—cunning counsel, valorous strength, and nimble knees. But they know each<sup>b</sup> the splendid gifts of his own nature—where they are feeble and where they are deadly.<sup>c</sup> Not with his horns is the Stag bold but with his horns the Bull; not with his teeth is the Oryx strong, but with his teeth the Lion; not in his feet doth the Rhinoceros trust, but feet are the armour of the Hare, the deadly Leopard knows the baleful venom of his claws and the dread Ram the mighty strength of his stony forehead, and the wild Boar knows the exceeding might of his tusks.

Now whatever special arts and snares are used by deadly hunters amid the crags, the particular ways of hunting we shall tell for each sort of beast; but those things which are common to all, are sung in one lay. Common is hunting with nets, common torpedines: multa etiam infectantes odoris intolerabili foeditate depellunt; cf. *Ov. Hal.* 1 ff.

<sup>b</sup> Ael. ix 40 οἶδε δὲ ἅρα τῶν ζώων ἕκαστον ἐν ᾧ μέρει κέκτηται τὴν ἀλήθειαν; *Ov. Hal.* 7 Omnibus ignotae mortis timor, omnibus hostem Praesidiumque datum sentire et noscere teli Vimque modumque sui.

<sup>c</sup> δαφουνός is sometimes definitely of colour = πυρρός, reddish; *Hom. Il.* 11. 308 δράκων ἐπὶ νῶτα δαφουνός; x. 23 δαφουνὸν δέρμα λέοντος, but often merely = φόνιος, φοβερός, cf. 37 *infra*, *Hes.* and *Suid.* s. v., *E.M.* s. ἀθρήμβολα.

# OPPIAN

ξυνὰ δέ τ' ἀνθρώποισι ποδωκέα πάντα γένεθλα  
 ἵπποις ἡδὲ κύνεσσι διωκόμεν· ἄλλοτε δ' αὖτε 45  
 καὶ μούνους ἵπποισι κυνῶν ἄτερ ἰθὺς ἐλαύνειν·  
 ἵπποισιν κείνοισιν, ὅσοι περὶ Μαυρίδα γαίαν  
 φέρβοντ', ἢ Λιβύεσσιν· ὅσοι μὴ κάρτει χειρῶν  
 ἄγχονται ψαλίοισι βιαζομένοιο χαλινού,  
 πείθονται δὲ λύγοισιν, ὅπη βροτὸς ἡγεμονεύει 50  
 τοῦνεκεν ἵππελάται κείνων ἐπιβήτορες ἵππων  
 ἡδὲ κύνας λείπουνσι φίλους πίσυνοί τ' ἐλώσιν  
 ἵπποις ἡελίου τε βολῇ καὶ νόσφιν ἄρωγων.  
 ξυνὸν ἀκοντίζειν δὲ καὶ ἀντία τοξάζεσθαι  
 θήρας ἀρειοτέρους, τοί τ' ἀνδράσιν ἱφι μάχονται. 55  
 Ἔς δὲ λίνον χρειώ στέλλειν οἰήια θήρης,  
 καὶ πνοιὴν ἀνέμου φεύγειν ἀνεμόν τε δοκεύειν.

\* The caltrop, ποδάγρα (*A.P.* vi. 296 ἀστεμφῇ ποδάग्रην) or ποδοστράβη (*Poll.* v. 32 καλοῖτο δ' ἂν καὶ ποδοστράβη), was employed chiefly for Deer, but also for wild Swine (*Poll. l.c.*, *Xen. Cyr.* i 6 28). It corresponds to the Lat. *pedica dentata* (*Gratt.* 92 Quid si dentatas iligno roboie clausit Venator pedicas?) and is said to have been invented by Aristaeus (*Plut. Mor.* 757 δ' εὗχονται δ' Ἀρισταίῳ δολοῦντες ὀρύγμασι καὶ βρόχοις λύκους καὶ ἄρκτους, ὃς πρῶτος θήρεσσιν ἐπηξε ποδάγρας; cf. *Nonn.* v 234). It is described *Poll. l.c.*, *Xen. C.* 9. 11 ff. It consisted of a wooden hoop (στεφάνη) containing a framework (πλόκανον) in which were set nails of wood and iron alternately (*Poll.* seems to say that the nails were in the στεφάνη but *Xen.* describes them as εγκαταπεπλεγμένους ἐν τῷ πλοκάνῳ and acc. to *Poll.* πλόκανον ἐν μέσῳ τῷ πλέγματι πέπλεκται). Inside the frame is set a noose (βρόχος) and attached to it by a rope (σειρίς, ἀρπεδὼνη) is a clog (ξύλον): trap, rope, and clog are all sunk in the ground and covered over. When the trap is sprung (ἀνεστραμμένη) by the beast treading on it, the noose entangles the foot or feet of the game while the clog hampers its movements and by its trail on the ground indicates the path of its flight.

<sup>b</sup> *Arr. C.* 24 3 Λιβύων παῖδες ὀκταέ-εις ἐστὶν οἱ αὐτῶν, οἱ δὲ

are traps,<sup>a</sup> and common is the chase of all the swift-footed tribes by men with horses and dogs, or sometimes without dogs pursuing the quarry with horses only : those horses which pasture in the land of the Moors, or Libyan horses, which are not constrained by might of hand with the curb of the compelling bridle but obey the riding-switch,<sup>b</sup> wheresoever their rider directs their course. Wherefore the riders who are mounted on those horses leave their beloved dogs at home and ride forth trusting to their horses and the rays of the sun, without other helpers. Common, too, is hurling the javelin and shooting with the bow at the mightier wild beasts which fight amain with men.

With reference to the net one must steer the course of the hunt and avoid the breath of the breeze and

οὐ πολλῶ πρεσβύτεροι, ἐπὶ γυμνῶν τῶν ἵππων ελαύνουσιν, ῥάβδῳ χρώμενοι ἐπ' αὐτοῖς ὅσα Ἑλλήνες χαλινῶ; Strab 828 σχεδὸν δέ τι καὶ οὗτοι (οἱ Μαυρούσιοι) καὶ οἱ ἐφεξῆς Μασαυσῖοι καὶ κοινῶς Αἰβυες . . . μικροῖς ἵπποις χρώμενοι, ὅξεσι δὲ καὶ εὐπειθέσιν ὥστ' ἀπὸ ῥάβδου οἰακίζεσθαι; Veig. *A.* iv. 41 Numidae infreni, Nemes 263 ff. Nec pigeat quod turpe caput deformis et alvus Est ollis quodque infrenes . . . Nam flecti facilis lascivaque colla secutus Paret in obsequium lentae modera-mine virgae. Verbera sunt praecepta fugae, sunt verbera freni, Auson *Ad Giat. Imp.* xiv. mirabamur poetam (*sc.* Vergilium) qui infrenos dixerat Numidas et alterum (*sc.* Nemes) qui ita collegerat ut diceret in equitando verbera et praecepta esse fugae et praecepta sistendi, Luc. iv 682 Et gens quae nudo residens Massylia dorso Ora levi flectit frenorum nescia virga, Sil. i 215 Numidae, gens nescia freni, *id.* ii. 64 nullaque levis Gaetulus habenae, Liv. xxxv. 11 equi sine frenis; xxi. 46 frenatos equites)(Numidis; Polyb. iii. 65 λεχαλινωμένην ἵππον)(Νομαδικούς ἵππεῖς; Claud *Bell. Gild* i. 439 sonipes ignarus habenae; Virg. *regit*; Mart. ix 22 14 Et Massyla meum virga gubernet equum; Herodian vii 9 οἱ δὲ Νομάδες ἵππεῖς ἀριστοὶ ὥς καὶ χαλινῶν ἀνευ ῥάβδῳ μόνη τῶν δρόμων τῶν ἵππων κυβερνᾶν

# OPPIAN

οἷα δὲ ποντοπόρων ἀκάτων ἐπιβήτορες ἄνδρες  
 ἐζόμενοι πρύμνησι, νεῶν ἐφέποντες ὀχῆας, 60  
 ἡέρα παπταίνουσι καὶ ἀργεστήσι Νότοισι  
 πειθόμενοι τανύσαντο λινοπτερύγων ὄπλα νηῶν·  
 ὦδε καὶ ἐν τραφερῇ κέλομαι θηρήτορας ἄνδρας  
 παπταίνειν ἐκάτερθεν ἐπιπνεύοντας ἀήτας,  
 ὄφρα λινοστατέωσι βοηλατέωσι<sup>1</sup> τε πάντη  
 αὔραις ἀντιάσαντες· ἐπεὶ μάλα θήρεσι πᾶσιν 65  
 ὀξύταται ῥινῶν ὀσφρήσιες· εἰ δὲ φράσαιντο  
 ἢ σταλίκων ὁδμὴν ἢ πεπταμένοιο λίνιοι,  
 ἔμπαλιν ἰθύνουσιν, ἐπιστροφάδην δὲ φέβονται  
 αὐτοῖς ἅντα βροτοῖσι, πόνον δ' ἄλιον θέσαν ἄγρης  
 τῷ μοι παπταίνουεν ἐπαιγίζοντας ἀήτας 70  
 θηροφόνοι, στάλικάς τε λινοστασίην τ' ἐφέποιεν  
 ἀντιπέρην ἀνέμοιο βολῆς· ὅπιθεν δ' ἐλάοιεν  
 ἐς Νότον αἰθρήεντος ἐγειρομένου Βορέαο  
 ἐς δὲ Βορῆν σαλαγεῦντος ἐπὶ δροσεροῖο Νότιοι·  
 Εὐρου δ' ἵσταμένοιο θέειν Ζεφυρίτισιν αὔραις· 75  
 κινυμένου Ζεφύρου δὲ θοῶς εἰς Εὐρον ἐλαύνειν.  
 Ἄλλὰ σύ μοι πρῶτιστα λεόντων ἔξοχον ἄγρην  
 ἐν θυμῷ βάλλοιο καὶ ἀνδρῶν ἄλκιμον ἦτορ  
 χῶρον μὲν πρῶτιστον ἐπεφράσσαντο κεύοντες,  
 ἔνθα περὶ σπήλυνγας ἐρίβρομος ἡύκομος λῖς 80  
 ἐνδιαίει, μέγα δεῖμα βοῶν αὐτῶν τε νομῆων  
 θηρὸς δ' αὖ μετέπειτα πελώριον ὠπήσαντο  
 ἔχνεσι τριβομένοισιν ἀταρπιτόν, ἥ ἔνι πολλὸς  
 λαρόν πιόμενος ποταμηπόρος ἰθὺς ὀδεύει

<sup>1</sup> v.l. βροχηλατέωσι

watch the wind And even as men who ride in seafaring ships sit in the stern with the tiller in their hands and scan the sky and obedient to the white South Wind <sup>a</sup> spread the sails of their ships of canvas wings,<sup>b</sup> so on the dry land I bid the hunter scan on either hand the winds that blow, that so they may set up their nets and drive the game ever against the wind ; since all wild beasts have keenest sense of smell, and if they perceive the scent either of the net-stakes or the spread net, they rush the other way and flee incontinently even in the very face of the men and make vain the labour of the hunt. Therefore I would have the slayers of wild beasts scan the rushing winds and face the course of the wind when they attend to their stakes and the setting of nets ; let them make back to the South when the clear North Wind rises ; to the North if the dewy South Wind rages ; when the East Wind gets up, let them run with the breezes of the West ; when the West Wind stirs, let them speedily make for the East.

But I would have thee first of all lay to heart the excellent lion-hunt and the valiant spirit of the hunters First they go and mark a place where among the caves a roaring well-maned Lion dwells, a great terror to cattle and to the herdsmen themselves Next they observe the great path with the worn tracks of the wild beast, whereby he often goes to the river to drink a sweet draught. There

<sup>a</sup> Hom *Il.* xi. 306 ; *xxi* 334 ἀργεστᾶο Νότοιο, where the ancient critics interpreted the epithet either as (1) = λευκός, cf. λευκόνωτος, Hor *C* 1 7. 15 Albus ut obscuro deterget nubila caelo Saepe Notus neque parturit imbres Perpetuos, A. *Probi* 942 a 34 ὁ νότος, όταν μὲν ἐλάττων ἦ, αἰθριὸς ἐστίν, όταν δὲ μέγας, νεφώδης ; or (2) = ταχύς

<sup>b</sup> Aesch *P.V.* 468 λινόπτερα ναντίλων ὀχήματα.

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ἔνθ' ἦτοι βόθρον μὲν ἐϋδρομον ἀμφὶς ὄρουσαν, 85  
 εὐρὺν καὶ περίμετρον· ἀτὰρ μεσάτῃ ἐνὶ τάφρῳ  
 κίονα δειμάσθην μέγαν, ὄρθιον, ὑψικόλωνον·  
 τοῦ δ' ἄπο μὲν κρεμάσαντο μετήρορον αὖ ἐρύσαντες  
 ἀρνειὸν νεογιλὸν ὑπ' ἀρτιτόκοιο τεκούσης·  
 ἔκτοθε δ' αὖ βόθροιο περίτροχον ἐστεφάνωσαν 90  
 αἵμασιήν, πυκάσαντες ἐπασσυτέροις μυλάκεσσιν,  
 ὄφρα κε μὴ πελάσας δολερὸν χάος ἀθρήσειε·  
 καὶ ῥ' ὁ μὲν ὑψικρεμῆς ὑπομάζιος ἀμνὸς αὐτεῖ·  
 τοῦ δέ τε πειναλήν κραδίην ἐπάταξεν ἰωή·  
 μαιόμενος δ' ἴθυσε, φίλον κεχαρημένος ἦτορ, 95  
 ἶχνος ἐπισπέρχων βληχῆς ἡδ' ἔνθα καὶ ἔνθα  
 παπταίνων πυρόεν· τάχα δ' ἤλυθεν ἄγχι δόλοιο,  
 ἀμφί τε δινέϊται, κρατερὸς δέ ἐ λιμὸς ὀρίνει.  
 αὐτίκα δ' αἵμασπῆν μὲν ὑπέρθορε γαστρὶ πιθήσας,  
 δέκτο δέ μιν χάος εὐρὺ περιστεφές, οὐδ' ἐνόησεν, 100  
 ὥς ἐπὶ βυσσὸν ἵκανεν ἀνωϊστοιο βερέθρου·  
 παντόσε δινέϊται δὲ παλίσσυτος αἰὲν ὀρούων,  
 ὅπποῖος περὶ νύσσαν ἀεθλοφόρος θεὸς ἵππος,  
 ἀγχόμενος παλάμῃσι καὶ ἡνιόχοιο χαλινῷ.  
 οἱ δ' ἄρ' ἀπὸ σκοπιῆς τηλαυγέος ἀθρήσαντες 105  
 ἀγρευτῆρες ὄρουσαν, ἐριτμήτοισι δ' ἱμάσι  
 δησάμενοι καθιᾶσιν ἐϋστροφα τυκτὰ μέλαθρα,  
 ὀπταλέον κἀκεῖσε δόλον κρύψαντες ἐδωδῆς·  
 αὐτὰρ ὁ γ' ἐκ βόθροιο δοκεύμενος αὐτίκ' ἀλύξειν  
 ἔνθορε καγχαλῶν· παρὰ δ' οὐκέτι νόστος ἔτοιμος. 110  
 ὦδε μὲν ἀμφὶ χυτὴν Λιβύων πολυδίψιον αἶαν.  
 Αὐτὰρ ἐύρρείταιο παρ' ὄχθαις Εὐφρήταιο  
 ἵππους μὲν χαροπούς μεγαλήτορας ἀρτύνονται

α Xen. C. 11. 4 ἔστι δὲ οἷς αὐτῶν καὶ ὀρύγματα ποιοῦσι περιφερῆ  
 μεγάλα βαθέα, ἐν μέσῳ λείποντες κίονα τῆς γῆς, ἐπὶ δὲ τοῦτον εἰς  
 νύκτα ἐπέθεσαν δῆσαντες αἶγα καὶ ἐφραξαν κύκλῳ τὸ ὄρυγμα ὕλη,

they dig a round pit,<sup>a</sup> wide and large; and in the midst of the trench they build a great pillar, sheer and high. From this they hang aloft a suckling lamb taken from its mother that hath newly yeaned. And outside the pit they wreath a wall around, built with close-set boulders, that the Lion may not see the crafty chasm when he draws near. And the high-hung suckling lamb bleats, and the sound strikes the Lion's hungry heart, and he rushes in search of the lamb, exulting in his heart, hasting in the track of the cry and scanning this side and that with fiery eyes. And anon he comes nigh the snare, and he wheels about and a great hunger urges him, and straightway obeying the impulse of hunger he leaps over the wall, and the wide round chasm receives him, and he comes unwittingly to the gulf of a pit unlooked for. Everywhere he circles about, rushing ever backwards and forwards, even as a swift race-horse round the turning-post, constrained by the hands of his charioteer and by the bridle. And from their far-seen place of outlook the hunters see him and rush up, and with well-cut straps they bind and let down a plaited well-compacted cage, in which also they put a piece of roasted meat. And he, thinking straightway to escape from the pit, leaps in exulting; and for him there is no more any return prepared. Thus they use in the alluvial thirsty<sup>b</sup> land of the Libyans.

But by the banks of the fair-flowing Euphrates they array bright-eyed, great-hearted horses for the

*ὥστε μὴ προορᾶν, εἰσόδον οὐ λείποντες. τὰ δὲ ἀκούοντα τῆς φωνῆς ἐν τῇ νυκτὶ κύκλῳ τον φραγμὸν περιθέουσι καὶ, ἐπειδὴν μὴ εὕρισκῃ δίοδον, ὑπερπηδᾷ καὶ ἀλίσσεται.*

<sup>b</sup> Verg. *E.* 1 65 sitientes Afros; Phn. x. 21 perpetuo sitientia Africae.

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θήρειον ποτὶ μῶλον· ἐπεὶ χαροποὶ γεγάασι  
 κραιπνότατοι θείειν καὶ ἀναιδέες ἴφι μάχεσθαι 115  
 καὶ μοῦνοι τετλᾶσι λεόντων ἀντία βρυχήν  
 οἱ δ' ἄλλοι τρεῖουσιν καὶ ἀγκλίνουσιν ὅπως,  
 δειμαίνοντες ἀνακτος ἐοῦ πυριλαμπέα κανθόν,  
 ὥς ἐφάμην καὶ πρόσθεν ἐν ἵππαλέοισιν αἰοιδαῖς.  
 πεζοὶ δ' ἐκτανύσαντο λίνιοι περιδρομον ἔρκος, 120  
 ἄρκυας ἀσσυτέροις ἐπιδειμάμενοι σταλίκεσσι·  
 τόσσον δ' αὖθ' ἐκάτερθεν ἐπιπρονένευκε κεραίη,  
 ὅσσον ἐπημύει κέρας ἀρτιτόκοιο σελήνης  
 τρισσοὶ δ' αὖ λοχόωσι λίνων ἐπι θηρητῆρες,  
 εἰς μέσατος, δοιοὶ δ' ἄρ' ἐπ' ἀκροτάτοισι κορύμβοις, 125  
 ὅπως ἔκ μεσάτοιο γεγωνότος ἀμφοτέροισιν  
 εἰσαΐειν ἐκάτερθε διπλῶν ἀκρόπτερα φωτῶν.  
 οἱ δ' ἄλλοι στήσαντο νόμῳ πολέμοιο δαφουνοῦ,  
 φρυκτοὺς αὖσταλέους πυριλαμπέας ἀμφὶς ἔχοντες  
 ἀνδρῶν δ' αὐτὸς ἕκαστος ἔχει σάκος ἐν χειρὶ λαίῃ, 130  
 (ἀσπίδος ἐν πατάγῳ θηρσὶν μέγα δεῖμα δαφουνοῖς·)  
 δεξιτερῇ δὲ φέρει πεύκης ἀπο δαιόμενον πῦρ  
 ἔξοχα γὰρ δείδουκε πυρὸς μένος ἡνύκομος λῖς,  
 οὐδ' ἐσιδεῖν τέτληκεν ἀταρμύκτοισιν ὅπως αἰς.  
 οἱ δ' ὅπῳ θῆρῃσιν λεόντων ἄλκιμον ἦτορ, 135  
 πάντες ὁμῶς ἵππηες ἐπέσσυθεν, ἀμφὶ δὲ πεζοὶ  
 ἔσπονται παταγεῦντες, αὐτὴ δ' αἰθέρ' ἰκάνει.  
 θῆρες δ' οὐ μίμνουσιν, ἐπιστροφάδην δὲ νέονται  
 θυμὸν ὁδὰξ πρίοντες, ἀμυνέμεν οὐκ ἐθέλοντες.  
 ὥς δ' ἰχθυὺς ἀνὰ νύκτα δολόφρονες ἀσπαλιῆες 140  
 πρὸς βόλον ἰθύνουσι θααῖς ἀκάτοισι φέροντες

<sup>a</sup> i.e. C 1 304

<sup>b</sup> Thackeray, *Timbuctoo* (The Lion Hunt), xi Quick issue out, with musket, torch, and brand, The sturdy blackamoors, a dusky band



warfare of the hunt ; since their bright-eyed horses are swiftest in running and stubborn to fight amain, and they alone endure to face the Lion's roar, while other horses tremble and turn away their eyes, fearing the fiery eye of their lord the Lion : as I said before <sup>a</sup> when I sang of horses. Men on foot spread the circling hedge of flax, building up the nets on close-set stakes. And the wings on either side project forward as much as doth the horn of the new-born moon. Three hunters lie in ambush by the nets, one in the middle, the other two at the extreme corners, at such distance that when the man in the middle calls to them the men on the wings can hear. The others take their station after the manner of bloody war, holding in their hands on either side dry flaming torches. And each man of them holds a shield in his left hand—in the din of the shield there is great terror for deadly beasts—and in his right hand a blazing torch <sup>b</sup> of pine ; for, above all, the well-maned Lion dreads the might of fire, <sup>c</sup> and will not look on it with unflinching eyes. <sup>d</sup> And when they see the lions of valiant heart the horsemen all rush on together, and the men on foot follow with them making a din, and the noise goes unto heaven. And the beasts abide them not, but turn and flee, gnashing their teeth with rage but unwilling to fight. And even as in the night crafty fishermen in their swift ships guide the fish toward their nets,

<sup>a</sup> A 629 b 21 ἀληθῆ τὰ λεγόμενα, τὸ τε φοβεῖσθαι μάλιστα τὸ πῦρ, ὥσπερ καὶ "Ὀμηρος ἐποίησεν "καίόμεναί τε δεταί, τὰς τε τρέει εἰσσύμενός περ" (Hom. *Il* xi. 554=xvii. 663), cf. Ael. vi. 22, vii 6; xii 7, Plin. viii 52, Claud. *In Rufrn.* ii. 252 *vacuo qualis discedit hiatus Impatiens remeare leo quem plurima cuspis Et pastorales pepulerunt igne catervae.*

<sup>d</sup> See C. i 208 n.

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λαμπομένας δαΐδας· τοὶ δὲ τρέουσιν ἰδόντες  
 ἔλλοπες, οὐδὲ μένουσιν ἐλισσομένην ἀμαρυγὴν·  
 ὥς καὶ θήρες ἄνακτες ἐπιμύουσιν ὁπωπᾶς.  
 καὶ τότε δειδιότες κτύπον ἀνδρῶν καὶ φλόγα πυρσῶν 145  
 αὐτόματοι πλεκτῆσι λίνων λαγόνεσσι πέλασσαν.  
 Ἔστι δέ τις θήρης τρίτατος νόμος Αἰθιοπῶν  
 ἀκάματος, μέγα θαῦμα· τὸ δ' ἄνδρες ἀλκήεντες  
 Αἰθιοπες ἡγορέῃ πίσυνοι πίσυρες τελέουσι.<sup>1</sup>  
 πλεκτὰ σάκη τεύχουσιν ἐυστρέπτοισι λύγοις 150  
 καρτερὰ καὶ πλευρῇσι περιδρομα, καδ δὲ βοείας  
 ἀζαλέας τανύουσιν ἐπ' ἀσπίσιν ὀμφαλοέσσαις  
 ἄλκαρ ἔμεν τ' ὀνύχων βριαρῶν γενύων τε δαφαινῶν·  
 αὐτοὶ δ' οἷός ἄωτα πρόπαν δέμας ἀμφιέσαντο,  
 σφιγξάμενοι καθύπερθεν ἐπασσυντέροις τελαμῶσι· 155  
 καὶ κόρυθες κρύπτουσι καρήατα· μούνα δ' ἀθρήσαις  
 χεῖλεά τε ῥινὰς τε καὶ ὄμματα μαρμαίροντα.  
 ἄντα δὲ θηρὸς ἴασιν ἀολλέες,<sup>2</sup> εὐκελάδοις  
 μᾶστιξιν θαμινῇσι δι' ἡέρος αἰθύσσοντες·  
 αὐτὰρ ὃ γε σπήλυνγος ὑπεκπροθορῶν ἀλίαςτος 160  
 βρυχᾶται πετάσας φόνιον χάος ἀντία φωτῶν,  
 δερκόμενος χαροποιῶν ὑπ' ὄμμασιν αἰθόμενον πῦρ,  
 θυμῷ παφλάζων ἔκελος δίοιςι κεραυνοῖς.  
 οὐ τοῖον Γάγγαο ῥόος πρόσθ' ἠελίοιο  
 Ἴνδὸν ὑπὲρ δάπεδον Μαρνανδέα<sup>3</sup> λαοὶ ἀμείβων 165  
 μυκᾶται βρύχημα πελώριον, ὅπποτε κρημνῶν  
 ἐκπροθορῶν ἐκάλυψε μέλαν δέμας αἰγιαλοῖο·  
 ὅστε καὶ εὐρύτατός περ ἐὼν καὶ τ' εἵκοσιν ἄλλοις  
 κυρτοῦται ποταμοῖσι κορυσσόμενος λάβρον ὕδωρ·  
 οἷον ἐπισμαραγεῖ δρίος ἄσπετον ἡδὲ χαράδραι 170

<sup>1</sup> τελέθουσι MSS.

<sup>2</sup> ἀολλέες νν.λλ. ἀμ' ὁρμαῖς, ἄμα ῥώμαις

<sup>3</sup> v l βαρνανθέα.

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carrying blazing torches<sup>a</sup>; and the fishes tremble to behold them and do not abide the whirling gleam; so the kings of beasts shut their eyes and then, fearing the din of men and the flame of torches, of their own motion they approach the plaited flanks of the nets.

There is a third manner of hunting among the Ethiopians, untiring, marvellous. And this do four valiant Ethiopians perform, trusting in their valour. They fashion with twisted withes plaited shields, strong and with round sides, and stretch dried ox-hides over the bossy shields to be a defence at once against strong claws and murderous jaws. They themselves array all their bodies in the fleeces of sheep, fastening them above with close-set straps. Helmets cover their heads; only their lips and nostrils and shining eyes could you see. And they go together to chase the beast, flashing in the air many a sounding whip. But the Lion leaps forth from his cave unflinchingly and opens his deadly gape in the face of the men and utters his roar, while with his bright eyes he looks blazing fire, blustering in his wrath like the thunder-bolts of Zeus. Not Ganges' stream, which sunward over the Indian land passes the Maryandean<sup>b</sup> people, bellows with such stupendous roar when it leaps forth from the precipices and covers the dark space of the shore; that stream which, although it is exceeding broad, yet by twenty other rivers is it swollen and arches the crest of its furious flood; not Ganges roars so loud as roar the boundless wood and the ravines with

<sup>a</sup> Cf. *H.* iv. 640 ff.

<sup>b</sup> Possibly the people mentioned in Ptolemy, *Geogr.* vii. 2. 14 ὑπὸ δὲ τούτους (sc. Γαγγανούς) Μαρουῖνδαι μέχρι τῶν Γαργαριδῶν, ἐν οἷς πόλεις πρὸς τῷ Γάγγη ποταμῷ κτλ

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βρυχηθμοῖς ὀλοοῖσιν, ἐπιβρέμεται δ' ὅλος αἰθήρ.  
 καὶ ῥ' ὁ μὲν αὐτίκ' ὄρουσε λιλαιόμενος χροὸς ἄσαι,  
 λαίλαπι χειμερίῃ πανομοίῳ οἱ δὲ μένουσιν  
 ἄστεμφεῖς πυρόεσσαν ἐπαιγίζουσιν ἐνιπὴν.  
 αὐτὰρ ὃ γ' ἐν τ' ὀνύχεσσι γένυσσιν τε λευγαλέησιν 175  
 ἄσχετος ὃν κεν ἔλῃσιν ἐπαιθύσσων κεραῖζει.  
 τὸν δ' ἕτερος κατόπισθε μεταθρώσκων αἰζηῶν  
 κικλήσκει, παταγῶν τε διαπρύσιόν τε γεγωνῶς.  
 αἶψα δ' ἐπιστρεφθεῖς μεγαλήνωρ ἡῦκομος λῆς  
 ὦρτο λιπῶν ὃν ἔμαρψεν ὑπὸ στόμα· καὶ πάλιν ἄλλος 180  
 δόχμιος ἡυγένειον ὀρίνει θῆρα κελαινόν·  
 ἄλλοι δ' ἄλλαχόθεν μιν ἐπασσύτεροι κλονέουσι  
 ῥινοῖσιν πίσυνοι σακέεσσι τε καὶ τελαμῶσι,  
 τοὺς οὔτε κρατεροὶ γενύων τάμνουσιν ὀδόντες,  
 οὔτε σιδηρεῖων ὀνύχων πείρουσιν ἄκωκαί. 185  
 αὐτὰρ ὁ μαψίδιον φθινύθει πόνον, ἄκριτα θύων,  
 τὸν μὲν καλλείπων, τὸν δ' αἰρόμενος χθονὸς αἶψα  
 αὖ ἐρύων, τῷ δ' αὖτις ἀσχετος ἰθὺς ὀρούων  
 ὥς δ' ὅπότ' ἐν πολέμοισιν ἀρήιον ἄνδρα κραταῖον  
 δῆιος ἀμφιβάλῃ στεφάνῃ μαλεροῖο μόθοιο, 190  
 αὐτὰρ ὃ γε πνείων μένος Ἄρεος ἔνθα καὶ ἔνθα  
 αἵσσει, παλάμη κραδάων πεφονωμένον ἔγχος,  
 ὅψε δέ μιν δάμνησιν ἐνυάλιος λόχος ἀνδρῶν,  
 πάντες ὁμοῦ βρίσαντες· ὃ δ' ὀκλάζει κατὰ γαίης,  
 βαλλόμενος πυκινῇσι τανυρροίζουσιν ἄκωκαῖς. 195  
 ὥς ὃ γ' ἀνηνύστοισιν ἀπειπάμενος καμάτοισιν  
 ὅψε βροτοῖσιν ἔδωκε βραβήια πάντα μόθοιο·  
 ἀφρόν ἀποσταλάει δὲ ποτὶ σχερὸν αἵματόεντα·

<sup>a</sup> αὖ ἐρύων, i.e. αὐερύων, i.e. ἀνφερύων, from ἀνά + ἐρύω. In Homer the verb occurs (1) with reference to sacrifices (*Il.* 1 459, 11 422 αὐέρυσαν μὲν πρῶτα), where scholl. interpret it of drawing the victim's head backward and upward, (2) of

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the deadly bellowing of the Lion, and all the sky resounds. And he straightway rushes, fain to glut him with flesh, like unto a winter storm, while the hunters steadfastly abide the onset of the fiery tempest. He with claws and deadly jaws incontinently assails and mauls any man that he can seize. Then another of the youths rushes on him from behind and calls his attention with clattering din and loud shout. And swiftly the lordly well-maned Lion turns and charges, leaving the man whom he had seized in his mouth; and again another on the flank provokes the bearded swarthy beast. Others on this side and on that in close succession harass him, trusting in hides and shields and baldricks, which neither the mighty teeth of his jaws can cleave nor the points of his iron claws pierce. And the Lion wears out his strength in vain labour, charging blindly—leaving one man, lifting another straightway from the ground and wrenching his neck,<sup>a</sup> and again incontinently rushing straight upon another. And as when in war a hostile ring of fierce battle surrounds a mighty warrior, and he, breathing the spirit of war, rushes this way and that, brandishing in his hand his gory sword, and at last a warlike company of men overcomes him, all pressing on him together, and he sinks to the ground, smitten by many long whistling arrows; even so the Lion, exhausted by ineffectual efforts, at last yields to the men all the prizes of battle, while he sheds to earth<sup>b</sup> the bloody

drawing a bow (*Il* viii 325 ἀερούοντα παρ' ὤμων), (3) of pulling up the palisade (στῆλαι) of a wall (*Il* xii. 261) To Oppian it was probably two words.

<sup>b</sup> *σχερόν* appears to mean "ground," cf Hesych *σχερός* ἀκτῆ, αἰγιαλός, which would equate it with *ξερὸν ἡπίεροι* (*Hom Od* v. 402)

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εἵκελος αἰδομένῳ δὲ ποτὶ χθόνα κανθὸν ἐρείδει.  
 ὥς δὲ βροτὸς πολλοῖσιν ἐρεψάμενος κοτίνουσι 200  
 πυγμαχίης ἐν ἀγῶσιν, ὑπ' ἀνέρος ἀλκίεντος  
 ἄντην ἀσυστέρησιν ὑπ' ὠτειλῇσι δαμασθεῖς,  
 ἔσθῃ μὲν πρῶτιστα λελουμένος αἵματι λάβρῳ,  
 οἷα μεθυσφαλέων, ἑτεροκλινέων τε κάρηνον·  
 αὐτὰρ ἔπειτ' ἐπὶ γαῖαν ὑποκλαδὸν ἐξετανύσθη· 205  
 ὥς ὃ γ' ἐπὶ ψαμάθου κεκαφηότα γυῖα τάνυσσεν.  
 οἱ δὲ τότ' ἐγκονέουσι πολὺ πλέον, αἶψα δ' ὑπερθε  
 πάντες ἐρεϊσάμενοι κρατεροῖσι δέουσ' ὑπὸ δεσμοῖς  
 οὐδὲν ἀλευόμενον, μάλα δ' ἤρεμον ἀτρεμέοντα.  
 ὦ μέγα τολμήεντες, ὅσον χάδον, ὅσον ἔρεξαν, 210  
 αἰνὸν κεῖνο πέλωρον ἄτε κτίλον αἰέρουσιν.

Ἐκλυον ὥς βόθροισιν ὁμοίοισιν τε δόλοισι  
 θήρασσαν καὶ θῶας ἀναιδέας, ἡδὲ γένεθλα  
 πορδαλίων ἀπάτησαν, αὐτὰρ πολὺ μείοσι βόθροισ·  
 κίονα δ' οὐχὶ λίθιοι, δρυὸς δ' ἐτάμοντο κεραίην 215  
 οὐδὲ μὲν ὑψικρεμῇ χιμάρου γόνον ἡώρησαν,  
 ἀλλὰ κυνός· τοῦ δ' αὖτ' ἀπὸ μήδεα δῆσαν ἱμάσθλαις  
 λεπταλέαις· ὃ δ' ἄρ' ὦκα περισπερχῆς ὀδύνῃσιν  
 ὠρυθμοῖς ὑλάει καὶ πορδαλίεσσιν αὐτεῖ·  
 ἡ δὲ μάλ' ἰάνθη, διὰ τε δρίος ἰθὺς ὀρούει 220  
 ὥς δ' ὁπότ' ἰχθυβόλοι κύρτου δόλον ἐστήσαντο,  
 πλεξάμενοι σπάρτῳ Σαλαμινίδι, καὶ λαγόνεσσι  
 πούλυπον ἢ κεστρῇα πυρὶ φλεγέθοντες ἔθεντο·  
 ὁδμῇ δ' ἐς πλαταμῶνας ἀφίκετο, καὶ ποτὶ κύρτον

<sup>a</sup> Ael. xiii. 10 describes a somewhat similar method used by the Moors.

<sup>b</sup> Cf. H in 388

<sup>c</sup> Cf. C. i 156, H. iii 341. The ref. of Σαλαμινίδι—whether to the island or to the town in Cyprus—is unexplained, but no plausible emendation has been proposed.

foam and, like one ashamed, fixes his eye upon the ground. As a man who hath won many a crown of wild olive for boxing in the games, when he is overcome with wound on wound by a valiant adversary in close combat, stands at first bathed in torrents of blood, as if reeling with drink, and hanging his head to one side; then his legs give way and he is stretched upon the ground; even so the Lion stretches his exhausted limbs upon the sand. Then the hunters busy themselves much more, and, swiftly pressing all upon him, they bind him with strong bonds, while he makes no attempt to escape but is altogether quiet and motionless. O greatly daring men! what a feat they compass, what a deed they do—they carry off that great monster like a tame sheep!

I have heard that with trenches and like devices men capture also the bold Jackals and deceive the tribes of Leopards<sup>a</sup>: only with much smaller trenches, and they cut not a pillar of stone but a beam of oak. And they do not hang aloft a kid,<sup>b</sup> but a puppy, the privy parts of which they bind with thin straps. In its agony it straightway howls and barks, and its cry is heard by the Leopards. The Leopard rejoices and rushes straight through the wood. As when fishermen set up a weel to ensnare fish, plaiting it of Salamman broom,<sup>c</sup> and in the inside of it put a Poulpe<sup>d</sup> or Grey Mullet<sup>e</sup> roasted in the fire; the savour thereof comes unto the flat ledges and brings

<sup>a</sup> For the Poulpe or Octopus *cf.* *H.* i. 306 n., for broiled Poulpe as bait, *H.* iii. 345

<sup>b</sup> *Cf.* *H.* i. 111 n. The schol. here is worth quoting for its absurdity: *κεστρήα κενὸς λῶρος* Read *κεντητὸς λῶρος*. The schol. has confused *κεστρεύς* with *κεστός*, a girdle; *cf.* *Zon.* *κεστός ο κεντητὸς λῶρος*.

# OPPIAN

ἔλλοπας αὐτομόλους εἰσήγαγεν, οὐδὲ δύνανται 225  
 αὐτῖς ὑπεκδῦναι, δεινοῦ δ' ἦντησαν ὀλέθρου·  
 ὥς κείνη, σκυλακῆος ἀπόπροθεν εἰσαΐουσα,  
 ἔδραμε καὶ θόρεν, οὔτιν' οἰσσαμένη δόλον εἶναι,  
 γαστέρι πειθομένη δὲ μυχοὺς ἐπέλασσε βερέθρου.  
 Πορδάλιας καὶ δῶρα Διωνύσοιο δάμασσαν, 230  
 θηροφόνων δολερῶν δολερὴν πόσιν οἰνοχοεύντων,  
 οὐδὲν ἀλευομένων ζαθέοιο κότον Διονύσου.  
 πορδάλιες νῦν μὲν θηρῶν γένος, ἀλλὰ πάροιθεν  
 οὐ θῆρες βλοσυραί, χαροπαὶ δ' ἐπέλοντο γυναικες,  
 οἰνάδες, ὠσχοφόροι, τριετηρίδες, ἀνθοκάρηνοι, 235  
 Βάκχου φοιταλιῆος ἐγερσιχόροιο τιθῆναι.  
 νηπίαχον γὰρ Βακχον<sup>1</sup> Ἀγνηορὶς ἔτραφεν Ἰνώ,  
 μαζὸν ὀρεξαμένη πρωτόρρυτον υἱεὶ Ζηνός·  
 σὺν δ' ἄρ' ὁμῶς ἀτίτηλε καὶ Αὐτονόη καὶ Ἀγαύη·  
 ἀλλ' οὐκ εἰν Ἀθάμαντος ἀταρτηροῖσι δόμοισιν, 240  
 οὔρει δ' ὃν τότε Μηρὸν ἐπικλήδην καλέεσκον.

<sup>1</sup> Ἰαλχον G.

<sup>a</sup> In more restricted sense ὠσχο(όσχο-)φόροι were two youths of each tribe chosen from noble families (τῶν γένει καὶ πλούτῳ προεχόντων Suid. s.v.), who, dressed in female garb (ἐν γυναικείαις στολαῖς E.M. s.v., Procl. ap. Phot. p. 322 n.) led the procession of women at the Oschophoria from temple of Dionysus to temple of Athena Sciras at Phalerum (Hesych. s. ὠσχοφόριον), carrying ὠσχοι (ὠσχαι, ὄσχοι), i.e. vine-branches laden with grapes; cf. schol. Nicand. A. 109 ὄσχοφόροι λέγονται Ἀθήνησι παῖδες ἀμφιθαλεῖς (i.e. having both parents alive, cf. Callim. Ait. iii. 1. 3, Poll. iii. 40, etc.) ἀμειλῶμενοι κατὰ φυλὰς, οἱ λαμβάνοντες κλήματα ἀμπέλου ἐκ τοῦ ἱεροῦ τοῦ Διονύσου ἔτρεχον εἰς τὸ τῆς Σκιράδος Ἀθηνᾶς ἱερὸν. . . ὄσχαι κυρίως οἱ κλάδοι τῆς ἀμπέλου.

<sup>b</sup> See C 1 24 n.

<sup>c</sup> Cadmus, s. of Agenor, had by Harmonia four daughters, Autonoe, Ino, Semele, Agave. Semele, m. by Zeus of 178



the fishes of their own will to the weel, and they are unable to get out again and meet a terrible death; so the Leopard, hearing the puppy from afar, runs and makes his spring, suspecting no guile, and obeying the call of hunger, enters the recesses of the pit.

Leopards are overcome also by the gifts of Dionysus, when crafty hunters pour for them the crafty draught, shunning not the anger of holy Dionysus. Leopards are now a race of wild beasts, but aforetime they were not fierce wild beasts but bright-eyed women, wine-drinking, carriers of the vine branch,<sup>a</sup> celebrators of the triennial festival,<sup>b</sup> flower-crowned, nurses of frenzied Bacchus who rouses the dance. For Ino,<sup>c</sup> scion of Agenor, reared the infant Bacchus and first gave her breast to the son of Zeus, and Autonoe likewise and Agave joined in nursing him, but not in the baleful halls of Athamas,<sup>d</sup> but on the mountain which at that time men called by the name of the Thigh (Μηρός)<sup>e</sup> For greatly fearing

Dionysus (Bacchus), died at his birth and the child was conveyed by Hermes to Ino (Apollod. iii 4 3)

<sup>a</sup> Athamas, s. of Aeolus and king of Boeotia, married Ino as his second wife.

<sup>b</sup> When Dionysus was born untimely, Zeus sewed the infant in his thigh (μηρός). After Athamas and Ino, driven mad by Hera, had slain their children, Hermes conveyed the child Dionysus *πρὸς νύμφας ἐν Νύσῃ κατοικούσας τῆς Ἀσίας* (Apollod. l.c.) and the name Meros was given to a hill there. The location of Meros thus depends on the location of Nysa which is usually placed in India; Strabo 687 *Νυσσίου δὴ τινὰς ἔθνος προσωνόμοσαν καὶ πόλιν παρ' αὐτοῖς Νῦσαν Διονύσου κτίσμα καὶ ὄρος τὸ ὑπὲρ τῆς πόλεως Μηρόν*, Plin. vi, 79 *Nysam urbem plerique Indiae adscribunt montemque Merum Libero Patri sacrum, unde origo fabulae Iovis femine editum*, cf. *id.* xvi 144, Solin. lii. 16; Dion. P 1159. But there were other localizations; see note on 251 below.

# OPPIAN

Ζηνὸς γὰρ μεγάλην ἄλοχον μέγα δειμαίνουσαι  
 καὶ Πενθήα τύραννον Ἐχιονίδην τρομέουσαι  
 εἰλατίνῃ χηλῷ δῖον γένος ἐγκατέθεντο,  
 νεβρίσι δ' ἀμφεβάλοντο καὶ ἐστέψαντο κορύμβοις 245  
 ἐν σπέει, καὶ περὶ παῖδα τὸ μυστικὸν ὤρχήσαντο·  
 τύμπανα δ' ἐκτύπεον καὶ κύμβαλα χερσὶ κρόταινον,  
 παιδὸς κλαυθυρισμῶν προκαλύμματα· πρῶτα δ'  
 ἔφαινον  
 ὄργια κευθομένη περὶ λάρνακι· σὺν δ' ἄρα τῇσιν  
 Ἀόνιαι λάθρη τελετῶν ἄπτοντο γυναῖκες· 250  
 ἐκ δ' ὄρεος πιστῇσιν ἀγερμοσύνην ἐτάρῃσιν<sup>1</sup>  
 ἔντυον ἰθῦσαι Βοιωτίδος ἔκτοθε γαίης·  
 μέλλε γὰρ ἦδη, μέλλεν ἀνήμερος ἢ πρὶν ἐοῦσα  
 γαῖα φυττηκομέειν ὑπὸ λυσιπόνῳ Διονύσῳ.  
 χηλὸν δ' ἀρρήτην ἱερὸς χορὸς ἀείρασαι 255  
 στεψάμεναι νώτοισιν ἐπεστήριξαν ὄνοιο·  
 Εὐρίπου δ' ἱκανὸν ἐπ' ἥοντας, ἔνθα κίχανον  
 πρέσβυν ὁμοῦ τεκέεσσιν ἀλίπλανον· ἀμφὶ δὲ πᾶσαι  
 γριφέας ἐλλίσσοντο βυθοὺς ἀκάτοισι περῆσαι·  
 αὐτὰρ ὃ γ' αἰδεσθεῖς ἱερὰς ὑπέδεκτο γυναῖκας. 260

<sup>1</sup> ἀγερμ. mss.: corr. Brodaeus

<sup>a</sup> King of Thebes, s. of Echion and Agave, opposed the worship of Dionysus. Spying upon the Bacchantes on Cithaeron he was torn in pieces by his mother who mistook him for a wild beast (Apollod. iii 5. 2).

<sup>b</sup> The prosody of *κλαυθυρισμῶν* is no reason for altering the text. It is no worse than Lucan's "*distincta zmaragdo*" (x. 121), cf. Mart. v 11. 1, and even Homer has *ὑλῆεντι Ζακύνθῳ* and the like.

<sup>c</sup> Cf. the legend of the Curetes and the infant Zeus; Callim. H. i. 51 ff.

<sup>d</sup> Boeotian.

<sup>e</sup> i.e. Meros (241 n.) As obviously a hill in Boeotia is intended, that implies a Boeotian Nysa. Now though Nysa

the mighty spouse of Zeus and dreading the tyrant Pentheus,<sup>a</sup> son of Echion, they laid the holy child in a coffer of pine and covered it with fawn-skins and wreathed it with clusters of the vine, in a grotto where round the child they danced the mystic dance and beat drums and clashed cymbals in their hands, to veil the cries <sup>b</sup> of the infant.<sup>c</sup> It was around that hidden ark that they first showed forth their mysteries, and with them the Aonian<sup>d</sup> women secretly took part in the rites. And they arrayed a gathering of their faithful companions to journey from that mountain<sup>e</sup> out of the Boeotian land. For now, now was it fated that a land,<sup>f</sup> which before was wild, should cultivate the vine at the instance of Dionysus who delivers from sorrow. Then the holy choir took up the secret coffer and wreathed it and set it on the back of an ass. And they came unto the shores of the Euripus, where they found a seafaring old man with his sons, and all together they besought the fishermen that they might cross the water in their boats. Then the old man had compassion on them and received on board the holy women. And lo! on

is generally put in India, Herodotus puts it in Ethiopia: Herod. ii 146 Διόνυσόν τε λέγουσι οἱ Ἕλληνες ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ενεγράψατο Ζεὺς καὶ ἤνεκε ἐς Νύσσην τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν ἐν τῇ Αἰθιοπίῃ; cf. *ibid.* iii 97 Diod iv 2 puts it μετὰ τὴν Φοινίκης καὶ Νελλοῦ; cf. iii. 65, Hom. *H.* xxxiii. 8, Steph. Byz. s. Νῦσαι enumerates ten—on Helicon, in Thrace, in Caria, Arabia, Egypt, Naxos, India, Caucasus, Libya, Euboea Oppian, we must suppose, is thinking of the Heliconian Nysa cf Strabo 405 γράφουσι δὲ καὶ τοῦτο (sc Hom *Il.* ii. 508 Νῖσαν τε ζαθέην) “Νῦσαν τε ζαθέην.” κώμη δ’ ἐστὶ τοῦ Ἑλικωνος ἢ Νύσα. Cf. Paus. i. 39.

<sup>f</sup> Euboea. Cf. Steph. Byz. s. Νῦσαι δεκάτῃ ἐν Εὐβοίῃ ἐνθα διὰ μῆρας τὴν ἀμπελὸν φασιν ἀνθεῖν καὶ τὸν βότρυν πεπάλεινσθαι.

# OPPIAN

καὶ δὴ οἱ χλοερὴ μὲν ἐπὶήνθεε σέλμασι μῖλαξ,  
 πρύμνην δ' ὠραίη ἔλινος<sup>1</sup> καὶ κισσὸς ἔρεπτον·  
 καὶ κεν ὑπὲρ πόντοιο κυβίστεον ἀσπαλῆς  
 δείματι δαιμονίῳ πεπτηότες, ἀλλὰ πάροιθεν  
 ἐς γαῖαν δόρυ κέλσε· πρὸς Εὐβοίην δὲ γυναῖκες 265  
 ἦδ' ἐπ' Ἀρισταίοιο θεὸν κατὰγοντο φέρουσαι,  
 ὅσθ' ὕπατον μὲν ἔναιεν ὄρος<sup>2</sup> Καρύησιν<sup>3</sup> ὑπ' ἄντρῳ,<sup>4</sup>  
 μυρία δ' ἄγραυλον βιοτὴν ἐδιδάξατο φωτῶν·  
 πρῶτος ποιμένιον<sup>5</sup> ἰδρύσατο, πρῶτος ἐκείνος  
 καρποὺς ἀγριάδος λιπαρῆς ἔθλιψεν ἐλαίης, 270  
 καὶ ταμίσῳ πρῶτος γάλα πήξατο, καὶ ποτὶ σίμβλους  
 ἐκ δρυὸς ἀείρας ἀγανὰς ἐνέκλεισε μελίσσας.

<sup>1</sup> σέλινος (-ον GI) MSS.· corr Brodaeus.

<sup>2</sup> ὄρος Editor: ὄρει MSS.

<sup>3</sup> Καρύησιν Editor: καὶ ῥύησιν CDEF: καὶ ῥοιῆσιν AB.  
 καὶ ῥοῆσιν GLM: κεράεσσιν Turnebus <sup>4</sup> ἄντρῳ: ἄντρον MSS

<sup>5</sup> ποιμένιον Schneider: ποιμενίων MSS

<sup>a</sup> Similar miracles take place when Dionysus is carried off by Tyrrhenian pirates, Hom *H* vii. 35 ff., Nonn xlv. 105 ff.; Apollod. iii. 5. 3; Philostr. *Imag* i. 19; Ov *M.* iii. 577 ff. <sup>b</sup> *Smilax aspera*

<sup>c</sup> No doubt the vine is intended Nonn. xii. 299, speaking of the vine, has ἀγριάς ἡβώσα πολυγνάμπτοις σέλινος (cf. Dion. P. 1157 ἑλικές τε πολυγνάμπτης ἐλίνου), whence it might be argued that Oppian used σέλινος for vine-tendrils. But (1) σέλινος (for σέλινον) seems not to occur, (2) the penult of σέλινον is long (except *A P* vii. 621. θ).

<sup>d</sup> Pind. *N.* ix. 27 ἐν γὰρ δαιμονίοισι φόβοις φείγοντι καὶ παῖδες θεῶν.

<sup>e</sup> S of Apollo and Cyrene, patron of all rural life, of flocks and herds, hunting, bee-keeping, etc Pind. *P.* ix. 59 ff.; Nonn v. 229 ff., xiii. 253 ff.; Diod iv. 81 f; Verg. *G* i. 14, iv. 315 ff. When Ceos was suffering from pestilence owing to the heat of the Dog-star, Aristaeus went there and built an altar to Zeus Icmæus, i.e. Zeus as God of Moisture, and established an annual sacrifice to Zeus and Sirius on the hills of the island. Ever after Zeus caused

the benches of his boat flowered <sup>a</sup> the lush bindweed <sup>b</sup> and blooming vine <sup>c</sup> and ivy wreathed the stern. Now would the fishermen, cowering in god-sent terror, <sup>d</sup> have dived into the sea, but ere that the boat came to land <sup>e</sup> And to Euboea the women came, carrying the god, and to the abode of Aristaeus, <sup>e</sup> who dwelt in a cave on the top of a mountain at Caryae <sup>f</sup> and who instructed the life of country-dwelling men in countless things; he was the first to establish a flock of sheep <sup>g</sup>; he first pressed the fruit of the oily wild olive, <sup>h</sup> first curdled milk with rennet, and brought the gentle bees <sup>i</sup> from the oak <sup>j</sup> and shut them up in

the Etesian winds to blow for forty days after the rising of Sirius. Hence Aristaeus was worshipped in Ceos as Zeus Aristaeus (Callim. *Ant.* iii. 1 33 ff. [Loeb]; Ap. Rh. ii 516 ff., Nonn. v. 269 f., xiii 279 ff.). In the present passage he seems to be conceived as dwelling in Euboea.

<sup>f</sup> *κεράεσσιν ὑπ' ἀντροῦ* (Schneid. and Lehrs) seems to have no probability. We know no example of *κέρατα* applied to a cave (Claud. *Paneg. Prob. et Ol.* 209 has "curvis Tiberinus in antris") and *δρευσ κεράεσσιν ὑπ' ἀντροῦ* (suggested by Schneid. in note) would be preferable. We venture to read *Καρυήσιν* (practically the reading of the MSS) and suppose that Caryae = Carystus, founding upon Callim. *Ant.* iii. 1. 56 ff., where we are told that Xenomedes recounted the legendary history of Ceos, ἀρχμενος ὡς νύμφησιν ἐναίετο Κωρυκίησι τὰς ἀπὸ Παρνησσοῦ λίς ἐδίωξε μέγας, | Τδροῦσαν τῷ καί μιν ἐφήμισαν, ὡς τε Κίρω | ο . . . θυσ το ὤκειεν ἐν Κάρναις, coupled with Herachid. *Περὶ πολιτειῶν* ix (Muller, *F H G* ii p 214) ἐλαλεῖτο μὲν Τδροῦσα ἡ νῆσος. λέγονται δὲ οἰκῆσαι Νύμφαι πρότερον αὐτὴν φοβήσαντος δὲ αὐτὰς λέοντος εἰς Κάρυστον διαβῆναι. Also acc. to one version (schol. Ap. Rh. ii 498) Carystus was the father of Aristaeus.

<sup>g</sup> Nonn. v 261 ff.

<sup>h</sup> *Ib.* 258 ff.

<sup>i</sup> *Ib.* 242 ff

<sup>j</sup> Before the invention of the artificial hive, the only honey known was "wild honey" (μέλι τὸ καλούμενον ἄγριον Diod. xix. 94; μέλι ἄγριον N T Matt iii 4) "deposited in the hollow of old trees and in the cavities of rocks" (Gibbon, c. x.). Claud. *In Ruf.* ii. 460 ff.

# OPPIAN

ὃς τότε καὶ Διόνυσον ἔῳ νεογιλὸν ὑπ' ἄντρῳ  
 Ἰνώης ἔθρεψε δεδεγμένος ἐκ χηλοῖο,  
 σὺν Δρυάσιν δ' ἀπίτῃλε μελισσοκόμοισι τε Νύμφαις 275  
 Εὐβοΐσιν τε κόρησι καὶ Ἀονίησι γυναιξίν.  
 ἦδη κουρίζων δ' ἑτέραις μετὰ παισὶν ἄθυρε·  
 νάρθηκα προταμῶν στυφελὰς οὐτάζετο πέτρας,  
 αἱ δὲ θεῶ μέθυ λάρον ἀνέβλυσαν ὠτειλάων.  
 ἄλλοτε δ' ἄρνειοὺς αὐτῆς ἐδάϊξε δορῇσι 280  
 καὶ μελειστί τάμεν νέκυας δ' ἔρριψεν ἔραζε,  
 αὖτις δ' ἄψα χερσὶν ἐϋσταλέως συνέβαλλεν,  
 οἱ δ' ἄφαρ ἔζων χλοεροῦ θ' ἄπτοντο νομοῖο.  
 ἦδη καὶ θιάσοισιν ἐμέμβλετο καὶ κατὰ πᾶσαν  
 γαίαν ἐκίδνατο δῶρα Θυωναίου Διονύσου. 285  
 πάντῃ δὲ θνητοῖς ἀρετὴν πωλέσκετο φαίνων·  
 ὀψέ δὲ καὶ Θήβης ἐπεβήσατο καὶ πυρίπαιδι  
 πᾶσαι ὑπηγντίασαν Καδμηΐδες· αὐτὰρ ὁ μάργος  
 Πενθεὺς οὐχὶ δετὰς παλάμας ἔδεεν Διονύσου,  
 καὶ θεὸν αὐτοφόνοισιν ἀπείλεε χερσὶ δαΐξαι, 290  
 οὐ Τυρίου Κάδμοιο καταιδόμενος τρίχα λευκὴν,  
 οὐδὲ κυλινδομένην οἷσι πρὸ πόδεσσιν Ἀγαυήν·  
 σύρειν δ' αἰνομόροισιν ἐβώστρεεν οἷς ἐτάροισι,  
 σύρειν τε κλείειν τε, χορόν τ' ἐλάασκε γυναικῶν.  
 οἱ μὲν νυν Βρόμιον Πενθηιάδαι φυλακῆς 295  
 δεσμοῖσιν δοκέοντο σιδηρείοισιν ἄγεσθαι  
 ἄλλοι Καδμείοι τε· θεοῦ δ' οὐχ ἄπτετο δεσμά  
 παχνύθη δὲ κέαρ θιασώτισι, πάντα δ' ἔραζε  
 ῥῖψαν ἀπὸ κροτάφων στεφανώματα θύσθλα τε  
 χειρῶν

<sup>a</sup> *Ferula communis*

<sup>b</sup> Num. xx. 11 Moses lifted up his hand, and with his rod he smote the rock twice. and the water came out abundantly.

<sup>c</sup> Semele (Pind. *P.* iii 99, Hom. *H.* xxxiv 22).

hives. He at that time received the infant Dionysus from the coffer of Ino and reared him in his cave and nursed him with the help of the Dryads and the Nymphs that have the bees in their keeping and the maidens of Euboea and the Aonian women. And, when Dionysus was now come to boyhood, he played with the other children; he would cut a fennel<sup>a</sup> stalk and smite<sup>b</sup> the hard rocks, and from their wounds they poured for the god sweet liquor. Otherwhiles he rent rams, skins and all, and clove them piecemeal and cast the dead bodies on the ground; and again with his hands he neatly put their limbs together, and immediately they were alive and browsed on the green pasture. And now he was attended by holy companies, and over all the earth were spread the gifts of Dionysus, son of Thyone,<sup>c</sup> and everywhere he went about showing forth his excellence to men. Late and at last he set foot in Thebes, and all the daughters of Cadmus came to meet the son of fire. But rash Pentheus bound the hands of Dionysus that should not be bound and threatened with his own murderous hands to rend the god. He had not regard unto the white hair of Tyrian Cadmus nor to Agave grovelling at his feet, but called to his ill-fated companions to hale away the god—to hale him away and shut him up—and he drave away the choir of women. Now the guards of Pentheus thought to carry away Bromius<sup>d</sup> in bonds of iron, and so thought the other Cadmeans; but the bonds touched not the god. And the heart of the women worshippers was chilled, and they cast on the ground all the garlands from their temples and the holy emblems of their hands, and the cheeks

<sup>a</sup> Dionysus (Pind. fr. lxxv. 10; Aesch. *E.* 24.

πάσαις δ' ἐστάλαον Βρομιώτισι δάκρυ παρειαί· 304  
 αἶψα δ' ἀνηῦττησαν· ἰὼ μάκαρ, ὦ Διόνυσσε,  
 ἄπτε σέλας φλογερὸν πατρώιον, ἂν δ' ἐλέλιξον  
 γαῖαν, ἀταρτηροῦ δ' ὅπασον τίσιν ὦκα τυράννου·  
 θές δὲ παρὰ σκοπιῇσι, πυρίσπορε, Πενθέα ταῦρον,  
 ταῦρον μὲν Πενθῆα δυσώνυμον, ἅμμε δὲ θήρας 305  
 ὠμοβόρους, ὀλοοῖσι κορυσσομένας ὀνύχεσσιν,  
 ὄφρα μιν, ὦ Διόνυσσε, διὰ στόμα δαιτρεύσωμεν.  
 ὥς φάσαν εὐχόμεναι τάχα δ' ἔκλυε Νύσιος ἀρῆς.  
 Πενθέα μὲν δὴ ταῦρον ἐδείξατο φοῖνιον ὄμμα,  
 αὐχένα τ' ἠώρησε, κέρας τ' ἀνέτειλε μετώπου· 310  
 ταῖσι δὲ γλαυκιώσαν ἐθήκατο θηρὸς ὀπωπὴν,  
 καὶ γένυας θώρηξε, κατέγραψεν δ' ἐπὶ νώτου  
 ῥινὸν ὅπως νεβροῖσι, καὶ ἄγρια θήκατο φῦλα.  
 αἱ δὲ θεοῦ βουλήσιν ἀμειψάμεναι χροῖα καλὸν  
 πορδάλεις Πενθῆα παρὰ σκοπέλοισι δάσαντο. 315  
 τοιάδ' αἰέδοιμεν, τοῖα φρεσὶ πιστεύοιμεν·  
 ὅσσα Κιθαιρῶνος δὲ κατὰ πτύχας ἔργα γυναικῶν,  
 ἧ μυσαρὰς κείνας, τὰς ἀλλοτρίας Διονύσου,  
 μητέρας οὐχ ὁσίως ψευδηγορέουσιν αἰδοί.  
 Θηροφόνος δέ τις ὦδε πάγην ἐτάροισι σὺν ἄλλοις 320  
 θηρσὶ φιλακρήτοισιν ἐμήσατο πορδαλίεσσι.  
 πίδακα λεξάμενοι Λιβύης ἀνὰ διψάδα γαῖαν,  
 ἧ τ' ὀλίγη μάλα πολλὸν ἀνυδρότατον κατὰ χῶρον  
 ἀπροφάτως αἰδῆλον ἀνασταλάει μέλαν ὕδωρ,  
 οὐδὲ πρόσω χεῖται κελαρύσμασιν, ἀλλὰ μάλ' αἰνῶς 325  
 βλύζει τε σταδίῃ τε μένει ψαμάθοισί τε δύνει·  
 ἔνθεν πορδαλίων γένος ἄγριον εἰσι μετ' ἠὼ  
 πιόμενον· τοὶ δ' αἶψα κατὰ κνέφας ὀρμηθέντες  
 ἀγρευτῆρες ἄγουσιν ἐείκοσιν ἀμφιφορῆας



#### CYNEGETICA, IV. 300-329

of all the worshippers of Bromius flowed with tears. And straightway they cried: "Io! blessed one, O Dionysus, kindle thou the flaming lightning of thy father and shake the earth and give us speedy vengeance on the evil tyrant And, O son of fire, make Pentheus a bull upon the hills, make Pentheus of evil name a bull and make us ravenous wild beasts, armed with deadly claws, that, O Dionysus, we may rend him in our mouths" So spake they praying and the lord of Nysa speedily hearkened to their prayer. Pentheus he made a bull of deadly eye and arched his neck and made the horns spring from his forehead. But to the women he gave the grey eyes of a wild beast and armed their jaws and on their backs put a spotted hide like that of fawns and made them a savage race. And, by the devising of the god having changed their fair flesh. in the form of Leopards they rent Pentheus among the rocks. Such things let us sing, such things let us believe in our hearts! But as for the deeds of the women in the glens of Cithaeron, or the tales told of those wicked mothers, alien to Dionysus, these are the impious falsehoods of minstrels

In this fashion does some hunter with his comrades devise a snare for the Leopards which love neat wine. They choose a spring in the thirsty land of Libya, a spring which, though small, gives forth in a very waterless place abundant dark water, mysterious and unexpected; nor does it flow onward with murmuring stream, but bubbles marvellously and remains stationary and sinks in the sands. Thereof the race of fierce Leopards come at dawn to drink. And straightway at nightfall the hunters set forth and carry with them twenty jars of sweet wine, which

οἴνου νηδυμίοιο, τὸν ἐνδεκάτῳ λυκάβαντι 330  
 θλίψε τις οἶνοπέδησι φυτηκομίησι μεμηλώς·  
 ὕδατι δ' ἐγκέρασαν λαρόν μέθυ καὶ προλιπόντες  
 πίδακα πορφυρέην οὐ τηλόθεν εὐνάζονται,  
 προπροκαλυψάμενοι δέμας ἄλκιμον ἢ σισύρησιν 335  
 ἢ αὐτοῖσι λίνουσιν· ἐπεὶ σκέπας οὐ τι δύνανται  
 εὐρέμεν οὔτε λίθων οὔτ' ἡυκόμων ἀπὸ δένδρων·  
 πᾶσα γὰρ ἐκτέταται ψαφαρὴ καὶ ἄδένδρεος αἶα.  
 τὰς δ' ἄρα σειριόεντος ὑπ' ἡελίοιο τυπείσας  
 ἀμφότερον δίσῃ τε φίλῃ τ' ἐκάλεσσαν αὐτμή·  
 πίδακι δ' ἐμπέλασαν Βρομιώτιδι καὶ μέγα χανδὸν 340  
 λάπτουσιν Διόνυσον, ἐπ' ἀλλήλησι δὲ πᾶσαι  
 σκιρτεῦσιν μὲν πρῶτα χοροιτυπέουσιν ὁμοῖαι,  
 εἶτα δέμας βαρύθουσι, προσώπατα δ' ἐς χθόνα διᾶν  
 ἡρέμα νευστάζουσι κάτω· μετέπειτα δὲ πᾶσας  
 κῶμα βιησάμενον χαμάδις βάλεν ἄλλυδις ἄλλην. 345  
 ὥς δ' ὁπότε εἰλαπίνῃσιν ἀφυσσάμενοι κρητήρων  
 ἡλικες εἰσέτι παῖδες, ἔτι χνοόοντες ἰούλους,  
 λαρόν ἀεῖδωσι, προκαλιζόμενοι μετὰ δεῖπνον  
 ἀλλήλους ἐκάτερθεν ἀμοιβαδίοισι κυπέλλοις,  
 οἷπὲ δ' ἐλώφησαν· τοὺς δ' ἔρριφεν ἄλλον ἐπ' ἄλλῳ 350  
 καὶ φρεσὶ καὶ βλεφάροισιν ἐπιβρίσαν μένος οἴνου·  
 ὥς κεῖναι μάλα θῆρες ἐπ' ἀλλήλησι χυθεῖσαι  
 νόσφι πόνου κρατεροῖσιν<sup>1</sup> ὑπ' ἀγρευτῆρσι γέγοντο.  
 Ἄρκτοισιν δὲ πονεῦσι κλυτὴν περιώσιον ἄγρην  
 Τίγριν ὅσοι ναίουσι καὶ Ἀρμενίην κλυτότοξον 355  
 πουλὺς ὄχλος βαίνουσι τανύσκια βένθεα δρυμῶν,  
 ἰδριες αὐτολύτοις<sup>2</sup> σὺν ἐυρίνεσσι κύνεσσιν,

<sup>1</sup> κρατεροῖο mss. corr. G Hermann.

<sup>2</sup> αὐτολύτοις Schneidei αὐτολύγοις mss. vulg.: αὐτ' ὀλίγοι  
 Tuselmann coll. *Paraphr.* p. 42. 30 βραχεῖς δὲ αὐτῶν: αὐτ'  
 ὀλίγοις A<sub>2</sub> KLM.

someone whose business is the keeping of a vineyard had pressed eleven years before,<sup>a</sup> and they mix the sweet liquor with the water and leave the purple spring and bivouac not far away, making shift to cover their valiant bodies with goat skins or merely with the nets, since they can find no shelter either of rock or leafy tree ; for all the land stretches sandy and treeless. The Leopards, smitten by the flaming sun, feel the call both of thirst and of the odour which they love, and they approach the Bromian spring and with widely gaping mouth lap up the wine. First they all leap about one another like dancers ; then their limbs become heavy, and they gently nod their heads downwards to the goodly earth ; then deep slumber overcomes them all and casts them here and there upon the ground. As when at a banquet youths of an age, still boys, still with the down upon their cheeks, sing sweetly and challenge each other after dinner with cup for cup ; and it is late ere they give over, and the strength of the wine is heavy on head and eye and throws them over one upon the other ; even so those wild beasts are heaped on one another and become, without mighty toil, the prey of the hunters.

For Bears an exceeding glorious hunt is made by those who dwell on the Tigris and in Armenia famous for archery. A great crowd go to the shady depths of the thickets,<sup>b</sup> skilful men with keen-scented

<sup>a</sup> From Hom. *Od.* iii. 391 οἶνον ἡδυπόσιοι, τὸν ἐνδεκάτῳ ἐνιαυτῷ (i.e. eleven years after it was made) | ὤϊξεν ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσεν

<sup>b</sup> αὐτολύγοις of most mss seems meaningless. αὐτολύτοις (Schneid.) means "on a slip-leash" Cf. Hes. *s.* αὐτόλυσις· δέμα ἐφ' ᾧ ἀγμύλη ἐφήπται καὶ οὐχ ἄμμα γέγονεν

# OPPIAN

ἵχνια μαστεύσονται<sup>1</sup> ὀλοῶν πουλύπλανα<sup>2</sup> θηρῶν.  
 ἀλλ' ὅπότε ἀθρήσωσι κύνες σημήνια ταρσῶν,  
 ἔσπονται στιβέας τε ποδηγετέουσιν ὁμαρτῇ, 360  
 ῥῖνας μὲν ταναὰς σχεδόθεν χέρσοιο τιθέντες  
 εἰσοπίσω δ' εἰπέρ τι νεώτερον ἀθρήσειαν  
 ἵχνος, ἐπειγόμενοι θόρον αὐτίκα καγχαλῶντες  
 ληθόμενοι τοῦ πρόσθεν ἐπὴν δ' εἰς ἄκρον ἵκωνται  
 εὐπλανέος στιβίης θηρός τε παναίολον εὐνήν,  
 αὐτίχ' ὃ μὲν θρώσκει παλάμης ἄπο θηρητῆρος, 365  
 οἰκτρὰ μάλ' ὑλακῶν, κεχαρημένος ἔξοχα θυμόν.  
 ὥς δ' ὅτε παρθενικὴ γλαγόντος ἐν εἶαρος ὥρῃ  
 ἀβλαύτοισι πόδεσσιν ἄν' οὔρεα πάντ' ἀλάληται,  
 ἄνθεα διζομένη· τὸ δέ οἱ μάλα τηλόθ' εἰούση 370  
 νηδύμιον προπάροιθεν ἴον μήνυσεν αὐτμῇ·  
 τῇ δὲ μάλ' ἰάνθη μείδησέ τε θυμὸς ἐλαφρός,  
 ἀμᾶται δ' ἀκόρητος, ἀναψαμένη δὲ κάρηνον  
 εἶσιν ἐς ἀγραύλων δόμον αἰίδουσα τοκῆων·  
 ὥς κυνὸς ἰάνθη θυμὸς θρασύς· αὐτὰρ ἐπακτῆρ  
 καὶ μάλα μιν θύνοντα βιησάμενος τελαμῶσι 375  
 καγχαλῶν παλίνορσος ἔβη μεθ' ὅμιλον ἐταίρων.  
 τοῖσι δὲ καὶ δρυμὸν διεπέθραδε, θῆρρά τε πικρὴν  
 αὐτὸς καὶ συνάεθλος ὅπου λοχῶντες ἔλειψαν  
 οἱ δ' ἄρ' ἐπειγόμενοι στάλικας στήσαντο κραταιοὺς  
 δίκτυά τ' ἀμπετάσαντο καὶ ἄρκυας ἀμφεβάλοντο· 380  
 ἐν δὲ δῶυ κλῖναν δοιαῖς ἐκάτερθε κερααῖαις  
 ἀνέρας ἀκρολίνοὺς ὑπὸ<sup>3</sup> μειλνέοισι πάγοισιν.<sup>4</sup>  
 ἐκ δ' αὐτῶν κεράων τε καὶ αἰζήων πυλαωρῶν

<sup>1</sup> μαστεύσονται'] dual for plural.

<sup>2</sup> πολυπλανέα MSS . corr. Schneider

<sup>3</sup> ἐπὶ in lit BK

<sup>4</sup> πάγοισι B de Ballu

dogs on leash, to seek the mazy tracks of the deadly beasts. But when the dogs descry the signs of footprints, they follow them up and guide the trackers with them, holding their long noses nigh the ground. And afterwards if they descry any fresher track, straightway they rush eagerly, giving tongue the while exultingly, forgetting the previous track. But when they reach the end of their devious tracking and come to the cunning lair of the beast, straightway the dog bounds from the hand of the hunter, pitifully barking, rejoicing in his heart exceedingly. As when a maiden in the season of milky spring roams with unsandalled feet over all the hills in search of flowers and while she is yet afar the fragrance tells her of the sweet violet ahead; her lightsome heart is gladdened and smiles, and she gathers the flowers without stint and wreathes her head and goes singing to the house of her country-dwelling parents; even so the stout heart of the dog is gladdened. But the hunter for all his eagerness constrains him with straps and goes back exulting to the company of his comrades. And he shows them the thicket and where himself and his helper ambushed and left the savage beast. And they hasten and set up strong stakes and spread hayes and cast nets around. On either hand in the two wings they put two men at the ends of the net<sup>a</sup> to lie under piles of ashen boughs. From the wings themselves and the men who watch the entrance

<sup>a</sup> The word *ἀκρολίνους* gives much the same sense as *ἀκρωλένια* (with which, of course, it has no etymological connexion) or "elbows" of Xen. *C* 2 6, which Poll. v. 29 defines as τὰ πέρατα τῶν ἀρκύων μείλιnéοισι πάγοισι — if correct—seems to mean "piles" or "heaps" of ashen boughs.

# OPPIAN

λαιῇ μὲν μήρινθον εὐστροφον ἔκτανύουσι 385  
 μηκεδανήν, λινέην, ὀλίγον γαίης ἐφύπερθεν,  
 ὅσσον ἐπ' ὀμφαλὸν ἀνδρὸς ἱκανέμεναι στροφάλιγγα·  
 τῆς ἀπὸ μὲν κρέμαται περιδαίδαλα παμφανόωντα  
 ἄνθεα ταινιῶν πουλύχροα, δείματα θηρῶν,  
 ἐκ δ' ἄρ' ἀπήρτηται πτίλα μυρία παμφανόωντα, 390  
 οἰωνῶν τε διηεριῶν περικαλλέα ταρσά  
 γυπάων πολιῶν τε κύκνων δολιχῶν τε πελαργῶν.  
 δεξιτερῇ δὲ λόχους ὑπὸ ῥωγᾶσιν<sup>1</sup> ἐστήσαντο,  
 ἢ χλοεροῖς πετάλοισι θοῶς πυκάσαντο μέλαθρα,  
 τυτθὸν ἀπ' ἀλλήλων, πίσυρας δ' ἐκάλυψαν ἐκάστῳ 395  
 ἀνέρας, ὀρπήκεσσι πρόπαν δέμας ἀμφιβαλόντες.  
 αὐτὰρ ἐπὴν κατὰ κόσμον ἐπαρτέα πάντα πέλωνται,  
 σάλπιγξ μὲν κελάδησε πελώριον, ἢ δέ τε λόχμης  
 ὀξύ λέληκε θοροῦσα καὶ ὀξύ δέδορκε λακοῦσα·  
 αἰζηοὶ δ' ἐπόρουσαν ἀολλέες, ἐκ δ' ἐκάτερθεν 400  
 ἀντία θηρὸς ἱασι φαλαγγῇδὸν κλονέοντες.

<sup>1</sup> ῥωπάσιν A<sub>3</sub>, in lit M.

<sup>a</sup> The *formido* of Latin writers, a line hung with feathers and ribbons of various colours by which the game is scared and driven in the desired direction. Verg. *A* xii. 749 *Inclusum veluti si quando flumine nactus Cervum aut puniceae saeptum formidine pennae Venator cursu canis et latratibus instat*; *G.* iii 371 *Hos (cervos) non inmissis canibus, non cassibus ullis Puniceaeve agitant pavidos formidine pennae*, Senec. *Hipp.* 46 *Picta rubenti linea penna Vano claudat terrore feras*, *De va* ii 11. 5 *cum maximos ferarum greges linea pennis distincta contineat et in insidias agat, ab ipso adfectu dicta formido*; *De clem.* i. 12. 5 *Sic feras lineae et pennae clausas continent. Easdem a tergo eques telis incessat: temptabunt fugam per ipsa quae fugerant procalcabuntque formidinem*, Luc. iv. 437 *Sic dum pavidos formidine cervos Claudat odoratae metuentes aera pennae*

they stretch on the left hand a well-twined long rope <sup>a</sup> of flax a little above the ground in such wise that the cord would reach to a man's waist. Therefrom are hung many-coloured patterned ribbons, various and bright, a scare to wild beasts, and suspended therefrom are countless bright feathers, the beautiful wings of the fowls of the air, Vultures <sup>b</sup> and white Swans <sup>c</sup> and long Storks. <sup>d</sup> On the right hand they set ambushes in clefts of rock, or with green leaves they swiftly roof huts a little apart from one another, and in each they hide four men, covering all their bodies with branches. Now when all things are ready, the trumpet sounds its tremendous note, and the Bear leaps forth from the thicket with a sharp cry and looks sharply as she cries. And the young men rush on in a body and from either side come in battalions against the beast and drive her before

<sup>b</sup> For the feathers used in the *formido* cf. Gratt 77 ff. *Tantum inter nivei iungantur vellera cygni, Et satis armorum est; haec clara luce coruscant Terribiles species; ab vulture dirus avaro Turbat odor silvas, meliusque alterna valet res, Nemes* 312 ff *Dat tibi pinnarum terrentia milia vultur, Dat Libye, magnarum avium fecunda creatrix, Dantque grues cygnique senes et candidus anser, Dant quae fluminibus craseisque paludibus errant Pellicosque pedes stagnanti gurgite tingunt* Of Vultures two species are distinguished: A 592 b 6 τῶν δὲ γυπῶν δύο εἰσὶν εἶδη, ὁ μὲν μικρὸς καὶ ἐκλευκότερος, ὁ δὲ μέγας καὶ σποδοειδέστερος The former is *Neophion percnopterus* L., which nests in Greece, its arrival about 21st March being reckoned by shepherds as the beginning of Spring (Momms p. 1); the latter *Vultur fulvus* Briss and perh. *V. cinereus*

<sup>c</sup> Both *Cygnus musicus*, the Whistling Swan or Whooper, and *C. olor*, the Mute Swan, are found in Greece, but only the latter appears to nest there (Momms. pp 286 f.).

<sup>d</sup> *Ciconia nigra* and *C. alba* are both visitors in Greece, the latter being resident in Macedonia (Momms. pp 285 f.).

# OPPIAN

ἡ δ' ὄμαδον προλιποῦσα καὶ ἀνέρας ἰθὺς ὀρούει,  
 γυμνὸν ὅπου λεύσσει πεδίον πολὺ· κεῖθεν ἔπειτα  
 ἐξείης κατὰ νῶτον ἐγειρόμενος λόχος ἀνδρῶν  
 κλαγγηδὸν παταγοῦσιν, ἐπ' ὀφρύα μῆρῖνθιο 405  
 σευόμενοι καὶ δεῖμα πολύχροον· ἡ δέ τ' ἀνιγρῇ  
 ἀμφίβολος μάλα πάμπαν ἀτυζομένη πεφόρηται·  
 πάντα δ' ὁμοῦ δείδοικε, λόχον, κτύπον, αὐλόν, αὐτήν,  
 δειμαλέην μῆρινθον· ἐπεὶ κελάδοντος ἀήτεω  
 ταινίαι τ' ἐφύπερθε διηέριαι κραδάουσι 410  
 κινύμεναι πτέρυγές τε λιγυρία συρίζουσι.  
 τοῦνεκα παπταίνουσα κατ' ἄρκυος ἀντίον ἔρπει,  
 ἐν δ' ἔπεσεν λινέοισι λόχοις τοὶ δ' ἐγγὺς ἐόντες  
 ἀκρόλινοι θρώσκουσι καὶ ἐγκονέοντες ὕπερθε  
 σπαρτόδετον τανύουσι περιδρομον· ἄλλο δ' ἐπ' ἄλλω 415  
 νηήσαντο λίνον· μάλα γὰρ τότε θυμαίνουσιν  
 ἄρκτοι καὶ γενύεσσι καὶ ἀργαλαίαις παλάμησι·  
 δηθάκι δ' ἐξαντῆς φύγον ἀνέρας ἀγρευτῆρας  
 δίκτυά τ' ἐξήλυξαν, αἵστωσαν δέ τε θήρην.  
 ἀλλὰ τότε κρατερός τις ἀνὴρ παλάμην ἐπέδησεν 420  
 ἄρκτου δεξιτερήν, χήρωσέ τε πᾶσαν ἐρωήν,  
 δῆσέ τ' ἐπισταμένως, τάνυσέν τε ποτὶ ξύλα θήρα,  
 καὶ πάλιν ἐγκατέκλεισε δρυὸς πεύκης ἔτε μελάθρῳ,  
 πυκνῇσι στροφάλιγξιν ἐὼν δέμας ἀσκήσασαν.

\* Cf. i. 156. The περιδρομος is a rope passing through the meshes along the upper and lower margins of the net, which, when the game is driven in, the ambushed hunter pulls and so closes the mouth of the net Hes s. περιδρομοὶ τοῦ δικτύου το διειρόμενον σχοινίον; Poll v 28 ἔστι δὲ περιδρομος τῆς ἄρκυος σχοινίον ἐκατέρωθεν τῶν ἄνω τε καὶ κάτω βρόχων διειρόμενον, ᾧ συνέλκεται τε τὰ δίαιτνα καὶ πάλιν ἀναλύεται;



them. And she, leaving the din and the men, rushes straight where she sees an empty space of open plain. Thereupon in turn an ambush of men arises in her rear and make a clattering din, driving her to the brow of the rope and the many-coloured scare. And the wretched beast is utterly in doubt and flees distraught, fearful of all alike—the ambush of men, the din, the flute, the shouting, the scaring rope; for with the roaring wind the ribands wave aloft in the air and the swinging feathers whistle shrill. So, glancing about her, the Bear draws nigh the net and falls into the flaxen ambush. Then the watchers at the ends of the net near at hand spring forth and speedily draw tight above the skirting cord<sup>a</sup> of broom. Net on net they pile; for at that moment Bears greatly rage with jaws and terrible paws, and many a time they straightway evade the hunters and escape from the nets and make the hunting vain. But at that same moment some strong man fetters the right paw of the Bear and widows her of all her force, and binds her skilfully and ties the beast to planks of wood and encloses her again in a cage of oak and pine, after she has exercised her body in many a twist and turn.

Xen. C. 2. 4 ὑφέισθωσαν δὲ οἱ περιδρομοὶ ἀνάμματα, ἵνα εὐτροχοὶ ᾖσι. The περιδρομοὶ might also be attached to the net by loops (τοὺς δὲ περιδρόμους ἀπὸ στροφῶν Xen. C. 2 6; cf. Poll. v. 29 προβάλλονται δὲ τοῖς δικτύοις ἀπὸ στροφῶν): Xen. C. 10. 7 τὸν περιδρομον ἐξάπτειν ἀπὸ δένδρου ἰσχυροῦ Xen. C. 6. 9 speaks of fastening the περιδρομοὶ to the ground (καθάπτων τοὺς περιδρόμους ἐπὶ τὴν γῆν). Here he must be referring to the skirting-rope at the lower margin of the net from which the upper rope was sometimes distinguished as ἐπίδρομος Poll. v. 29 τινὲς δὲ τοὺτους ἐπιδρόμους ὠνόμασαν, οἱ δὲ δύο ὄντων τὸν μὲν ἐκ τοῦ κάτω περιδρομον, ἐπίδρομον δὲ τὸν ἄνωθεν

# OPPIAN

Χρειὼν δὲ σκοπέλου μὲν ἀνάντεος ἡδὲ πάγοιο 425  
 σεύεσθαι προθέοντα ποδώκεα φύλα λαγῶν,  
 πρὸς δὲ κάταντα σοφῆσι προμηθείησιν ἐλαύνειν·  
 αὐτίκα γὰρ σκύλακας τε καὶ ἀνέρας ἀθρήσαντες  
 πρὸς λόφον ἰθύνουσιν· ἐπεὶ μάλα γιγνώσκουσιν,  
 ὅττι πάροιθεν ἔασιν ὀλιζότεροι πόδες αὐτοῖς. 430  
 τοῦνεκα ῥῆϊδιοι πτώκεσσι πέλουσι κολῶναι,  
 ῥῆϊδιοι πτώκεσσι, δυσάντεες ἱππελάτῃσι.  
 ναὶ μὴν ἀτραπιτοῖο πολυστιβίην ἀλεεῖναι  
 καὶ πάτον, ἐν δ' ἄρα τῇσι γεωμορίησιν ἐλαύνειν·  
 κουφότεροι γὰρ ἔασιν τρίβῳ καὶ ποσσὶν ἐλαφροὶ 435  
 ῥεῖά τ' ἐπιθρόσκουσιν ἀρηρομένη δ' ἐνὶ γαίῃ  
 καὶ θέρεος βαρύθουσι πόδες καὶ χεῖματος ὥρη  
 ἄχρῃς ἐπισφυρίων ὀλοὴν κρηπίδα φέρουσιν.  
 Ἦν ποτ' ἐλῆς δόρκον δέ, φυλάσσεο μὴ μετὰ  
 πολλὸν  
 ἐκτάδιον δολιχόν τε δρόμον καὶ τέρμα πόνοιο 440  
 τυτθὸν ὑποσταίῃ, λαγόνων δ' ἀπὸ μήδεα χεύῃ·  
 δόρκοι γὰρ περὶ ἅλλα δρόμοις ἐνὶ μεσσητίοις  
 κυστίδα κυμαίνουσιν, ἀναγκαίοισιν ὑπ' ὄμβροις  
 βριθόμενοι λαγόνας, ποτὶ δ' ἰσχίον ὀκλάζουσιν·  
 ἦν δ' ὀλίγον πνεύσωσι πολυσφαράγων ἀπὸ λαιμῶν, 445  
 πολλὸν ἀρειότεροι λαυψηρότεροί τε φέβονται,  
 γούνασιν εὐφόρτοις καὶ ἔγκασιν κουφωτέροισι.  
 Κερδῶ δ' οὔτε λόχοισιν ἀλώσιμος οὔτε βρόχοισιν

<sup>a</sup> Xen. C. 5. 17 θέουσι μάλιστα μὲν τὰ ἀνάντη τὰ δὲ  
 κατάντη ἥκιστα

<sup>b</sup> Xen. C. 5. 30 σκέλη τὰ ὀπισθεν μείζω πολὺ τῶν ἐμπροσθεν

<sup>c</sup> Xen. C. 8. 8 ταχὺ γὰρ ἀπαγορεύει διὰ τὸ βάθος τῆς χιόνος  
 καὶ διὰ τὸ κάτωθεν τῶν ποδῶν λασίων ὄντων προσέχεσθαι αὐτῷ  
 ὄγκον πολύν.

<sup>d</sup> i.e. their feet are caked with mud The metaphor is

In hunting the swift-footed tribes of the Hare the hunter should run in front and head them off from upward-sloping rock or hill and with cunning prudence drive them downhill. For the moment that they see hounds and huntsmen they rush uphill<sup>a</sup>; since they well know that their forelegs<sup>b</sup> are shorter. Hence hills are easy for Hares—easy for Hares but difficult for mounted men. Moreover, the hunter should avoid much-trodden ways and the beaten track and pursue them in the tilled fields. For on the trodden way they are nimbler and light of foot and easily rush on. But on the ploughed land their feet are heavy in summer and in the winter<sup>c</sup> season they carry a fatal shoe<sup>d</sup> that reaches to the ankle.

If ever thou art hunting a Gazelle, beware that after a very long and extended course and term of toil it do not halt a moment and relieve<sup>e</sup> nature. For in Gazelles beyond all others the bladder swells in the midst of their course and their flanks are burdened by involuntary waters and they squat upon their haunches. But if they take breath a little with their noisy throats, they flee far more strongly and more swiftly with nimble knees and lighter loins.

The Fox is not to be captured by ambush nor by illustrated by the use of *κηπίς* to mean a species of cake  
ἐξ ἀλεύρου καὶ μέλιτος Poll vi. 77

\* Cf A 579 a 12 (of Deer, ἔλαφοι) ἐν δὲ τῷ φεύγειν ἀνὰ πανσιν ποιοῦνται τῶν δρόμων καὶ ὑφιστάμενοι μενουσιν ἕως ἂν πλησίον ἔλθῃ ὁ διώκων· τότε δὲ πάλιν φεύγουσιν. τοῦτο δὲ δοκοῦσι ποιεῖν διὰ τὸ πονεῖν τὰ ἐντός· τὸ γὰρ ἔντερον ἔχει λεπτὸν καὶ ασθενὲς οὕτως ὥστε ἐὰν ἡρέμα τις πατάξῃ, διακόπτεται τοῦ δέρματος ὑγιοῦς ὄντος, Plin. viii 113 et alias semper in fuga acquiescunt stantesque respiciunt, cum prope ventum est rursus fugae praesidia repetentes. Hoc fit intestini dolore tam infirmi ut ictu levi rumpatur intus.

## OPPIAN

οὔτε λίνοις· δεινὴ γὰρ ἐπιφροσύνῃσι νοῆσαι,  
 δεινὴ δ' αὖτε κάλῳα ταμεῖν, ὑπὸ δ' ἄμματα λῦσαι, 450  
 καὶ πυκινοῖσι δόλοισιν ὀλισθῆσαι θανάτοιο.  
 ἀλλὰ κύνες μιν ἄειραν ἀολλέες· οὐδ' ἄρ' ἐκείνοι  
 καὶ κρατεροὶ περ ἔόντες ἀναιμῶτι δαμάσαντο.

#### CYNEGETICA, IV. 449-453

noose nor by net. For she is clever in her cunning  
at perceiving them ; clever too at severing a rope  
and loosing knots and by subtle craft escaping from  
death. But the thronging hounds take her ; yet  
even they for all their strength do not overcome her  
without bloodshed

## ΑΛΙΕΥΤΙΚΩΝ ΤΟ Α

Ἔθνεά τοι πόντοιο πολυσπερέας τε φάλαγγας  
 παντοίων νεπόδων, πλωτὸν γένος Ἀμφιτρίτης,  
 ἐξερέω, γαίης ὕπατον κράτος, Ἀντωνῖνε·  
 ὅσα τε κυματόεσσιν ἔχει χύσιν, ἥϊχί θ' ἕκαστα  
 ἐννέμεται, διερούς τε γάμους διεράς τε γενέθλας 5  
 καὶ βίον ἰχθυόεντα καὶ ἔχθεα καὶ φιλότητας  
 καὶ βουλὰς, ἀλῆς τε πολύτροπα δῆνεα τέχνης  
 κερδαλέης, ὅσα φῶτες ἐπ' ἰχθύσι μητίσσαντο  
 ἀφράστοις· αἰδήλον ἐπιπλώουσι θάλασσαν  
 τολμηρῇ κραδίῃ, κατὰ δ' ἔδρακον οὐκ ἐπίοπτα 10  
 βένθεα καὶ τέχνησιν ἁλὸς διὰ μέτρα δάσαντο  
 δαιμόνιοι. χλοῦνην μὲν ὀρίτροφον ἠδὲ καὶ ἄρκτον  
 θηρητῆρ ὄραα τε καὶ ἀντιόωντα δοκεύει  
 ἀμφαδίην, ἕκαθεν τε βαλεῖν σχεδόθεν τε δαμάσσαι·  
 ἀμφω δ' ἀσφαλῆως γαίης ἐπὶ θήρ τε καὶ ἀνὴρ 15  
 μάρνανται, σκύλακες δὲ συνέμποροι ἡγεμονῆες  
 κνώδαλα σημαίνουσι καὶ ἰθύνουσιν ἄνακτας  
 εὐνὴν εἰς αὐτὴν καὶ ἀρηγόνες ἐγγὺς ἔπονται.  
 οὐδ' ἄρα τοῖς οὐ χεῖμα τόσον δέος, οὐ μὲν ὀπώρη  
 φλέγμα φέρει· πολλαὶ γὰρ ἐπακτήρων ἀλεωραὶ 20  
 λόχμαι τε σκιεραὶ καὶ δειράδες ἄντρα τε πέτρης  
 αὐτορόφου· πολλοὶ δὲ τιταινόμενοι κατ' ὄρεσφιν  
 ἀργυροὶ ποταμοί, δίψης ἄκος ἠδὲ λοετρῶν

<sup>a</sup> Introduction, p xx

## HALIEUTICA, OR FISHING

### I

THE tribes of the sea and the far scattered ranks of all manner of fishes, the swimming brood of Amphitrite, will I declare, O Antoninus,<sup>a</sup> sovereign majesty of earth; all that inhabit the watery flood and where each dwells, their mating in the waters and their birth, the life of fishes, their hates, their loves, their wiles,<sup>b</sup> and the crafty devices of the cunning fisher's art—even all that men have devised against the baffling fishes. Over the unknown sea they sail with daring heart and they have beheld the unseen deeps and by their arts have mapped out the measures of the sea, men more than human. The mountain-bred Boar and the Bear the hunter sees, and, when he confronts him watches him openly, whether to shoot him afar or slay him at close quarters. Both beast and man fight securely on the land, and the hounds go with the hunter as guides to mark the quarry and direct their masters to the very lair and attend close at hand as helpers. To them winter brings no great fear, nor summer brings burning heat; for hunters have many shelters—shady thickets and cliffs and caves in the rock self-roofed: many a silvery river, too, stretching through the hills to quench thirst and

<sup>a</sup> Of fishes, *cf.* *H.* ii 53 f., iii 92 ff. Editors, punctuating at φιλότητας, take βουλὰς of the devices of fishermen

# OPPIAN

ἀέναοι ταμίαι· παρὰ δὲ χλοάουσι ῥέεθροις  
 ποιαί τε χθαμαλαί, μαλακὴ κλίσις ὕπνον ἐλέσθαι 25  
 εὐδιον ἐκ καμάτοιο, καὶ ὦρια δόρπα πάσασθαι  
 ὕλης ἀγρονόμοιο, τὰ τ' οὔρεσι πολλὰ φύονται  
 τερπωλὴ δ' ἔπεται θήρῃ πλέον ἢ περ ἰδρώς  
 ὅσσοι δ' οἰωνοῖσιν ἐφοπλίζονται ὄλεθρον,  
 ῥηιδίῃ καὶ τοῖσι πέλει καὶ ὑπόψιος ἄγρη· 30  
 τοὺς μὲν γὰρ κνώσσοντας ἐληϊσσάντο καλιῆς  
 κρύβδην· τοὺς δὲ δόναξιν ὑπέσπασαν ἱσοφόροισιν·  
 οἱ δὲ τανυπλέκτοισιν ἐν ἔρκεσιν ἤριπον αὐτοὶ  
 εὐνῆς χρητίζοντες, ἀτερπέα δ' αὖλιν ἔκυρσαν.  
 τλησιπόνους δ' ἄλιεῦσιν ἀτέκμαρτοι μὲν ἄεθλοι, 35  
 ἐλπίς δ' οὐ σταθερὴ σαίνει φρένας ἡὕτ' ὄνειρος·  
 οὐ γὰρ ἀκινήτου γαίης ὕπερ ἀθλεύουσιν,  
 ἀλλ' αἰεὶ κρυερῷ τε καὶ ἄσχετα μαργαίνοντι  
 ὕδατι συμφορέονται, ὃ καὶ γαίηθεν ἰδέσθαι  
 δεῖμα φέρει καὶ μοῦνον ἐν ὄμμασι πειρήσασθαι· 40  
 δούρασι δ' ἐν βαιοῖσιν ἀελλάων θεράποντες  
 πλαζόμενοι, καὶ θυμὸν ἐν οἷδμασιν αἰὲν ἔχοντες,  
 αἰεὶ μὲν νεφέλῃν ἰοειδέα παπταίνουσιν,  
 αἰεὶ δὲ τρομέουσι μελαινόμενον πόρον ἄλμης·  
 οὐδέ τι φοιταλέων ἀνέμων σκέπας, οὐδέ τιν' ὄμβρων 45  
 ἀλκῆν, οὐ πυρὸς ἄλκαρ ὀπωρινοῖο φέρονται.  
 πρὸς δ' ἔτι καὶ βλοσυρῆς δυσδερκέα δείματα λίμνης  
 κήτεα πεφρίκασι, τὰ τε σφίσιν ἀντιώωσιν,  
 εἴτ' ἂν ὑποβρυχίης ἄδυτον περώωσι θαλάσσης·  
 οὐ μὲν τις σκυλάκων ἀλίην ὁδὸν ἡγεμονεύει 50

<sup>a</sup> Manil v 371 Aut nido captare suo ramove sedentem |  
 Pascentemve super surgentia ducere lina; cf C 1 64

<sup>b</sup> Cf Gaelic proverbs: "Precarious is the hunting, unreliable the fishing; place thy trust in the land, it never left man empty"; "Unstable is the point of the fish-hook", "Good is the help of the fishing, but a bad barn is the fish-



## HALIEUTICA, I. 24-50

dispense a never-failing bath; and by the green-fringed streams are low beds of grass, a soft couch in sunny weather for sleep after toil, and seasonable repast to eat of woodland fruits which grow abundant on the hills. Pleasure more than sweat attends the hunt. And those who prepare destruction for birds, easy for them too and visible is their prey. For some they capture unawares asleep upon their nests<sup>a</sup>; others they take with limed reeds; others fall of themselves into the fine-plaited nets, seeking for a bed, and a woeful roost they find. But for the toilsome fishermen their labours are uncertain,<sup>b</sup> and unstable as a dream is the hope that flatters their hearts. For not upon the moveless<sup>c</sup> land do they labour, but always they have to encounter the chill and wildly raging water, which even to behold from the land brings terror and to essay it only with the eyes. In tiny barks they wander obsequious to the stormy winds, their minds ever on the surging waves; always they scan the dark clouds and ever tremble at the blackening tract of sea; no shelter have they from the raging winds nor any defence against the rain nor bulwark against summer heat. Moreover, they shudder at the terrors awful to behold of the grim sea, even the Sea-monsters<sup>d</sup> which encounter them when they traverse the secret places of the deep. No hounds guide the fishers on their seaward

ing," Carmichael, *Carmina Gadēlica* (Edin 1900), p. 255. "Plough the sea!" said Triptolemus; "that's a furrow requires small harrowing," Scott, *The Pirate*, c. 5

<sup>c</sup> Walton, *Compleat Angler*, c. 1 Venator. The Earth is a solid, settled element

<sup>d</sup> κῆτος (*H* i 360 n) denotes Whales, Dolphins, Seals, Sharks, Tunnies, and the large creatures of the sea generally.

# OPPIAN

ἰχθυβόλοις· ἵχνη γὰρ αἰδέλα νηχομένοισιν·  
οὐδ' οἱ γ' εἰσορώσιν ὅπη σχεδὸν ἴξεται ἄγρης  
ἀντιάσας, οὐ γάρ τι μῖν ὁδὸν ἔρχεται, ἰχθύς·  
θριξὶ δ' ἐν ἡπεδανοῖσι παλιγνάμπτοιό τε χαλκοῦ  
χείλεσι καὶ δονάκεσσι λῖνοισί τε κάρτος ἔχουσιν. 55

Οὐ μὴν τερπωλῆς ἀπολείπεται, αἶ κ' ἐθέλησθα  
τέρπεσθαι, γλυκερὴ δὲ πέλει βασιλῆϊος ἄγρη.  
νῆα μὲν εὐγόμφωτον, εὐζυγον, ἔξοχα κούφην,  
αἰζηροὶ κώπησιν ἐπειγομένης ἐλώωσι,  
νῶτον ἀλὸς θείνοντες· ὁ δ' ἐν πρύμνησιν ἄριστος 60  
ἰθυντῆρ ἀλίστον ἄγει καὶ ἀμεμφέα νῆα  
χῶρον ἐς εὐρύαλόν τε καὶ εὐδία πορφύροντα·  
ἐνθα δὲ δαιτυμόνων νεπόδων ἀπερείσια φῦλα  
φέρβεται, οὓς θεράποντες αἰεὶ κομέουσιν, ἐδωδῇ  
πολλῇ πιαίνοντες, ἐτοιμότατον χορὸν ἄγρης 65  
σοί τε, μάκαρ, καὶ παιδὶ μεγαυχέι, πῶεα θήρης.  
αὐτίκα γὰρ χειρὸς μὲν εὐπλοκὸν εἰς ἅλα πέμπεις  
ὀρμινῇ, ὁ δὲ ρίμφα γένυν κατεδέξατο χαλκοῦ  
ἰχθύς ἀντιάσας, τάχα δ' ἔλκεται ἐκ βασιλῆος  
οὐκ ἀέκων, σέο δ' ἦτορ ἰαίνεται, ὄρχαμε γαίης· 70  
πολλὴ γὰρ βλεφάροισι καὶ ἐν φρεσὶ τέριψις ἰδέσθαι  
παλλόμενον καὶ ἐλίσσόμενον πεπεδημένον ἰχθύν.

Ἄλλὰ μοι ἰλήκοις μὲν ἀλὸς πόρῳ ἐμβασιλεύων

<sup>a</sup> ἐν τῷ βιβλίῳ schol The reference is to a royal marine fish-preserve. Such a fish-preserve, which might be either in fresh or salt water, was called by the Romans *piscina* (Varro, ii. 17 2 cum piscinarum genera sint duo, dulcium et salsarum, alterum apud plebem et non sine fructu, ubi lymphae aquam piscibus nostris villaticis ministrant: illae autem maritimae piscinae nobilium, quibus Neptunus et aquam et pisces ministrat, cf. iii 3 2 ff. 17 2; Plin x. 193; Colum i. 6 21, 8 17) or *vivarium* (M G βιβάριον), a more general term, applicable to any preserve for wild creatures

path—for the tracks of the swimming tribes are unseen—nor do they see where the fish will encounter them and come within range of capture ; for not by one path does the fish travel In feeble hairs and bent hooks of bronze and in reeds and nets the fishers have their strength

Yet not bereft of pleasure art thou, if pleasure thou desirest, but sweet is the royal sport. A ship well-riveted, well-benched, light exceedingly, the young men drive with racing oars smiting the back of the sea ; and at the stern the best man as steersman guides the ship, steady and true, to a wide space of gently heaving waves ; and there feed <sup>a</sup> infinite tribes of feasting fishes which thy servants ever tend, fattening them with abundant food, a ready choir of spoil for thee, O blessed one, and for thy glorious son, the flock of your capture. For straightway thou lettest from thy hand into the sea the well-woven line, and the fish quickly meets and seizes the hook of bronze and is speedily haled forth—not all unwilling—by our king ; <sup>b</sup> and thy heart is gladdened, O Lord of earth. For great delight it is for eye and mind to see the captive fish tossing and turning.

But be thou gracious unto me, thou who art king

(Plin ix 168 *ostrearum vivaria* ; *ibid.* 170 *reliquorum piscium vivaria*, viii 115 for Deer, viii. 211 *vivaria eorum* (*sc* Wild Swine) *ceterarumque silvestrium*), with its subdivisions, *leporarium* (not confined to Hares, Varro, iii 3 1), *avianum* (Varro, iii 3 6) or *ornithon* (Varro, iii. 3 1), etc Cf. Ael viii 4, xii 30 ; Juv iv 51, Mart. iv. 30 ; Aul. Gell ii 20. 4 f ; Badham, pp 35 ff., Radcliffe, pp 224 ff.

<sup>b</sup> Cf. Beaumont and Fletcher, *The False One*, i. 2 " She was used to take delight, with her fair hand | To angle in the Nile, where the glad fish, | As if they knew who 'twas sought to deceive them, | Contended to be taken " (quoted Radcliffe, p 173) ; Mart. i. 104 *norunt cui serviant leones*.

# OPPIAN

εὐρυμέδων Κρονίδης γαιήοχος, ἥδ' Ὀάλασσα  
αὐτῇ, καὶ ναετῆρες ἐριγδούποιο θαλάσσης 75  
δαίμονες, ὑμετέρας τ' ἀγέλας καὶ ἀλίτροφα φύλα  
εἰπέμεν αἰνήσαίτε· σὺ δ' ἰθύνειας ἕκαστα,  
πότνα Θεά, καὶ πατρὶ καὶ νιέει παμβασιλῆος  
θυμήρη τάδε δῶρα τεῆς πόρσυνον αἰοιδῆς.

Μυρία μὲν δὴ φύλα καὶ ἄκριτα βένθεσι πόντου 80  
ἐμφέρεται πλώοντα τὰ δ' οὐ κέ τις ἐξονομήναι  
ἀτρεκέως· οὐ γάρ τις ἐφίκετο τέρμα θαλάσσης·  
ἀλλὰ τριηκοσίων ὀργυιῶν ἄχρι μάλιστα  
ἄνδρες ἴσασιν τε καὶ ἔδρακον Ἀμφιπρίτην.  
πολλὰ δ' (ἀπειρεσίη γὰρ ἀμετροβαθὴς τε θάλασσα,) 85  
κέκρυπται, τὰ κεν οὐ τις αἰδέελα μυθήσαιο  
θνητὸς ἑὼν· ὀλίγος δὲ νόος μερόπεςσι καὶ ἀλκή.  
οὐ μὲν γὰρ γαίης πολυμήτορος ἔλπομαι ἄλμην  
παυροτέρας ἀγέλας οὐτ' ἔθνεα μείονα φέρβειν.  
ἀλλ' εἴτ' ἀμφήριστος ἐν ἀμφοτέρησι γενέθλη 90  
εἶθ' ἑτέρη προβέβηκε, θεοὶ σάφα τεκμαίρονται,  
ἡμεῖς δ' ἀνδρομέοισι νοήμασι μέτρα φέρομεν.

Ἰχθύσι μὲν γενεή τε καὶ ἥθεα καὶ πόρος ἄλμης  
κέκριται, οὐδέ τι πᾶσι νομαὶ νεπόδεσσιν ὁμοῖαι  
οἱ μὲν γὰρ χθαμαλοῖσι παρ' αἰγιαλοῖσι νέμονται, 95  
ψάμμον ἐρεπτόμενοι καὶ ὅσ' ἐν ψαμάθοισι φύονται,  
ἵπποι κόκκυγές τε θοοὶ ξανθοὶ τ' ἐρυθῖνοι

<sup>a</sup> Ael ix. 35 eis triakosias ὀργυιάς φασιν ἀνθρώποις κάτοπτα εἶναι τὰ ἐν τῇ θαλάττῃ, περαιτέρω γε μὴν οὐκέτι But Plin ii 102 Altissimum mare xv. stadiorum Fabianus tradit

<sup>b</sup> *Hippocampus brevirostris* Cuv. or *H. guttulatus* Cuv., both M.G. ἀλογάκι (i.e. Horse), the latter being commoner in Greek waters (Apost p 7) Cf. Marc. S 21; Plin. xxxii. 149; Athen 304 e.

<sup>c</sup> One of the Gurnards, prob. *Trigla liza* L., The Piper. It is of a bright red colour (ερυθρὸν κόκκυγα Numen ap Athen. 309 f) and Athen. 324 f quotes Speusippus, etc., for 206

in the tract of the sea, wide-ruling son of Cronus, Girdler of the earth, and be gracious thyself, O Sea, and ye gods who in the sounding sea have your abode : and grant me to tell of your herds and sea-bred tribes ; and do thou, O lady Goddess, direct all and make these gifts of thy song well pleasing to our sovereign lord and to his son

Infinite and beyond ken are the tribes that move and swim in the depths of the sea, and none could name them certainly ; for no man hath reached the limit of the sea, but unto three hundred fathoms <sup>a</sup> less or more men know and have explored the deep. But, since the sea is infinite and of unmeasured depth, many things are hidden, and of these dark things none that is mortal can tell, for small are the understanding and the strength of men. The briny sea feeds not, I ween, fewer herds nor lesser tribes than earth, mother of many. But whether the tale of offspring be debatable between them both, or whether one excels the other, the gods know certainly ; but we must make our reckoning by our human wits.

Now fishes differ in breed and habit and in their path in the sea, and not all fishes have like range. For some keep by the low shores, feeding on sand and whatever things grow in the sand ; to wit, the Sea-horse,<sup>b</sup> the swift Cuckoo-fish,<sup>c</sup> the yellow

its resemblance to the Red Mullet. Marc. S 21 *ὀξύκομοι κόλαυγες* in allusion to the dorsal spines which they erect on being touched (Day 1 p. 55), A 598 a 15 *ἐπαμφοτερίζουσιν*, i e found both in deep and shallow water ; 535 b 20 " utters a sound like the cuckoo, whence its name " Cf. Ael x 11. The noise made by Gurnards when taken from the water is due to escape of gas from the air-bladder. Apost. p 11 (where he identifies Aristotle's *κόλακυς* with the allied *Dactylopterus volitans* Mor) enumerates eight species of *Trigla* found in Greek waters.

## OPPIAN

καὶ κίθαραι καὶ τρίγλα καὶ ἄδρανέες μελάνουροι  
 τραχούρων τ' ἀγέλαι βούγλωσσά τε καὶ πλατύουροι  
 ταινίαι ἀβληχραὶ καὶ μορμύρος, αἰώλος ἰχθύς, 1  
 σκόμβροι κυπρίνοί τε καὶ οἱ φίλοι αἰγιαλοῖσιν.

Ἄλλοι δ' αὖ πηλοῖσι καὶ ἐν τενάγεσσι θαλάσσης

<sup>a</sup> The hermaphrodite Eryth(r)inus of A. 538 a 20, 567 a 27, etc.; Plin. ix 56, seems to be a *Serranus* (perhaps *S. anthias*). It is a pelagic fish (A. 598 a 13). As a descriptive term like Erythinus (i.e. red) might be applied to different fishes (cf. Athen. 300 f), the schol. λιθρινάρια, ρούσια, which suggests a *Pagrus* or *Pagellus*, perhaps *Pagellus erythrinus*, M.G. λυθρίνι, λυθρινάρι (collectively for all species of *Pagellus*, Apost. p. 17) may be right. Ov. Hal. 104 caeruleaque rubens erythrinus in unda; Plin. xxxii 152; Hesych. s. ἐρυθρίνοι.

<sup>b</sup> A species of Flatfish. Galen, *De aliment. facult.* iii. 30 περὶ δὲ τῶν κιθάρων καὶ πάνυ θαυμάζω τοῦ Φιλοτίμου παραπλήσιος γὰρ ὧν ὁ ρόμβος αὐτῶν μαλακωτέραν ἔχει τὴν σάρκα, τῶν ὀνίσκων ἀπολειπόμενος οὐκ ὀλίγω; Plin. xxxii 146 citharus rhomborum generis pessimus. Cf. A. 508 b 17, Athen. 305 ff.; Poll. vi 50. Ael. xi. 23 describes the λιθαρυφός, a Red Sea fish, as πλατὺς τὸ σχῆμα κατὰ τὴν βούγλωττον.

<sup>c</sup> C. ii 392 n.

<sup>d</sup> C. ii. 391 n. For habitat, Marc. S. 13 ἀλταῖοι μελάνουροι. The schol. οἱ μωσχῖται οἱ οὐροῦντες μέλαν ἢ τὰ καλαμάρια mis-takes the etymology.

<sup>e</sup> H. iii. 400 n

<sup>f</sup> *Solea vulgaris*, M. G. γλώσσα, at Nauplia and Missolonghi χωματίδα (Apost. p. 22). Marc. S. 18 ἐκτάδιον βούγλωσσον; Athen. 136 b, 288 b, where he says Ἀπτικοὶ δὲ ψήτταν αὐτὴν καλοῦσιν. Cf. Galen, *De aliment. facult.* iii 30 παρέλιπε δ' ἐν τούτοις ὁ Φιλότιμος καὶ τὸ βούγλωττον, . . . εἰ μὴ τι ἄρα τῷ τῆς ψήττης ὀνόματι καὶ κατὰ τῶν βουγλώττων ἐχρήσατο. παραπλήσια μὲν γὰρ πῶς ἐστίν, οὐ μὴν ἀκριβῶς ὁμοειδῆ βούγλωττὸν τε καὶ ψήτταν μαλακώτερον γὰρ ἐστὶ καὶ ἥδιον εἰς ἐδωδὴν καὶ παντὶ βέλτιον τὸ βούγλωττον τῆς ψήττης; Plin. ix 52 soleae (Pontum non intrant), cum rhombi intrent; Hesych. s.v. and s. ψήττα,

Erythrinus,<sup>a</sup> the Citharus<sup>b</sup> and the Red Mullet<sup>c</sup> and the feeble Melanurus,<sup>d</sup> the shoals of the Trachurus,<sup>e</sup> and the Sole<sup>f</sup> and the Platyrus,<sup>g</sup> the weak Ribbon-fish<sup>h</sup> and the Mormyrus<sup>i</sup> of varied hue and the Mackerel<sup>j</sup> and the Carp<sup>k</sup> and all that love the shores.<sup>l</sup>

Others again feed in the mud and the shallows<sup>m</sup>

Ov *Hal.* 124 Fulgentes soleae candore et concolor illis, Passer et Adriaco mirandus litore rhombus

<sup>a</sup> Schol. ψησσία, πλατείς. Some species of Flatfish.

<sup>b</sup> Schol. ζαργάναι (a term used to interpret σφύραιναι *H* 1 172, iii 117 and ζαφίδες *H* 1 172). A 504 b 32 ἡ καλουμένη ταινία has two fins; Athen. 329 f Σπενσιππος . . παραπλήσιά φησιν εἶναι ψήτταν, βούγλωσσον, ταινίαν Busse-maker makes it *Monochirus Pegusa* Risso, a species of Sole; A. and W. suggest *Cobitis taenia* L., the Spined Loach, as, though like *Cepola rubescens* Cuv. (*C. taenia* Bloch) it has two pairs of fins, the pectoral are very short.

<sup>c</sup> *O* 1. 74 n. For habitat, Marc. S. = Archestr. ap. Athen. 313 f μόρμυρος αἰγιαλείς, *A* P. vi 304 'Ακτίτ' ἃ καλαμευτά, ποτὶ ξερὸν ἔλθ' ἀπὸ πέτρας | καὶ με λάβ' εὐάρχαν πρῶιον ἐμπολέα | αἴτε σύ γ' ἐν κύρτῳ μελανουρίδας αἴτε τιν' ἀγρεῖς μορμύρον ἢ κίχλην ἢ σπάρον ἢ σμαρίδα

<sup>d</sup> *Scomber scomber* L., M.G. σκουμβρί (Apost. p 13). A 571 a 14, 597 a 22, 599 a 2, 610 b 7; Athen 121 a, 321 a. They are pelagic fishes (Ov *Hal* 94 gaudent pelago quales scombri), but "at certain seasons approach the shores in countless multitudes, either prior to, during, or after breeding, or else for predaceous purposes," Day, i p. 85.

<sup>e</sup> *Cyprinus carpio* L., abundant in lakes of Thessaly and Aetolia, M.G. σαζάνι, καρλόψαρο in Thessaly, τσερούκλα in Aetolia (Apost. p 23) Cf. A 568 b 26, etc., Athen 309 a f. "It mostly frequents ponds, canals, sluggish pieces of water . . . being especially partial to localities possessing soft, marly, or muddy bottoms," Day, ii. p 159

<sup>f</sup> A 488 b 7 τῶν θαλαττίων τὰ μεν πελάγια, τὰ δὲ αἰγιαλώδη, τὰ δὲ πετραῖα.

<sup>m</sup> τεναγώδης as an epithet of fish is opposed to πελάγιος Hices. ap Athen. 320 d, cf. A. 548 a 1, 602 a 9 For τέναγος cf Herod viii. 129; Pind N iii 24

## OPPIAN

φέρβονται, βατίδες τε βοῶν θ' ὑπέροπλα γένεθλα  
 τρυγῶν τ' ἀργαλέη καὶ ἐτήτυμον οὔνομα νάρκη,  
 ψῆτται καλλαρίαι καὶ τριγλίδες ἔργα τ' ὀνίσκων 105  
 σαυροί τε σκέπανοί τε καὶ ὅσος' ἐνιτέτροφε πηλοῖς.

Θῖνα δ' ἀνὰ πρᾶσόςσσαν ὑπὸ χλοεραῖς βοτάνησι  
 βόσκονται μαινίδες ἰδὲ τράγοι ἥδ' ἀθερίναι

<sup>a</sup> *Rana batis* L., M.G. *βατί*, and allied species of *Raudae*, of which five others occur in Greek waters—*R. clarata* Rond., *R. punctata* Risso, *R. chagrinea* Pennant, *R. mirabilis* Rond., *R. undulata* or *Mosaura* (Apost. p. 6) *βατίς* in A. 565 a 27, etc. seems generic for the oviparous Rays Cf. Athen. 286 b-e; Poll. vi 50; Plin. xxxii. 145.

<sup>b</sup> *H* ii 141 n.

<sup>c</sup> *H*. ii 462 n

<sup>d</sup> *H* ii 56 n

<sup>e</sup> Cf. *H* i 169, 371, ii 460.

<sup>f</sup> The references of Aristotle to the ψῆττα (A. 538 a 20, 543 a 2, 620 b 30) do not enable us to say more than that it is a Pleuronectid. In Graeco-Latin glossaries it is equated with Latin *homibus*, cf. Athen. 330 b 'Ρωμαῖοι δὲ καλοῦσι τὴν ψῆτταν ῥόμβον καὶ ἐστὶ τὸ ὄνομα Ἑλληνικόν. But Ael. xiv 3 τοὺς ἰχθύς τοὺς πλατεῖς . . . ψῆττας τε καὶ ῥόμβους καὶ στρουθοὺς distinguishes them; cf. Galen, *Aliment fac* iii 30. It was sometimes identified with the Sole; Hesych. s. ψῆττα ἰχθυόδιον τῶν πλατέων ἢ ψῆττα ἦν τινες σανδάλιον ἢ βούργλωσσον, Athen. 288 b 'Αττικοὶ δὲ ψῆτταν αὐτὴν καλοῦσιν; Galen, *l.c.* παρέλιπε δ' ἐν τούτοις ὁ Φιλότιμος καὶ τὸ βούργλωττον, . . . εἰ μὴ τι ἄρα τῇ τῆς ψῆττης ὀνόματι καὶ κατὰ τῶν βουγλώττων ἐχρήσατο παραπλήσια μὲν γὰρ πῶς ἐστιν, οὐ μὴν ἀκριβῶς ὁμοειδῇ; cf. schol. Plato, *Symp* 191 d. But Oppian (*H* i 99) distinguishes them, as do Archestr. ap. Athen. *l.c.* and 330 a, Dorion *ibid*, Speusipp. *ib* 329 f, Plin. ix 57 *condi per hiemes torpedinem, psettam, soleam tradunt*.

<sup>g</sup> Introd. p. lxxv.

<sup>h</sup> *C* i. 75 n., ii 392 n

<sup>i</sup> Introd. p. lxxiv. Schol. ἔργα τ' ὀνίσκων ἤγουν οἱ ὀνίσκοι, περιφρασῖς.



of the sea; to wit, the Skate<sup>a</sup> and the monster tribes of the Ox-ray<sup>b</sup> and the terrible Sting-ray,<sup>c</sup> and the Cramp-fish<sup>d</sup> truly named,<sup>e</sup> the Turbot<sup>f</sup> and the Callarias,<sup>g</sup> the Red Mullet<sup>h</sup> and the works of the Oniscus,<sup>i</sup> and the Horse-mackerel<sup>j</sup> and the Scepanus<sup>k</sup> and whatsoever else feeds in mud

On the weedy beach under the green grasses feeds the Maenis<sup>l</sup> and the Goat-fish<sup>m</sup> and the Atherine,<sup>n</sup>

<sup>a</sup> Schol. σαῦροι· σαυρίδες. If σαῦρος differs from τραχοῦρος v 99, in 400—they are identified Xenocr. *Aliment* c 7 but distinguished Galen, *Aliment. fac* in 30-31—it may be *Caranx suareus* which differs little from *Trachurus trachurus*. It is known in M G as σαυρίδι κυνηγός or λολλαλι (Apost. p. 14); cf A 610 b 5, Athen 309 f, 322 c-e, Hesych. s σαῦρα, Marc S 33, Plin. xxxii 89 sauri piscis marini (cf *ibid* 151), but in Latin usually *lacertus*, Plin xxxii 146, Stat S iv 9. 13, Mart. x. 48 11, etc. From Athen. 305 c it seems that the κίχλη was also called σαῦρος.

<sup>b</sup> Schol. σκεπανοί· κόπανοι. A species of Tunny: "*Thynnus brachypterus*, vulg. δρυνος et κόπανος dans le golfe de Volo (Sinus Pagasaeus)," Apost. p 14, cf Hesych s σκεπινός; Athen. 322 e σκεπινός· τούτου μνημονεύων Δωριων . . . καλεῖσθαι φησιν αὐτὸν ἀτταγεινόν.

<sup>l</sup> H iii. 188 n.

<sup>m</sup> The male Maenis in the breeding season. A 607 b 9 κούσα μὲν οὖν αγαθὴ μαινίς . . . συμβαίνει δ' ἀρχομένης κύσκεσθαι τῆς θηλείας τοὺς ἄρρενας μέλαν τὸ χρῶμα ἵσχειν καὶ ποικιλώτερον καὶ φαγεῖν χειρίστους εἶναι καλεῖται δ' ὑπ' ἐνιων τράγοι περὶ τοῦτον τὸν χρόνον. Cf. Athen 328 c, 356 b, Ael. xii 28, Marc. S. 23 τραγίσκος, Ov *Hal.* 112, Plin. xxxii. 152.

<sup>n</sup> *Atherina hepsetus*, M.G. ἀθερίνα (Apost. p. 21); cf A. 570 b 15, 571 a 6, 610 b 6, Athen. 285 a, 329 a "The Atherines are littoral fishes, living in large shoals. . . . They rarely exceed a length of six inches, but are nevertheless esteemed as food. . . . The young, for some time after they are hatched, cling together in dense masses and in numbers almost incredible. The inhabitants of the Mediterranean coast of France call these newly hatched Atherines 'Nonnat' (unborn)," Gunther, p. 500.

καὶ σμαρίδες καὶ βλέννος ἰδὲ σπάροι ἀμφότεροί τε  
βῶκες ὅσοις τ' ἄλλοισι φίλον πράσον ἀμφινέμεσθαι 110

Κεστρέες αὖ κέφαλοί τε, δικαιοτάτον γένος ἄλμης,  
λάβρακές τ' ἀμίαι τε θρασύφρονες ἤδ' ἐχρέμητες  
πηλαμύδες γόγγροι τε καὶ ὄν καλέουσιν ὄλισθον  
γείτονα ναιετάουσιν αἰὲ ποταμοῖσι θάλασσαν  
ἢ λίμναις, ὅθι λαρόν ὕδωρ μεταπαύεται ἄλμης, 115  
πολλή τε πρόχυσις συμβάλλεται ἰλυόεσσα,  
ἐλκομένη δίνησιν ἀπὸ χθονός· ἐνθα νέμονται  
φορβὴν ἱμερτήν γλυκερῇ θ' ἀλὶ πιαίνονται.  
λάβραξ δ' οὐδ' αὐτῶν ποταμῶν ἀπολείπεται ἔξω,

<sup>a</sup> *Smaris vulgaris*, M.G. σμαρίς, μαρίς (Apost. p. 18), a small Mediterranean fish (Fam. *Maenidae*): A. 607 b 22. Athen. 315 b, 328 f, Ov. *Hal.* 120; Plin. xxxii. 151, etc.

<sup>b</sup> Seven species of Blenny are found in Greek waters *Blennius raso* Risso, M.G. σαλιάρης, *B. gattorugine*, M.G. σαλιάρα, *B. palmicornis* Cuv., *B. ocellaris* L., *B. Montagu* Flem., *B. trigloides* Val., *B. pholis* L. (Apost. p. 9). Cf. Athen. 288 a.

<sup>c</sup> A Sea-bream, Fam. *Sparidae*, Genus *Sargus*, of which four species occur in Greek waters: *S. vulgaris*, M.G. σαργός, χαρακίδα at Siphnas, *S. Rondeleti*, M.G. σπάρος; *S. vetula*, M.G. σκάρος; *S. annularis*, M.G. σουβλομούτης, at Corfu (Apost. p. 16); A. 508 c 17, Ov. *Hal.* 106 et super aurata sparulus cervice refulgens, Mart. iii. 60. 6 res tibi cum rhombo est, at mihi cum sparulo.

<sup>d</sup> H. iii. 186 n.

<sup>e</sup> H. ii. 642 n, iv. 127 n

<sup>f</sup> H. ii. 643 n.

<sup>g</sup> H. ii. 130 n

<sup>h</sup> H. ii. 554 n.

<sup>i</sup> We assume this to be the fish which is otherwise called χρόμις, χρέμις, χρέμψ, etc., A. 534 a 8 μάλιστα δ' εἰσὶ τῶν ἰχθύων ὀξυηκόοι κεστρέες, χρέμψ, λάβραξ, σάλπη, χρόμις, where χρέμψ should probably be omitted as a mere *v. l.* for χρόμις Cf. Plin. x. 193 produntur etiam clarissime audire mugil, lupus, salpa, chromis; A. 535 b 16 ψόφους δὲ τινες ἀφιάσι καὶ τριγμοὺς οὕς λέγουσι φωνεῖν, ὅλον λύρα καὶ χρόμις (οὗτοι γὰρ ἀφιάσιν ὥσπερ γρυλισμόν); 543 a 2 χρόμις is one of the shoal-fishes (χυτοί) which spawn once a year; 601 b 29 μάλιστα δὲ 212

the Smaris <sup>a</sup> and the Blenny <sup>b</sup> and the Sparus <sup>c</sup> and both sorts of Bogue <sup>d</sup> and whatsoever others love to feed on sea-weed.

The Grey Mulletts <sup>e</sup>—Cestreus and Cephalus—the most righteous <sup>f</sup> race of the briny sea, and the Basse <sup>g</sup> and the bold Amia, <sup>h</sup> the Chremes, <sup>i</sup> the Pelamyd, <sup>j</sup> the Conger, <sup>k</sup> and the fish which men call Olisthus <sup>l</sup>—these always dwell in the sea where it neighbours rivers or lakes, where the sweet water ceases from the brine, and where much alluvial silt is gathered, drawn from the land by the eddying current. There they feed on pleasant food and fatten on the sweet brine. The Basse does not fail even from the rivers themselves but swims up out

πονοῦσιν ἐν τοῖς χειμῶσιν οἱ ἔχοντες λίθον ἐν τῇ κεφαλῇ, οἷον χρώμις, λάβραξ, σκίαίνα, φάγρος. Cf Plin ix 57 Praegelidam hiemem omnes sentiunt, sed maxime qui lapidem in capite habere existimantur, ut lupi, chromis, sciaena, phagri; Athen. 305 d Ἀριστοτέλης . . φησί . . τὰ μὲν λιθοκέφαλα ὡς κρέμυς; Plin. xxxii 153 (among fishes mentioned by Ovid) chromim qui nidificet in aquis; Oν Hal. 121 immunda chromis; Hesych s χρέμυς· ο ὀνίσκος ἰχθύς, s. χρώμις· εἶδος ἰχθύος; Ael. xv. 11 incidentally mentions χρέμης as having a large beard (γένειον), while in ix. 7 he mentions the otolith and acute hearing of χρώμις. Aristotle's χρώμις is identified by J. Müller, etc., with *Sciaena aquila* Cuv., which "porte le nom vulg. μυλοκόπι et κρανιός à Chalcis" (Apost. p. 13). Bussemaker takes χρέμης to be one of the Cod-family (*Gadidae*).

<sup>f</sup> H. iv. 504 n.

<sup>k</sup> *Conger vulgaris*, M.G. μουγγρί, δρόγγα at Missolonghi (Apost. p. 26).

<sup>i</sup> Schol. ὀλισθον· γλισχρος γάρ ἐστιν γλανεόν, i.e. the γλάνις of A. 621 a 21, etc., *Silurus glanis*, M.G. γλανός (Apost. p. 24). It is a fresh-water fish but is given among marine fishes by Marc. S. 11 and Plin. xxxii. 149, just as Oppian, H. i. 101 and 592 includes the Carp among marine fishes. Gesner p. 742 suggests the Lamprey.

# OPPIAN

ἐκ δ' ἁλὸς ἐς προχοὰς ἀνανήχεται· ἐγχέλυες δὲ 120  
ἐκ ποταμῶν πλαταμῶσιν ἐνιχρίμπτουσι θαλάσσης

Πέτραι δ' ἀμφίαλοι πολυειδέες· αἱ μὲν ἔασι  
φύκεσι μυδαλέαι, περὶ δὲ μνία πολλὰ πέφυκε·  
τὰς ἦτοι πέρκαι καὶ ιουλίδες ἀμφὶ τε χάννοι  
φέρβονται σάλπαι τε μετὰ σφίσιν αἰολόνωντοι 125  
καὶ κίχλαι ῥαδιναὶ καὶ φυκίδες οὓς θ'<sup>1</sup> ἀλιῆες  
ἀνδρὸς ἐπωνυμίην θηλύφρονος ἠυδάξαντο.

\* Ἄλλαι δὲ χθαμαλαὶ ψαμαθώδεος ἄγχι θαλάσσης  
λεπράδες, αἷς κίρρις τε σύαινά τε καὶ βασιλίσκοι  
ἐν δὲ μύλοι τρίγλης τε ῥοδόχροα φῦλα νέμονται. 130

\* Ἄλλαι δ' αὖ ποιῆσιν ἐπίχλοοι ὑγρά μέτωπα

<sup>1</sup> αἷς θ' mss. and schol.

<sup>a</sup> H. i. 520 n.; cf. A. 569 a 6.

<sup>b</sup> Either *Perca fluviatilis*—"on le trouve dans les affluents de l'Alphée" Apost. p. 12—a fresh-water fish (Auson. Mosell. 115 Nec te. . . perca, silebo | Amnigenos inter pisces dignande marinis) which sometimes enters salt water (Plin. xxxii. 145 communes amni tantum ac mari . . . percae)—as generally in Aristotle (A. 568 a 20, etc.), or *Serranus scriba*, M.G. πέρκα (Apost. p. 12), as apparently in A. 599 b 8, where it is classed among "rock fishes," οἱ πετραῖοι, as it is in Galen, *De aliment. facult.* iii. 28, Plin. ix. 57 percae et saxatiles omnes. Marc. S. 16 includes πέρκαι among marine fishes. Cf. Ov. Hal. 112; Athen. 319 b-c, 450 c.

<sup>c</sup> H. ii. 434 n.

<sup>d</sup> Aristotle's χάννη (χάννα) is either *Serranus cabrilla* or *S. scriba* (Fam. Percidae, Gen. *Serranus*), the former still known in Greece as χάνος Marc. S. 33. The genus *Serranus* is hermaphrodite as was known to Aristotle. A. 538 a 21, 567 a 27, *De gen.* 755 b 21, 760 a 9, Plin. ix. 56, xxxii. 153, Ov. Hal. 107 et ex se | Concupiens channe, gemino fraudata parente; Athen. 319 b, 327 f.

<sup>e</sup> H. iii. 414 n. For "spangled" cf. Arist. ap. Athen. 321 e πολύγραμμος καὶ ἐρυθρόγραμμος For habitat cf. A. 598 a 19 γίνονται . . . ἐν ταῖς λιμνοθαλαττίαις πολλοὶ τῶν ἰχθύων, οἷον σάλπαι

of the sea into the estuaries; while the Eels <sup>a</sup> come from the rivers and draw to the flat reefs of the sea.

The sea-girt rocks are of many sorts. Some are wet and covered with seaweed and about them grows abundant moss. About these feed the Perch <sup>b</sup> and the Rainbow-wrasse <sup>c</sup> and the Channus <sup>d</sup> and withal the spangled Saupe <sup>e</sup> and the slender Thrush-wrasse <sup>f</sup> and the Phycis <sup>g</sup> and those which fishermen have nicknamed from the name of an effeminate man <sup>g</sup>

Other rocks are low-lying beside the sandy sea and rough; about these dwell the Currhis <sup>h</sup> and the Sea-swine <sup>i</sup> and the Basiliscus <sup>j</sup> and withal the Mylus <sup>k</sup> and the rosy tribes of the Red Mullet.

Other rocks again whose wet faces are green with

<sup>f</sup> *H.* iv. 173 n.

<sup>g</sup> Introduction, p. 1

<sup>h</sup> Introd. p. liii

<sup>i</sup> Schol. ὕσαι (used again to interpret ὕαινα *H.* i 372) ἡ συνάκιον ἢ σύαινα, which suggests a Flatfish Hesych s. συνάριον βούγλωσσον Cf. Du Cange, *Gloss. Gr.* s. σιάκιον and s. σύαξ. Epicharm. ap. Athen. 326 e couples ὑαίνιδες, βούγλωσσοι, κίθαρος.

<sup>j</sup> Schol. βασιλίσκοι σκιρίδια On *H.* i 370 the schol. uses βασιλίσκος to interpret πρήστις, on *H.* i. 592 to interpret δνίσκος. Bussemaker gives *Clupea alosa* L., the Shad

<sup>k</sup> Schol. μύλοι μυλοκόπια, μυλοκόποι, which points to one of the *Sciaenidae*, μυλοκόπος being in M G *Sciaena aquila* Cuv. (Apost p. 13) *Corvina nigra* Cuv., Bik p. 81. Athen. 308 e Εὐθύδημος δ' ἐν τῷ περὶ τρήχων τὸν κορακινὸν φησιν ὑπὸ πολλῶν σαπέρδην προσαγορεύεσθαι . . . ὅτι δὲ καὶ πλατίστακος καλεῖται ὁ σαπέρδης [we are not here concerned with the freshwater σαπέρδης of A. 608 a 2], καθάπερ καὶ ὁ κορακίνος, Παρμένων φησίν, 118 c τοὺς δὲ προσαγορευομένους φησι (Δωρίων) μύλλους ὑπὸ μὲν τινων καλεῖσθαι ἀγνωτῖδια, ὑπὸ δὲ τινων πλατιστάκουσιν ὄντας τοὺς αὐτοὺς . . . οἱ μὲν οὖν μείζονες αὐτῶν ὀνομάζονται πλατίστακοι, οἱ δὲ μέσην ἔχοντες ἡλικίαν μύλλοι, οἱ δὲ βαιοὶ τοῖς μεγέθεσιν ἀγνωτῖδια. Bussemaker makes μύλος *Sciaena cirrhosa*.

## OPPIAN

πέτραι σαργὸν ἔχουσιν ἐφέστιον ἥδ' ἐσκίασαν  
χαλκέα καὶ κορακῖνον ἐπώνυμον αἰθοπι χροῖῃ,  
καὶ σκάρων, ὅς δ' ἡ μῦθος ἐν ἰχθύσι πᾶσιν ἀναύδοις  
φθέγγεται ἱκμαλέην λαλαγὴν καὶ μῦθος ἐδητὺν 135  
ἄψορρον προΐησιν ἀνὰ στόμα, δεύτερον αὖτις  
δαινύμενος, μῆλοισιν ἀναπτύσσων ἴσα φορβήν.  
"Ὅσσαι δ' αὖ χήμησι περίπλεοι ἦ λεπάδεσσιν,  
ἐν δέ σφιν θαλάμῃ τε καὶ αὐλῇ δύνεμαι ἰχθύς,  
τῇσι δὲ καὶ φάγροι καὶ ἀναιδέες ἀγριόφαγροι 140  
κέρκυροί τε μένουσι καὶ ὀψοφάγοι καὶ ἀνιγρᾷ

<sup>a</sup> C. ii 433 n. Cf H. i. 510

<sup>b</sup> H. iv 596 n

<sup>c</sup> *Zeus faber* L., M G χρυστόψαρο, σανπίερος etc. (Apost p. 15); Plin. ix 68 est et haec natura ut alii alibi pisces principatum obtineant, coracinus in Aegypto, Zeus idem faber appellatus Gadibus (cf xxxii. 148); Colum. vii. 16; Ov. *Hal* 110 Et rarus faber; Athen 328 d διαφέρει δὲ τῆς χαλκίδος ὁ χαλκεύς, οὐ μνημονεύει. Eὐθύδημος . . . λέγων αὐτοὺς περιφέρεις τε εἶναι καὶ κυκλοειδεῖς; A 535 b 18 (among fishes which ψαφους τινὰς ἀφῆσιν καὶ τριγμούς) ἔτι δὲ χαλκίς (i.e. χαλκεύς) καὶ κόλλις· ἡ μὲν γὰρ ψοφεῖ ὡς συριγμόν The Dory makes a noise on being removed from the water, cf Day i p 140

<sup>d</sup> H. iii. 184 n.

<sup>e</sup> *Scarus cretensis* (Fam *Labridae*), M G. σκάρος (Bik. p 84, Erh. p. 91); anciently held in high esteem · Epicharm. ap. Athen 319 f ἀλιεύομεν σπαρους | καὶ σκάρους, τῶν οὐδὲ τὸ σκᾶρ θεμιτὸν ἐμβαλεῖν θεοῖς; Plin ix. 62 Nunc principatus scaro datur, Hor. *Epod* ii. 50, S. ii 2. 22; Galen, *De aliment. facult* iii. 23 ἀριστος δ' ἐν αὐτοῖς (sc τοῖς πετράλοις) ἡδονῆς ἔνεκεν ὁ σκάρος εἶναι πεπίστευται

<sup>f</sup> Aesch *Pers*. 577 ἀναύδων παῖδων τὰς ἀμιάντου; Hes *Sc*. 212; Soph. *Aj*. 1297, id fr 691; Athen 277, 308; Ov. *A A* iii. 325, cf the jest οὐδεὶς καλὸς μέγας ἰχθύς Athen 348 a.

<sup>g</sup> Athen 331 d Μνασέας . . . τοὺς ἐν τῷ Κλείτορι ποταμῷ φησὶν ἰχθύς φθέγγεσθαι (Plin. ix 70; Pausan. viii 21 2), καίτοι μόνους εἰρηκότας Ἀριστοτέλους φθέγγεσθαι σκάρων καὶ τὸν ποτάμιον χοῖρον. The "voice" of fishes is discussed A.

grasses have for tenant the Sargue <sup>a</sup> and the Sciaena, <sup>b</sup> the Dory, <sup>c</sup> and the Crow-fish, <sup>d</sup> named from its dusky colour, and the Parrot-wrasse, <sup>e</sup> which alone among all the voiceless <sup>f</sup> fishes utters a liquid note <sup>g</sup> and alone rejects its food back into its mouth, and feasts <sup>h</sup> on it a second time, throwing up its food even as sheep and goats <sup>i</sup>

Those rocks again which abound in Clams <sup>j</sup> or Limpets <sup>k</sup> and in which there are chambers and abodes for fish to enter—on these abide the Braize <sup>l</sup> and the shameless Wild Braize <sup>m</sup> and the Cercurus <sup>n</sup> and the gluttonous and baleful Muraena <sup>o</sup> and the

535 b 14 ff, where the σκάρος is not mentioned, cf Ael x 11; Plin. xi. 267

<sup>h</sup> ι θ chews the cud: A. 591 b 22 δοκεῖ δὲ τῶν ἰχθύων ὁ καλούμενος σκάρος μηρυκάζειν ὥσπερ τὰ τετράποδα μόνος Cf. A. 508 b 12; P. A. 675 a 3, Athen 319 f; Ael. ii. 54, Antig 73; Plin. ix. 62 solus piscium dicitur ruminare; Ov. Hal. 119 ut scarus epastas solus qui ruminat escas

<sup>i</sup> μῆλα, Kleinvieh, Sheep and Goats (Hom. Od. ix. 184 μῆλ', διές τε καὶ αἰγες) as opp. to Kine; Hom. Il. xviii. 524 μῆλα . . καὶ ἔλικας βοῦς, Il. v. 556 βόας καὶ ἱφία μῆλα; Pind P. iv. 148 μῆλά τε . . καὶ βοῶν ξανθὰς ἀγέλας Cf. τὰ βληχητὰ Ael. ii. 54. Here merely as typical Ruminants.

<sup>j</sup> χήμη is generic for certain species of bivalves: Hices. ap. Athen. 87 b; Plin xxxii. 147; Galen, op. cit. iii 33 δοτρεὰ τε καὶ χήμας. From A. 547 b 13 αἱ χήμαι . . ἐν τοῖς ἀμώδεσι λαμβάνουσι τὴν σύστασιν it is suggested that Venus-shells (*Veneracidae*) are especially meant.

<sup>k</sup> *Patella vulgata* and allied species. Cf. Athen. 85 c-86 f.

<sup>l</sup> C. ii. 391 n.

<sup>m</sup> Only here. Schol. ἀγριόφαγροι· διωξίφαγροι διὰ τὸ κινεῖσθαι ταχέως.

<sup>n</sup> Schol. κέρκουροι· λουτζουρίναι (bob-tailed); Ov. Hal. 102 Cercurusque ferox scopulorum fine moratus; Plin. xxxii. 152 cercurum in scopulis viventem; Hesych. s. κερκῶρος· εἶδος πλοίου καὶ ἰχθύς. Not identified.

<sup>o</sup> *Muraena helena* L., the Murry, M G. σμέρνα, σμῦρνα (Apost. p. 26).

# OPPIAN

μύραιναι σαῦροί τε καὶ ὀψιμόρων γένος ὀρφῶν,  
οἳ πάντων περὶάλλα κατὰ χθόνα δηθύνουσι  
ζωοὶ καὶ τμηθέντες ἔτι σπαίρουσι. σιδήρω.

\* Ἄλλοι δ' ἐν βένθεσσιν ὑπόβρυχα μιμνάζουσι 145  
φωλειοῖς, πρόβατόν τε καὶ ἥπατοι ἡδὲ πρέποντες,  
ἰφθιμοὶ μεγάλοι τε φύην, νωθροὶ δὲ κέλευθα  
εἰλεῦνται· τὸ καὶ οὐποθ' ἐὼν λείπouσι χαράδρην,  
ἀλλ' αὐτοῦ λοχόωσι παραὶ μυχόν, ὅς κε πελάσση,  
χειροτέροις αἰδῆλον ἐπ' ἰχθύσι πότμον ἄγοντες· 150  
ἐν καὶ ὄνος κείνοις ἐναρίθμιος, ὅς περὶ πάντων  
πτῆσσει ὀπωρινοῖο κυνὸς δριμείαν ὁμοκλήν,

<sup>a</sup> *H.* i. 106 n. The reading *σαῦροι* involves duplication in view of r. 106, but so does the *v l.* *σκόμβροι* (read by schol *σκομβροι* *σαῖροι*) in view of i. 101.

<sup>b</sup> The Great Sea-perch, *Seiurus* (*Epinephelus*) *gigas*, M G ὀρφῶς, ῥοφος, "poisson très estimé pour sa chair blanche, et qui se pêche presque toujours à l'hameçon" (*Apost* p. 13) *On. Hal* 104 f. *Cantharus* . . . *tum concolor illi* Orphus; *Aristoph. Vespr* 493, *Marc S* 33; *Plin.* ix. 57, xxxii 152. For habitat, *A.* 398 a 9 *πρόσγειος*, cf. *Athen.* 315 a, *Ael* v 18. The epithet "late-dying" refers not to longevity — *ἔη οὐ πλέον δύο ἐτῶν* *Athen* 315 b—but to tenacity of life. *Athen.* 315 a *ἴδιον δ' ἐν αὐτῷ ἐστι* . . . *τὸ δύνασθαι πολλὸν χρόνον ζῆν μετὰ τὴν ἀνατομήν*; *Ael* i c *εἰ ἐλοῖς καὶ ἀνατρεμοῖς, οὐκ ἂν ἴδοις τεθνεῶτα παραχρῆμα αὐτον, ἀλλ' ἐπιλαμβάνει τῆς κινήσεως καὶ οἷα ἐπ' ὀλίγον*. For spelling and accent cf. *Athen.* 315 c, *Poll* vi. 50, *E.M.* s.r.

<sup>c</sup> Lines 145-154 are paraphrased by *Ael* ix 38 and, in part, by *Suid.* s. *ὑπατοι*.

<sup>d</sup> Only here and *H.* iii. 139, *Ael.* i c, *Suid.* s. *ὑπατοι* *εἶδος ἰχθύος κητώδους, οἱ καλοῦνται καὶ πρόβατα καὶ πρέποντες. ἀριθμοῖτο δὲ τοῦτοις καὶ ὁ ὄνος*. "Rondeletius umbram piscem a Graecis huius temporis ovem marinam appellari scribit, Bellonius aselli speciem, quam vulgo Merlangum [*i.e.* *M. poutassou*,



## HALIEUTICA, I. 142-152

Horse-mackerel<sup>a</sup> and the race of the late-dying Merou,<sup>b</sup> which of all others on the earth remain longest alive and wriggle even when cut in pieces with a knife. .

Others<sup>c</sup> in the deeps under the sea abide in their lairs; to wit, the Sea-sheep<sup>d</sup> and the Hepatus<sup>e</sup> and the Prepon<sup>f</sup>. Strong and large of body are they, but slowly they roll upon their way; wherefore also they never leave their own cleft, but just there they lie in wait beside their lair for any fish that may approach, and bring sudden doom on lesser fishes. Among these also is numbered the Hake,<sup>g</sup> which beyond all fishes shrinks from the bitter assault of the Dog-star in summer, and remains retired within

M.G. γαιδουρόψαρον] vocitant, ovem facit," Gesner, p. 770. One of the Cod-family (*Gadidae*)<sup>2</sup>

<sup>a</sup> A. 508 b 19 has few *caeca*, Ael. xv. 11. ἡ γαλῆ δέ, φαίης ἂν αὐτὴν εἶναι τὸν καλούμενον ἥπατον . . . καὶ τὸ μὲν γένειον ἔχει τοῦ ἥπατος μείζον; Athen. 108 a ἐστὶ δὲ καὶ ἰχθύς τις ἥπατος καλούμενος ὃν φησιν Εὐβουλος . . . οὐκ ἔχειν χολήν . . . Ἡγήσανδρος δ' . . . ἐν τῇ κεφαλῇ φησι τὸν ἥπατον δύο λίθους ἔχειν τῇ μὲν αὐγῇ καὶ τῷ χρώματι παραπλησίους τοῖς ὀστρείοις τῷ δὲ σχήματι ῥομβοειδεῖς, id. 300 e Σπεύσιππος παραπλήσιά φησιν εἶναι φάγρον ἐρυθρὸν ἥπατον; id. 301 c ἥπατος = λεβίας (for which cf. Athen. 118 b, Hesych. s. λέβια, Poll. vi. 48); Marc S. ἥπατοι ἀγκυλόδοδες; Plin. xxxii. 149 hepar; Galen, *De aliment. fac.* iii. 30 τοὺς ἥπατους καλουμένους καὶ τοὺς ἄλλους, ὅσους ἐμίξε τοῖς πετραίοις τε καὶ τοῖς ὀνίσκοις ὁ Φιλότιμος ἐν τῷ μέσῳ καθεστηκέναι γίνωσκε τῶν θ' ἀπαλοσάρκων καὶ τῶν σκληροσάρκων. Cuvier ii. p. 232 (who, however, wrongly says "dans un autre endroit [xvi. 11] Élien fait entendre que c'est un poisson court, dont les yeux sont rapprochés," that being said not of the *hepatus* but of the γαλῆ) thinks most of the indications point—in spite of the "few *caeca*"—to *Gadus eglefinus*, the Haddock

<sup>f</sup> Only here, Ael. *l.c.*, Suid. *l.c.*, Marc S. 8. One of the *Gadidae*<sup>2</sup>

<sup>g</sup> Introduction, p. lxi.

# OPPIAN

μῖμνει δ' ἐγκαταδὺς σκότιον μυχόν, οὐδὲ πάροιθεν  
ἔρχεται, ὅσσον ἄησιν ἐπὶ χρόνον ἄγριος ἀστήρ.

Ἔστι δέ τις πέτρησιν ἀλικλύστοισι μεμηλώς, 155  
ξανθὸς ἰδεῖν, κεστρεῦσι φυὴν ἐναλίγκιος ἰχθύς,  
τὸν μερόπων ἕτεροι μὲν ἐπικλείουσιν ἄδωνιν,  
ἄλλοι δ' ἐξώκοιτον ἐφήμισαν, οὐνεκα κοίτας  
ἐκτὸς ἀλὸς τίθεται, μῦθος δ' ἐπὶ χέρσον ἀμείβει,  
ὅσσοι γε βράγχη, στόματος πτύχας, ἀμφὶς ἔχουσιν. 160  
εὔτε γὰρ εὐνήσῃ χαροπῆς ἀλὸς ἔργα γαλήνῃ,  
αὐτὰρ ὃ γ' ἐσσυμένοισι συννορμηθεὶς ῥοθίοισι,  
πέτραις ἀμφιταθεὶς ἀμπαύεται εὐδιον ὕπνον.  
ὀρνίθων δ' ἀλίων τρομέει γένος, οἷ οἱ ἔασι  
δυσμενέες τῶν ἦν τιν' ἐσαθρήσῃ πελάσαντα, 165  
πάλλεται ὀρχηστήρι πανεῖκελος, ὄφρα ἐ πόντου  
προπροκυλινδόμενον σπιλάδων ἄπο χεῦμα σαώσῃ  
Οἱ δὲ καὶ ἐν πέτρησι καὶ ἐν ψαμάθοισι νέμονται,

<sup>a</sup> Clearchus *ap.* Athen 332 d ἐστὶ δ' ὁ ἐξώκοιτος τῶν πετραίων καὶ βιοτεύει περὶ τοὺς πετρώδεις τόπους

<sup>b</sup> One of the Blennies (*H* 1. 109 n ) The description by Clearch *ap.* Athen 332 c ὁ ἐξώκοιτος ἰχθύς, ὃν ἐνιοὶ καλοῦσιν Ἄδωνιν, τοῦνομα μὲν εἴληφε διὰ το πολλὰκις τὰς ἀναπαύσεις ἐξω τοῦ ὕγροῦ ποιέσθαι ἐστὶ δὲ ὑπόπυρρος καὶ ἀπὸ τῶν βραγχίων ἐκατέρωθεν τοῦ σώματος μέχρι τῆς κέρκου μίαν ἔχει διηνεκὴ λεικὴν ῥάβδον suggests Montague's Blenny (*B. Montagu*) For its habit (shared by other species of Blenny) of remaining for hours out of the water cf Day 1 p 201; cf Hesych s. Ἄδωνις ἰχθύς θαλάσσιος, οὗ μνημονεύει Κλέαρχος; s ἐξώκοιτος εἶδος ἰχθύος, καὶ Ἄδωνις. Ael ix 36, describing the habits of ἐξώκοιτος or Ἄδωνις, calls it a γένος κεστρέως (so too Phil. 114), a misunderstanding of Oppian's κεστρεῦσι φυὴν ἐναλίγκιος, which appears to be based on Clearch *l.c.* κατὰ τὸ μέγεθος 220

his dark recess and comes not forth so long as the breath of the fierce star prevails.

A fish there is which haunts the sea-washed rocks,<sup>a</sup> yellow of aspect and in like build unto the Grey Mullet; some men call him Adonis<sup>b</sup>; others name him the Sleeper-out, because he takes his sleep outside the sea and comes to the land, alone of all them that have gills, those folds of the mouth, on either side. For when calm<sup>c</sup> hushes the works of the glancing sea, he hastes with the hasting tide and, stretched upon the rocks, takes his rest in fine weather. But he fears the race of sea-birds<sup>d</sup> which are hostile to him; if he sees any of them approach, he hops like a dancer until, as he rolls on and on, the sea-wave receives him safe from the rocks.

Others live both among the rocks and in the sands;

ἵσος ἐστὶ τοῖς παραιγιαλίταις κεστρινίσκοις. Plin ix. 70 Miratur et Arcadia suum exocoetum, appellatum ab eo quod in siccum somni causa exeat Circa Clitorium vocalis hic traditur et sine branchiis, idem aliquis Adonis dictus Pliny confuses with Clearchus's account of exocoetus another passage of Clearchus which immediately follows in Athen 332 f ἐπεὶ τινες τῶν ἰχθύων οὐκ ἔχοντες βρόγχον φθέγγονται τοιοῦτοι δ' εἰσὶν οἱ περὶ Κλείτορα τῆς Ἀραδίας ἐν τῷ Λάδωνι καλουμένῳ ποταμῷ· φθέγγονται γὰρ καὶ πολλὸν ἦχον ἀποτελοῦσιν (cf Pausan. viii. 21 2)

<sup>a</sup> Clearch ap. Athen. 332 d ὅταν ᾗ γαλήνη, συνεξορούσας τῷ κύματι κεῖται ἐπὶ τῶν πετριδίων πολλὸν χρόνον ἀναπνύμενος ἐν τῷ ξηρῷ καὶ μεταστρέφει μὲν ἑαυτὸν πρὸς τὸν ἥλιον· ὅταν δ' ἱκανῶς αὐτῷ τὰ πρὸς τὴν ἀνάπαυσιν ἔχη, προσκυλινδεῖται τῷ ὑγρῷ, μέχρι οὗ ἂν πάλιν ὑπολαβὼν αὐτὸν τὸ κύμα κατενέγκῃ μετὰ τῆς ἀναρροίας εἰς τὴν θάλασσαν.

<sup>d</sup> Clearch l c ὅταν δ' ἐργηγορώς ἐν τῷ ξηρῷ τύχη, φυλάττεται τῶν ὀρνίθων τοὺς παρενδιαστὰς καλουμένους, ὧν ἐστὶ κηρύλος, τροχίλος, καὶ ὁ τῇ κρεκὶ προσεμφερῆς ἐρωδιός· οὗτοι γὰρ ἐν ταῖς εὐδαίαις παρὰ τὸ ξηρὸν νεμόμενοι πολλάκις αὐτῷ περιπίπτουσιν, οὓς ὅταν προΐδῃται φεύγει πηδῶν καὶ ἀσπαίρων, ἕως ἂν εἰς τὸ ὕδωρ ἀποκυβιστήσῃ

## OPPIAN

ἀγλαΐῃ χρύσοφρυς ἐπώνυμος ἡδὲ δράκοντες  
 σίμοί τε γλαυκοί τε καὶ ἀλκησταὶ συνόδοντες, 170  
 σκορπίος αἰκτῆρ, δίδυμον γένος, ἀμφοτέραί τε  
 σφύραιναι δολιχαὶ ῥαφίδες θ' ἅμα τῇσιν ἀραιαί·  
 ἐν δὲ χάραξ κοῦφοί τε κυβιστητῆρες ἕασι  
 κωβιοί· ἐν δὲ μυῶν χαλεπὸν γένος, οἳ περὶ πάντων  
 θαρσαλέοι νεπόδων καὶ τ' ἀνδράσιν ἀντιφέρονται, 175  
 οὔτι τόσοι περ ἔόντες ἐπὶ στερεῇ δὲ μάλιστα  
 ῥινῷ καὶ πυκνοῖσι πεποιθότες ἔνδον ὁδοῦσι,  
 ἰχθύσι καὶ μερόπεσσιν ἀρειοτέροισι μάχονται.

<sup>a</sup> *Chrysophrys aurata* Cuv, M G χρυσόφα (cf χρύσαφοι Marc S 12) τσιππούρα, κότσα at Corfu μαρίδα at Missolonghi (Apost p 17) Habitat, A 598 a 10 πρόσγειος, cf 543 b 3, Day 1 p 33 Cf in general Athen. 284 c, 328 a-c, Plut. Mor 981 d; Ael xiii 28, Plin. ix 58; Mart. xiii 90

<sup>b</sup> It gets its name (cf. Lat *aurata* [Plin. l c, etc ], Fr *Daurade*, etc.) from its interorbital golden band· Ov *Hal* 110 et auri | Chrysophrys imitata decus; Plin xxvii. 152 auri coloris chrysophryn

<sup>c</sup> *H* ii 459 n. Habitat, A 598 a 11 πρόσγειος Plin ix. 82; Day 1 p 79.

<sup>d</sup> Schol μικροί πατξοὶ τὴν ἡλιάν πατξοὶ ἤγουν σιμοσπόνδυλοι In list of Nile fishes Athen 312 b, but not Strabo 823 Cf. fish called αἰθίοψ, διὰ τὸ καὶ τοῦ προσώπου σιμὸν ἔχειν τὸν τύπον Agatharch ap Phot p. 460 Bekker.

<sup>e</sup> Introd p. lx1.

<sup>f</sup> *H* iii. 610 n

<sup>g</sup> *Scorpaena scrofa* L, M G σκόρπινα, and S ποικύς L : “à cette seconde espèce d'une coloration brune on donne vulg. le nom de σκορπίος et χάφτης” (Apost p 12) Hices ap Athen 320 d τῶν σκορπίων ὁ μὲν ἐστὶ πελάγιος, ὁ δὲ τεναγώδης καὶ ὁ μὲν πελάγιος πυρρός, ὁ δ' ἕτερος μελανίσων διαφέρει δὲ τῇ γεύσει καὶ τῷ τροφίμῳ ὁ πελάγιος; Athen 355 d σκορπιοὶ δὲ οἱ πελάγιοι καὶ κίρροι τροφιμώτεροι τῶν τεναγώδων τῶν ἐν τοῖς αἰγιαλοῖς τῶν μεγάλων (μελάνων Coraes); Numen ap Athen 320 e ἐρυθρὸν σκορπίον, Epicharm *ibid.* σκορπίοι ποικίλοι. Aristotle has σκορπίος 508 b 17, 543 a 7, 598 a 14, σκορπίς only 543 b 5 σκορπίδες (c l σκομβρίδες) ἐν τῷ πελάγει (τίκτουςιν) Cf

to wit, the Gilt-head,<sup>a</sup> named<sup>b</sup> from its beauty, and the Weever<sup>c</sup> and the Simus<sup>d</sup> and the Glaucus<sup>e</sup> and the strong Dentex,<sup>f</sup> the rushing Scorpion,<sup>g</sup> a double race, and both sorts of the long Sphyraena<sup>h</sup> and therewithal the slender Needle-fish<sup>i</sup>; the Charax<sup>j</sup> likewise is there and the nimble tumbling Goby<sup>k</sup> and the savage tribe of Sea-mice,<sup>l</sup> which are bold beyond all other fishes and contend even with men; not that they are so very large, but trusting chiefly to their hard hide and the serried teeth of their mouth, they fight with fishes and with mightier men.

Athen 320 f εν δὲ πέμπτῳ ζῳῶν μορίων ο' Ἀριστοτέλης σκορπίους καὶ σκορπίδας εν διαφόροις τόποις ὀνομάζει ἄθλον δὲ εἰ τοὺς αὐτοὺς λέγει ὅτι καὶ σκόρπαιαν καὶ σκορπίους πολλάκις ἡμεῖς ἐφάγομεν καὶ διάφοροι καὶ οἱ χυμοὶ καὶ αἱ χροαὶ εἰσὶν, οὐδεὶς ἀγνοεῖ; Plin. xxxii 70 marini scorpiionis rufi; *ibid* 151 scorpaena, scorpio.

<sup>h</sup> Schol σφύραινα· ζαργάνα (see H i 100 n.) Apparently *Sphyraena spet* (*S. vulgaris*), M.G. λούτζος or σφύραινα, "the pike-like Bicuda or spet of the Mediterranean" (Lowe *ap. E. Forbes* p 122) and some similar species σφύραινα = Ἀττικὴ λέστρα Athen 323 a; Plin. xxxii. 154 Sunt praeterea a nullo auctore nominati sudis Latine appellatus, Graece sphyraena, rostro similis nomini, magnitudine inter amplissimos, Hesych s. λέστρα, s. σφύρα; A. 610 b 5

<sup>i</sup> C. ii 392 n

<sup>j</sup> *Sargus vulgaris* is in M.G. σαργός but χαραλίδα at Siphnos (Apost. p 16), and such evidence as we have points to a Sea-bream: Athen. 355 e συνόδους καὶ χάραξ τοῦ μὲν αὐτοῦ γένους εἰσὶ Cf. Ael. xii 25.

<sup>k</sup> H ii. 458 n

<sup>l</sup> *Balistes capriscus*, M.G. μονόχοιρος, Apost p 8, the File-fish (Fam *Sclerodermi*) Athen. 355 f λαπρίσκος καλεῖται μὲν καὶ μύς; Plin. ix. 71 exeunt in terram et qui marini mures vocantur; Ov *Hal.* 130 durique sues; Ael ix. 41 τῶν γε μὴν οἰκετῶν (μυνῶν) θρασύτεροι οἱ θαλάττιοι μικρὸν μὲν αὐτῶν τὸ σῶμα, τόλμα δὲ ἄμαχος καὶ θαρροῦσι δύο ὅπλοις, δορὰ τε εὐτόνω καὶ δόοντων κράτει μάχονται δὲ καὶ τοῖς ἰχθύσι τοῖς ἁδρότεροις καὶ τῶν ἁλιέων τοῖς μάλιστα θωρατικοῖς; Marc S 30 μύες εὐθώρηκες; Phil. 112

# OPPIAN

Οἱ δ' ἐν ἀμετρήτοισιν ἄλῃν πελάγεσσιν ἔχουσι, 180  
 τηλοῦ ἀπὸ τραφερῆς οὐδ' ἥοσι εἰσὶν ἐταῖροι,  
 θύννοι μὲν θύνοντες, ἐν ἰχθύσιν ἔξοχοι ὄρμῃν,  
 κραιπνότατοι, ξιφίαι τε φερώννυμοι ἦδ' ὑπέροπλος  
 ὀρκύνων γενεῇ καὶ πρημάδες ἠδὲ κυβεῖαι,  
 καὶ κολίαι σκυτάλαι τε καὶ ἱππούροιο γένεθλα.  
 ἐν τοῖς καὶ κάλλιχθυσ ἐπώννυμος, ἱερὸς ἰχθύς· 185  
 ἐν κείνοις νέμεται καὶ πομπήλος, ὃν πέρι ναῦται  
 αἴζονται, πομπῇ δ' ἐπεφήμισαν οὐνομα νηῶν·  
 ἔξοχα γὰρ νήεσσι γεγηθότες ὑγρά θεοῦσαις

\* *Thynnus thynnus* (T. vulgaris), M G. *μαιάτικο τουνίνα* etc., T *thynna*, T *brachypterus*. θύννοι θύνοντες is a punning reference (παρήχῃσι schol.) to the (popular) derivation from θύν(ν)ω: E M s.v.; Athen. 302 b, 324 d θύω θύννος, ὁ ὀρμητικός, διὰ τὸ κατὰ τὴν του κυνὸς ἐπιτολήν ὑπὸ τοῦ ἐπὶ τῆς κεφαλῆς ὀστρου ἐξελάνεσθαι (see H II 508 n).

<sup>b</sup> H. II. 462 n

<sup>c</sup> H. III. 132 n.

<sup>a</sup> Young Tunny in its first year: A. 599 b 17 αἱ πρημάδες κρύπτουσιν ἑαυτὰς ἐν τῷ βορβόρῳ σημεῖον δὲ τὸ μὴ ἀλίσκεσθαι καὶ ἔλιν εχούσας ἐπὶ τοῦ νώτου φαίνεσθαι πολλήν καὶ τὰ πτερύγια ἐντεθλιμμένα; Athen. 328 b πρημνάδας τὰς θυννίδας ἔλεγον; Hesych s. πρημάδες καὶ πρήμναι εἶδος θυννώδους ἰχθύος.

<sup>c</sup> The κύβιον was apparently a small-sized Tunny which was cut into κύβοι and salted: Athen. 116 e τὰ νεώτερα τῶν θυννείων τὴν αὐτὴν ἀναλογίαν ἔχειν τοῖς κυβίοις; 118 a πηλαμύδας κύβια εἶναι φησι (Ἰαέσιος) μεγάλα; 120 e κράτιστα δὲ τῶν μὲν ἀπίωνων (ταριχῶν) κύβια καὶ ὠραία καὶ τὰ τοῦτοις ὅμοια γένη, τῶν δὲ πίωνων τὰ θυννεῖα καὶ κορδύλεια . τὸ δὲ θυννεῖον, φησί (Δίφιλος), γίνεται ἐκ τῆς μείζονος πηλαμύδος, ὡς τὸ μικρὸν ἀναλογεῖ τῷ κυβίῳ. Cf. 356 f.; Poll. vi. 48, Plin. xxxii. 146 cybium —ita vocatur concisa pelamys quae post xl. dies a Ponto in Maeotim redit; *ibid.* 151 tritimum pelamydum generis magni ex quo terra cybia fiunt; ix. 48 Pelamydes in apoclectos particulatimque consecrae in genera cybiorum disperituntur. For the development of meaning cf. ἑψητός (Athen. 301), τημτόν (Athen. 357 a), and our "Kipper," formerly a Salmon, now a Herring. κυβισάκτης = dealer in salt-fish, Strabo 796, cf. Sueton *Vesp.* xix.

Others roam in the unmeasured seas far from the dry land and companion not with the shores ; to wit, the dashing Tunny,<sup>a</sup> most excellent among fishes for spring and speed, and the Sword-fish, truly named,<sup>b</sup> and the huge race of the Orcynus<sup>c</sup> and the Premas<sup>d</sup> and the Cybeia<sup>e</sup> and the Coly-mackerel<sup>f</sup> and the Scytala<sup>g</sup> and the tribes of the Hippurus.<sup>h</sup> Among these, too, is the Beauty-fish,<sup>i</sup> truly named, a holy fish<sup>j</sup> ; and among them dwells the Pilot-fish<sup>k</sup> which sailors revere exceedingly, and they have given him this name for his convoying of ships. For they delight exceedingly in ships that run over the wet

<sup>f</sup> *Scomber colias*, M.G. *κολιός*. "Ce poisson, salé, est très estimé, on le mange surtout au mois d'août. Un proverbe dit: 'Chaque chose son temps, et le colios au mois d'août'" (Apost p. 14). A. 543 a 2, 598 a 24, b 27, 610 b 7 ; Plin. xxxii. 146 colias sive Parianus sive Sexitanus a patria Baetica lacertorum minimi Cf. Athen 120 f η δὲ σαρδα προσέοικε τῇ κολίᾳ μεγέθει . κρείσσων δὲ ὁ Ἀμνιανός και Σπανός ὁ Σαξιτανός λεγόμενος.

<sup>g</sup> Schol. σκυτάλαι αἱ ἀβίται λεγόμεναι λεπίδαι. Not mentioned elsewhere.

<sup>h</sup> *H.* iv 404 n. Cf. *Ov Hal.* 95 (gaudent pelago) hippuri celeres

<sup>i</sup> *H.* iii 335 n.

<sup>j</sup> For use of this term cf. Athen. 282 c-284 e

<sup>k</sup> *Nauvates ductor*, one of the Horse-mackerels (*Caran-gidae*): "ce poisson partage avec certains squales le nom vulg. de *λουλαγούξος* C'est, d'après les pêcheurs grecs, un conducteur d'autres poissons" (Apost p 14) Cf. Athen. 282 ff. ; Ael ii. 15, xv 23, Plin ix 51 idem (*sc.* Tunny-fish) saepe navigia velis euntia comitantes mira quadam dulcedine per aliquot horarum spatia et passuum milia a gubernaculis spectantur, ne tridente quidem in eos saepius iacto territi Quidam eos qui hoc e thynnus faciant pompilos vocant ; *id.* xxxii 153 pompilum qui semper comitetur navium cursus ; *Ov Hal* 100 Tuque comes ratium trachque per aequora sulci | Qui semper spumas sequens. pompile, nitentes See further *H.* v 70 n.

# OPPIAN

ἔσπονται πομπῆες ὁμόστολοι, ἄλλοθεν ἄλλος  
 ἀμφιπερισκαίροντες ἐϋζυγον ἄρμα θαλάσσης 190  
 τοίχους τ' ἀμφοτέρους περὶ τε πρυμναῖα χαλινὰ  
 οἰήκων, ἄλλοι δὲ περὶ πρῶρην ἀγέρονται·  
 οὐδέ κεν αὐτόμολον κείνων πλόον, ἀλλ' ὑπὸ δεσμῶ  
 φαίης εὐγόμοις ἐνισχομένους πινάκεσσιν  
 ἔλκομένους ἀέκοντας ἀναγκαίῃσιν ἄγεσθαι. 195  
 τόσσον ἔρως γλαφυρῇσιν ἐφ' ὀλκάσιν ἐσμὸν ἀγείρει.  
 οἶον δὴ βασιλῆα φερέπτολιν ἢ τέ τιν' ἄνδρα  
 ἀθλοφόρον, θαλλοῖσι νεοστέπτοισι κομῶντα,  
 παῖδες τ' ἡῖθεοί τε καὶ ἄνδρες ἀμφιέποντες  
 ὃν δόμον εἰσανάγουσι καὶ ἀθρόοι αἰὲν ἔπονται, 200  
 εἰσόκεν εὐερκῇ μεγάρων ὑπὲρ οὐδὸν ἀμείψῃ·  
 ὥς οἱ γ' ὠκυπόροιςιν αἰὲν νήεσσιν ἔπονται,  
 ὄφρ' οὔτις γαίης ἐλάει φόβος· ἀλλ' ὅτε χέρσον  
 φράσσωνται, τραφερὴν δὲ μέγ' ἐχθαίρουσιν ἄρουραν,  
 αὐτὶς ἀφορμηθέντες ἀολλέες ἢ ὅτε νύσσης 205  
 πάντες ἀποθρώσκουσι καὶ οὐκέτι νηυσὶν ἔπονται.  
 σῆμα τόδε πλωτῆρσιν ἐτήτυμον ἐγγύθι γαίης  
 ἔμμεναι, εὔτε λιπόντας ὁμοπλωτῆρας ἴδωνται.  
 πομπίλῃ, ναυτιλίῃσι τετιμένε, σοὶ δέ τις ἀνὴρ  
 εὐκραεῖς ἀνέμων τεκμαίρεται ἐλθέμεν αὔρας 210  
 εὐδία γὰρ στέλλῃ τε καὶ εὐδία σήματα φαίνεις.  
 Καὶ μὲν δὴ πελάγεσσιν ὁμῶς ἐχενῆϊς ἐταίρῃ·  
 ἢ δ' ἦτοι ταναῇ μὲν ἰδεῖν, μῆκος δ' ἰσότηχους,

\* The ἐχενῆϊς of A 505 b 19 ἰχθύδιόν τι τῶν πετράων δ  
 καλοῦσι τινες ἐχενηίδα; Plin. ix. 79 parvus admodum piscis  
 adsuetus petris echeneis appellatus, may be *Echeneis remota*  
 226



seas, and they attend them as convoyers, voyaging with them on this side and on that, gambolling around and about the well-benched chariot of the sea, about both sides and about the controlling helm at the stern, while others gather round the prow ; not of their own motion thou wouldst say that they voyage, but rather entangled in the well-riveted timbers are pulled against their will as in chains and carried along perforce ; so great a swarm does their passion for hollow ships collect. Even as a city-saving king or some athlete crowned with fresh garlands is beset by boys and youths and men who lead him to his house and attend him always in troops until he passes the fencing threshold of his halls, even so the Pilot-fishes always attend swift-faring ships, so long as no fear of the earth drives them away. But when they mark the dry land—and greatly do they abhor the solid earth—they all turn back again in a body and rush away as from the starting-post and follow the ships no more. This is a true sign to sailors that they are near land, when they see those companions of their voyage leaving them. O Pilot-fish, honoured of seafarers, by thee doth a man divine the coming of temperate winds ; for with fair weather thou dost put to sea and fair weather signs thou showest forth

Companion of the open seas likewise is the Echeueis.<sup>a</sup> It is slender of aspect, in length a cubit,

L. (Fam *Scombridae*), but the fish described by Oppian is the Lamprey, *Petromyzon marinus*, M.G. λάμπρινα. For similar confusion cf. Day 1 p 109. For legend of Echeueis detaining ships cf. Plut. *Mor.* 641 B ; Ael. ix. 17 ; Phil. 117 ; Plin xxxii 2-6 ; Ov *Hal.* 99 Parva echeueis adest, mirum, mora puppibus ingens ; Lucan vi. 674 f. puppim retinens Euro tendente rudentes | In medus echeueis aquis.

χροὴ δ' αἰθαλόεσσα, φυὴ δέ οἱ ἐγχελύεσσιν  
 εἶδεται, ὅξυ δέ οἱ κεφαλῆς στόμα νέρθε νένευκε 214  
 καμπύλον, ἀγκίστρον περιηγέος εἵκελον αἰχμῇ.  
 θαῦμα δ' ὀλισθηρῆς ἐχενηΐδος ἐφράσσαντο  
 ναυτίλοι· οὐ μὲν δὴ τις ἐνὶ φρεσὶ πιστώσαιο  
 εἰσαΐων· αἰεὶ γὰρ ἀπειρήτων νόος ἀνδρῶν  
 δύσμαχος, οὐδ' ἐθέλουσι καὶ ἀτρεκέεσσι πιθέσθαι· 224  
 νῆα τιταينوμένην ἀνέμου ζαχρηέος ὀρμῇ,  
 λαίφεσι πεπταμένοισιν ἁλὸς διὰ μέτρα θέουσιν,  
 ἰχθὺς ἀμφιχανὼν ὀλίγον στόμα νέρθεν ἐρύκει,  
 πᾶσαν ὑποτρόπιος βεβημένος· οὐδ' ἔτι τέμνει  
 κῦμα καὶ ἰεμένη, κατὰ δ' ἔμπεδον ἐστήρικται, 225  
 ἥϊτ' ἐν ἀκλύστοισιν ἐεργομένη λιμένεσσι.  
 καὶ τῆς μὲν λῖνα πάντα περὶ προτόνοισι μέμυκε,  
 ῥοχθεῦσιν δέ κάλως, ἐπημύει δέ κεραίη,  
 ῥιπῇ ἐπειγομένη, πρύμνη δ' ἔπι πάντα χαλινὰ  
 ἰθυνητὴρ ἀνίσιν, ἐπισπέρχων ὁδὸν ἄλμης· 230  
 ἢ δ' οὐτ' οἰήκων ἐμπάζεται οὐτ' ἀνέμοισι  
 πείθεται, οὐ ῥοθίοισιν ἐλαύνεται, ἀλλὰ παγείσα  
 μίμνει τ' οὐκ ἐθέλουσα καὶ ἐσσυμένη πεπέδηται,  
 ἰχθύος οὐτιδανοῖο κατὰ στόμα ῥιζωθεῖσα·  
 ναῦται δέ τρομέουσιν, αἰεῖδελα δεσμὰ θαλάσσης 235  
 δερκόμενοι καὶ θάμβος ἴσον λεύσσοντες ὀνείρω.  
 ὥς δ' ὅτ' ἐνὶ ξυλόχοισιν ἀνὴρ λαυψήρὰ θέουσιν  
 θηρητὴρ ἔλαφον δεδοκημένος ἄκρον οἰστῶ  
 κῶλον ὑπὸ πτερόεντι βαλὼν ἐπέδησεν ἐρωῆς·  
 ἢ δέ καὶ ἐσσυμένη περ ἀναγκαίης ὀδύνῃσιν 240  
 ἀμφιπαγεῖσ' ἀέκουσα μένει θρασὺν ἀγρευτῆρα·  
 τοίην νηὶ πέδην περιβάλλεται αἰόλος ἰχθὺς  
 ἀντιάσας· τοίων δέ φερωνυμίην λάχεν ἔργων.

its colour dusky, its nature like that of the eel; under its head its mouth slopes sharp and crooked, like the barb of a curved hook. A marvellous thing have mariners remarked of the slippery Echeneïs, hearing which a man would refuse to believe it in his heart; for always the mind of inexperienced men is hard to persuade, and they will not believe even the truth. When a ship is straining under stress of a strong wind, running with spread sails over the spaces of the sea, the fish gapes its tiny mouth and stays all the ship underneath, constraining it below the keel; and it cleaves the waves no more for all its haste but is firmly stayed, even as if it were shut up in a tideless harbour. All its canvas groans upon the forestays, the ropes creak, the yard-arm bends under the stress of the breeze, and on the stern the steersman gives every rein to the ship, urging her to her briny path. But she nor heeds the helm nor obeys the winds nor is driven by the waves but, fixed fast, remains against her will and is fettered for all her haste, rooted on the mouth of a feeble fish. And the sailors tremble to see the mysterious bonds of the sea, beholding a marvel like unto a dream. As when in the woods a hunter lies in wait for a swift-running Deer and smites her with winged arrow on the leg and stays her in her course; and she for all her haste, transfixed with compelling pain, unwillingly awaits the bold hunter; even such a fetter doth the spotted fish cast about the ship which it encounters, and from such deeds it gets its name.

## OPPIAN

Χαλκίδες αὖ θρίσσαι τε καὶ ἀβραμίδες φορέονται  
 ἀθρόαι, ἄλλοτε δ' ἄλλον ἁλὸς πόρον, ἣ περὶ πέτρας 245  
 ἣ πελάγη, δολιχοῖσί τ' ἐπέδραμον αἰγιαλοῖσιν,  
 αἰὲν ἀμειβόμεναι ξείνην ὁδὸν ἥϊτ' ἄλῃται.

Ἀνθιέων δὲ μάλιστα νομαὶ πέτρῃσι βαθείαις  
 ἔμφυλοι· ταῖς δ' οὔτι παρέστιοι αἰὲν ἔασι,  
 πάντῃ δὲ πλάζονται, ὅπῃ γένυς, ἔνθα κελεύει 250  
 γαστήρ καὶ λαίμαργος ἔρως ἀκόρητος ἐδωδῆς·  
 ἔξοχα γὰρ παρὰ πάντας ἀδηφάγος οἷστρος ἐλαύνει  
 κείνους καὶ νωδὸν περ ὑπὸ στόμα χῶρον ἔχοντας.  
 τέσσαρα δ' ἀνθιέων μεγακῆτεα φύλα νέμονται,  
 ξανθοὶ τ' ἀργενοὶ τε τὸ δὲ τρίτον αἶμα<sup>1</sup> κελαινοί· 255  
 ἄλλους δ' εὐωπούς τε καὶ αὐλωπούς καλέουσιν,  
 οὐνεκα τοῖς καθύπερθεν ἐλισσομένη κατὰ κύκλον  
 ὀφρὺς ἡερόεσσα περίδρομος ἐστεφάνωται.

<sup>1</sup> αἶμα εἶμα Koechly.

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<sup>a</sup> *Clupea sardina* Cuv. (*Alosa sardina* Moreau) The precise identification is uncertain. Aristotle's references to χαλκίς are perplexing, but Oppian's fish is probably intended in A. 543 a 2, 621 b 7, 602 b 28. Plin. ix. 154 adeoque nihil non gignitur in mari ut cauponarum etiam aestiva animalia pernecī molesta saltu aut quae capillus maxime celat existant et circumglobatae escae saepe extrahantur . . . quibusdam vero ipsis innascuntur, quo in numero chalcis accipitur; Athen 328 c χαλκίδες καὶ τὰ ὅμοια, θρίσσαι, τριχίδες, ἐρίτιμοι, *ibid.* 328 f Ἐπαίνετος . . . φησί χαλκίδας ἄς καλοῦσι καὶ σαρόδινους Cf. Athen. 329 a 355 f; Ael. i. 58.

<sup>b</sup> A 621 b 15 οὐ γίνεται δ' ἐν τῷ εὐρίπῳ (of Pyrrha in Lesbos A 621 b 12 Strabo 617 τὸν Πυρραίων εὐριπον, cf. Plin v 139) οὔτε σκάρος οὔτε θρίττα οὔτε ἄλλο τῶν ἀκανθηροτέρων οὐθέν; Thritta Plin. xxxii 151. It is clear from Athen 328 c-329 b that it is a Clupeid, or member of the Herring family, 230

The Pilchard<sup>a</sup> again and the Shad<sup>b</sup> and the Abramis<sup>c</sup> move in shoals, now in one path of the sea, now in another, round rocks or in the open sea, and they also run to the long shores, ever changing to a strange path like wanderers

The range of the Anthias<sup>a</sup> is most familiar to the deep rocks ; yet no wise do they always dwell among these, but wander everywhere as they are bidden by their jaws, their belly and their gluttonous desire insatiate of food ; for beyond others a voracious passion drives those fishes, albeit the space of their mouth is toothless. Four mighty tribes of the Anthias inhabit the sea, the yellow, the white, and, a third breed, the black ; others men call Euopus and Aulopus, because they have a circular dark brow ringed above their eyes.

like χαλκίς and τριχίς Athen 328 b θρισσῶν δὲ μέμνηται Ἀριστοτέλης ἐν τῷ περὶ ζῴων καὶ ἰχθύων ἐν τούτοις "μόνιμα (ῥ μαίνα) θρίσσα, ἐγκρασίχολος, μεμβράς, κορακίνος, ἐρυθρίνος, τριχίς"; 328 f τῶν δὲ λεγομένων ἔσθ' ὅτι ἡδεταὶ ὀρχήσει καὶ ὠδῇ (ἢ τριχίς) καὶ ἀλούσασα ἀναπηδᾷ ἐκ τῆς θαλάσσης, cf Plut. Mor. 961 e where the same is said of the θρίσσα: καὶ τὴν θρίσσαν ἄδόντων καὶ κροτούντων ἀναδύεσθαι καὶ προϊέναι λέγουσιν Perhaps the Shad, *Alosa vulgaris*, which is anadromous (Athen. 328 e Δωρίων δ' ἐν τῷ περὶ ἰχθύων καὶ τῆς ποταμίας μέμνηται θρίσσης καὶ τὴν τριχίδα τριχίαν ὀνομάζει; Auson Mosell 127 Stridentesque focus, obsonia plebis, alausas) or the nearly allied *Sardinella aurita*, M G θρίσσα, φρίσσα (Apost p 24) The schol. θρίσσαι δύο εἶδη ἐχθύν οἱ τριχαῖοι καὶ ἕτερον ὁμοιον σκόμβρῳ ἢ μικρότερον rather suggests the Twaite Shad (*Alosa hanta*) and the larger Allis Shad (*A. vulgaris*)

<sup>a</sup> Mentioned among Nile fishes Athen 312 b (along with θρίσσα). Salted Abramis (ἀβραμίδια) are mentioned Xenocr. De aliment 36 Schemseddin Mohammed, an Arabic writer of XVI cent., gives *abermis* as the old name for modern *bouri* = *Mugil cephalus* (Grey Mullet) which was salted and exported from Egypt Schneider's *Artemi Synonymia piscium*, p. 322.

<sup>b</sup> Introduction p lxx.

# OPPIAN

Δοιοὶ δὲ σκληροῖσιν ἀρηρότα γυῖα χιτῶσι  
 φραζάμενοι κόλποισιν ἐνιπλώουσι θαλάσσης, 260  
 κάραβος ὀξυπαγῆς ἢ δ' ἀστακός· οἱ δὲ καὶ ἄμφω  
 πέτραις ἐνναίουσι καὶ ἐν πέτρῃσι νέμονται.  
 ἀστακος αὖ περὶ δῆ τι καὶ οὐ φατὸν οἶον ἔρωτα  
 οἰκείης θαλάμης κεύθει φρεσίν, οὐδέ ποτ' αὐτῆς  
 λείπεθ' ἐκὼν, ἀλλ' εἴ μιν ἀναγκαίῃ τις ἐρύσσας 265  
 τῇλε φέρων ἐτέρωσε πάλιν πόντονδε μεθείη,  
 αὐτὰρ ὄγ' οὐ μετὰ δηρὸν ἐὴν νόστησε χαράδρην  
 σπεύδων, οὐδ' ἐθέλει ξεῖνον μυχὸν ἄλλον ἐλέσθαι,  
 οὐδ' ἐτέρης πέτρης ἐπιβάλλεται, ἀλλὰ διώκει  
 καὶ δόμον ὃν κατέλειπε καὶ ἦθεα καὶ νομὸν ἄλμης 270  
 κείνης ἣ μιν ἔφερβε καὶ οὐκ ἦχθηρε θάλασσαν,  
 τῆς μιν ἀπεξείνωσαν ἀλίπλοοι ἀγρευτήρες.  
 ὥς ἄρα καὶ πλωτοῖσιν εἰς δόμος ἡδὲ θάλασσα  
 πατρώῃ καὶ χώρος ἐφέστιος, ἔνθ' ἐγένοντο,  
 στάζει ἐνὶ κραδίῃ γλυκερὸν γάνος, οὐδ' ἄρα μούνοις 275  
 πατρὶς ἐφημερίοισι πέλει γλυκερώτατον ἄλλων·  
 οὐδ' ἀλεγυνότερον καὶ κύντερον, ὅς κεν ἀνάγκη  
 φυξίπολιν πάτρης τελέσῃ βίον ἀλγινόεντα,  
 ξεῖνος ἐν ἀλλοδαποῖσιν ἀτιμίης ζυγὸν ἔλκων.

Ἐν κείνῃ γενεῇ καὶ καρκίνιοι εἰσὶν ἀλήται 280

<sup>a</sup> Here Oppian begins his account of μαλακόστρακα or Crustaceans, cf. A. 523 b δ ἐν δὲ τῶν μαλακοστρακῶν ταῦτα δ' ἐστὶν ὅσων ἐκτὸς τὸ στερεόν, ἐντὸς δὲ τὸ μαλακὸν καὶ σαρκῶδες τὸ δὲ σκληρὸν αὐτῶν ἐστὶν οὐ θραυστὸν ἀλλὰ θλαστὸν, οἷόν ἐστι τὸ τῶν καράβων καὶ τὸ τῶν καρκίνων. In this class A. includes ἀστακός, κάραβος, καρὶς, various species of καρκίνος (πάγουρος, πιννοφύλαξ, etc.) and two species of καρκίνιον or Hermit-crab Plin. ix 83 piscium sanguine carent de quibus dicemus. Sunt autem tria genera: in primis quae mollia [=μαλάκια, 232

## HALIEUTICA, I. 259-280

Two <sup>a</sup> fishes whose limbs are fenced with hard coats swim in the gulfs of the sea ; to wit, the Spiny Crayfish <sup>b</sup> and the Lobster.<sup>c</sup> Both these dwell among the rocks and among the rocks they feed. The Lobster again holds in his heart a love exceeding and unspeakable for his own lair and he never leaves it willingly, but if one drag him away by force and carry him elsewhere far away and let him go again in the sea, in no long time he returns to his own cleft eagerly, and will not choose a strange retreat nor does he heed any other rock but seeks the home that he left and his native haunts and his feeding-ground in the brine which fed him before, and leaves not the sea from which seafaring fishermen estranged him. Thus even to the swimming tribes their own house and their native sea and the home place where they were born instil in their hearts a sweet delight, and it is not to mortal men only that their fatherland is dearest of all ; and there is nothing more painful or more terrible then when a man perforce lives the grievous life of an exile from his native land, a stranger among aliens bearing the yoke of dishonour.

In that kind are also the wandering Crab <sup>d</sup> and the

see *H. i.* 638 n.] appellantur, dein contexta crustis tenuibus [=Crustaceans], postremo testis conclusa duris [=Testaceans]. Cf. *Athen.* 106 c ; *Ael.* xi 37, *Galen, De aliment. fac.* iii. 34 ; *A.* 490 b 10 ff.

<sup>b</sup> *Palinurus vulgaris*, the Spiny Lobster or Sea Crayfish : *A.* 525 a 32 ff., *Athen.* 104 c-105 d, *Marc. S.* 34 ἀράβος ὀκρίβεις. In Latin writers it is usually *locusta* (*Plin.* ix 95 *Locustae crusta fragili muniuntur*), sometimes *carabus* (*Plin.* ix 97).

<sup>c</sup> *Homarus vulgaris*. *A.* 525 a 32 f. ; *Athen.* l c. ; *Plin.* l c. ; *Marc. S.* 31 ἀστακοὶ ηὐκέρωτες.

<sup>d</sup> *Decapoda brachyura* in general. For different species, *A.* 525 b 3 ff. ; *Plin.* ix. 97.

# ΟΡΡΙΑΝ

καρίδων τε νομαὶ καὶ ἀναιδέα φύλα παγούρων,  
οὔτε καὶ ἀμφιβίοις ἐναρίθμιον αἶσαν ἔχουσι.

Πάντες δ' οἷσί τε κῶλον ὑπ' ὀστράκῳ ἐστήρικται,  
ὄστρακον ἐκδύνουσι γεραίτερον, ἄλλο δ' ἔνερθε  
σαρκὸς ὑπὲκ νεάτης ἀνατέλλεται· οἱ δὲ πάγουροι, 285  
ἡνίκα ῥήγνυμένοιο βίην φράσσωνται ἐλύτρου,  
πάντῃ μαιμώωσιν ἐδητύος ἰσχανόωντες,  
ῥηιτέρῃ ῥινοῖο διάκρισις ὄφρα γένηται  
πλησαμένων· εὖτ' ἂν δὲ διατμαγὲν ἔρκος ὀλίσθη,  
οἱ δ' ἦτοι πρῶτον μὲν ἐπὶ ψαμάθοισι τέτανται 290  
αὐτως, οὔτε βορῆς μεμνημένοι οὔτε τευ ἄλλου,  
ἐλπόμενοι φθιμένοισι μετέμμεναι οὐδ' ἔτι θερμὸν  
ἐμπνέειν, ῥινῶ δὲ περιτρομέουσιν ἀραιῇ  
ἀρτιφύτῳ· μετὰ δ' αὖτις ἀγειρόμενοι νόον ἦδη  
βαῖον θαρσύναντες ἀπὸ ψαμάθοιο πᾶσαντο· 295  
τόφρα δὲ θυμὸν ἔχουσιν ἀμήχανον ἀδρανέοντες,  
ὄφρα περὶ μελέεσσι νέον σκέπας ἀμφιπαγείῃ.  
ὥς δέ τις ἰητὴρ νουσαχθέα φῶτα κομίζων  
ἡμασι μὲν πρῶτοις βορῆς ἀπόπαστον ἐρύκει,  
πήματος ἀμβλύνων μαλερὸν σθένος, αὐτὰρ ἔπειτα 300  
τυτθὰ βορῆς ὠρεξε νοσήλια, μέχρ' ἅπασαν  
ἄτην γυιοβόρους τε δῦας ὀδύνas τε καθήρη·  
ὥς οἷγ' ἀρτιφύτοισιν ἀναΐσσουσιν ἐλύτροις  
δειδιότες νούσιοι κακὰς ὑπὸ κῆρας ἀλύξαι  
Ἄλλοι δ' ἐρπυστήρες ἀλὸς ναίουσιν ἑναύλους, 305  
πουλύποδες σκολιοὶ καὶ κορδύλος ἥδ' ἀλιεύσιν

<sup>a</sup> H. II. 128 n

<sup>b</sup> *Cancer pagurus* L., the Edible Crab, M.G. καβούρι· A. 525 b 5; Athen. 319 a.

<sup>c</sup> C. II. 217 n.

<sup>d</sup> A. 601 a 10 τῶν θαλαττίων οἱ κάραβοι καὶ ἀστακοὶ ἐκδύνουσιν . . . ἐκδύνουσι δὲ καὶ οἱ καρκίνοι τὸ γῆρας . . . ὅταν δ' ἐκδύνωσι, μαλακὰ γίνεται πάντα τὰ ὄστρακα καὶ οἱ γε καρκίνοι βαδίζειν οὐ σφόδρα δύνανται, Plin. ix. 95 ambo (i.e. locustae and cancri) 234



herds of the Prawn <sup>a</sup> and the shameless tribes of the Pagurus,<sup>b</sup> whose lot is numbered with the amphibians <sup>c</sup>

All those whose body is set beneath a shell put off the old shell <sup>d</sup> and another springs up from the nether flesh. The Pagurus, when they feel the violence of the rending shell, rush everywhere in their desire for food, that the separation of the slough may be easier when they have sated themselves. But when the sheath is rent and slips off, then at first they lie idly stretched upon the sands, mindful neither of food nor of aught else, thinking to be numbered with the dead and to breathe warm breath no more, and they tremble for their new-grown tender hide. Afterwards they recover their spirits again and take a little courage and eat of the sand; but they are weak and helpless of heart until a new shelter is compacted about their limbs. Even as when a physician tends a man who is laden with disease, in the first days he keeps him from tasting food, blunting the fierceness of his malady, and then he gives him a little food for the sick, until he has cleared away all his distress and his limb-devouring aches and pains; even so they retire, fearing for their new-grown shells, to escape the evil fates of disease.

Other reptiles dwell in the haunts of the sea, the crooked Poulpe <sup>e</sup> and the Water-newt <sup>f</sup> and the Scolopendra,<sup>g</sup> abhorred by fishermen, and the

veris principio senectutem anguium more exuunt renovatione tergorum; Phil. iii.; Ael. ix. 37. For use of comparative γεραιτερον cf. παλαιτερος Callim. E. vi. 1. An account of Crab casting shell, St. John, N.H., etc., in Moray, p. 208.

<sup>a</sup> *Octopus vulgaris*.

<sup>f</sup> *Triton palustris*, or allied species, cf. A. 487 a 28, 490 a 4, 589 b 27; *De resp.* 476 a 6; *Part. an.* 695 b 25; Athen. 306 b.

<sup>g</sup> *H. ii.* 424 n.

# OPPIAN

ἐχθομένη σκολόπενδρα καὶ ὀσμύλος· οἱ δὲ καὶ αὐτοὶ  
 ἀμφίβιοι· καὶ πού τις ἀνὴρ ἴδεν ἀγροιώτης  
 γηπόνος, ἀγχιάλουσι φυτηκομίησι μεμηλώς,  
 ὀσμύλον εὐκάρποις ἢ πούλυπον ἀμφὶ κράδεσι 310  
 πλεγνύμενον γλυκερόν τε φυτῶν ἀπὸ καρπὸν ἔδοντα.  
 τοῖς δὲ μεθ' ἔρπυστήρσιν ἴσον λάχεν οἶμα δολόφρων  
 σηπὶν· ἄλλα δὲ φύλα μετ' οἷσμασιν ὀστρακόρινα,  
 πολλὰ μὲν ἐν πέτρῃσι, τὰ δ' ἐν ψαμάθοιςιν νέμονται,  
 νηρίται στρόμβων τε γένος καὶ πορφύραι αὐταὶ 315  
 κήρυκές τε μύες τε καὶ ἀτρεκές οὖνομα σωλὴν  
 ὀστρεὰ θ' ἐρσήεντα καὶ ὀκριόεντες ἐχίνοι·  
 τοὺς εἴ τις καὶ τυτθὰ διατμήξας ἐνὶ πόντῳ  
 ῥίψῃ, συμφυέες τε παλίνζωοι τε νέμονται.

<sup>a</sup> Probably *Eledone moschata*, a species of *Octopus* variously named from its strong smell: A. 525 a 19 ἢν καλοῦσιν οἱ μὲν βολίταιαν [βόλιτος=dung], οἱ δ' ὄζων [ὄζειν=smell]; 621 b 17 οὐδὲ πολυπόδες οὐδὲ βολίταιαι, Athen. 318 e εἶδη δ' ἐστὶ πολυπόδων ἐλεδώνη, πολυποδίνη, βολιτινή, ὀσμύλος, ὡς Ἀριστοτέλης ἱστορεῖ καὶ Σπεύσιππος; Athen 329 a Καλλιμαχος . . . καταλέγων ἰχθύων ὀνομασίας φησὶν· ὄζαινα ὀσμύλιον Θούριοι; Epicharm. ap. Athen. 318 e καὶ δυσώδης βολιτις; Ael. v. 44, ix. 15 ὀσμύλος; Hesych. s. ὀσμύλια· τῶν πολυπόδων αἱ ὄζαιναι λεγόμεναι, s. ὀσμύναι βολιτινῶν θαλάσσιοι; Plin. ix. 89 Polyporum generis est ozaena dicta a gravi capitis odore, ob hoc maxime murenis eam consecretantibus.

<sup>b</sup> This passage is paraphrased Ael. ix. 45 Ἀγροῦ γετινιῶντος θαλαττῇ καὶ φυτῶν παρεστώτων ἐγκάρπων γεωργοὶ πολλάκις καταλαμβάνουσιν ἐν ὥρᾳ θερείῳ πολυπόδας τε καὶ ὀσμύλους ἐκ τῶν λιμμάτων προελθούσας καὶ διὰ τῶν πρέμωνων ἀνερπύσαντας κτλ Cf. Phil. 101. 32; A. 622 a 31, Plin. ix. 85 (polypi) soli mollium in siccum exeunt, Athen. 317 b-c.

<sup>c</sup> H. n. 121 n. Its craft, Phil. 105; A. 621 b 28.

<sup>d</sup> i e Testaceans, A. 523 b 8 εἴ τι δὲ τὰ ὀστρακόδεσμα· τοιαῦτα δ' ἐστὶν ὧν ἐντὸς μὲν τὸ σαρκώδες ἐστίν, ἐκτὸς δὲ τὸ στερεόν, θρυστὸν δὲ καὶ κατακτόν, ἀλλ' οὐ θλαστόν. τοιοῦτον δὲ τὸ τῶν κοχλιῶν γένος καὶ τὸ τῶν ὀστρέων ἐστίν; Plin ix. 40 Aquatiliū tegumenta plura sunt. Alia . . . teguntur . . . silicū durntia ut ostreae et conchae; Ael. xi 37; Galen, *De aliment fac.* iii. 33.  
 236

*Osmylus* <sup>a</sup> These also are amphibious ; and some rustic tiller of the soil, I ween, who tends a vineyard by the sea, has seen an *Osmylus* or a Poulpe twining about the fruit-laden branches and devouring the sweet fruit off the trees <sup>b</sup> The same way as these reptiles have also the crafty Cuttle-fish. <sup>c</sup> But other tribes dwell in the waves which have a hard shell, <sup>d</sup> many among the rocks and many amid the sands ; <sup>e</sup> to wit, the Nerites <sup>f</sup> and the race of the Strombus and the Purple-shells themselves and the Trumpet-shells and the Mussel <sup>g</sup> and the truly named Razor-shell <sup>h</sup> and the dewy Oysters <sup>i</sup> and the prickly Sea-urchins, <sup>j</sup> which, if one cut them in small pieces and cast them into the sea, grow together and again become alive. <sup>k</sup>

<sup>a</sup> A. 547 b 33 φύεται δ' αὐτῶν τὰ μὲν ἐν τοῖς τεράγεσι, τὰ δ' ἐν τοῖς αἰγιαλοῖς, τὰ δ' ἐν τοῖς σπιλώδεσι τόποις, ἔνιοι δ' ἐν ταῖς σκληροῖς καὶ τραχεσί, τὰ δ' ἐν τοῖς αμμώδεσιν.

<sup>b</sup> νηρίτης, στρόμβος, πορφύρα, κήρυξ all belong to the στρομβώδη (A. 528 a 10, *Purt. an.* 679 b 14) or spiral-shaped Testaceans νηρίτης (A. 530 a 7, 547 b 23, etc. ; Ael. xiv. 28 ; also called ἀναρίτης Athen. 85 d, 86 a) and κήρυξ (A. 528 a 10 547 b 2, etc. ; Athen. 86 c-91 e) may be species of *Buccinum* or *Trochus*. στρόμβος (A. 548 a 17, etc. ; Ael. vii. 31, etc.) may be *Cerithium vulgatum*, Ital. *strombolo*. πορφύρα (A. 547 a 4 εἰσι δὲ τῶν πορφυρῶν γένη πλείω, cf. Athen. 88 fff. ; Plin. ix. 130 ff.) probably includes *Murex brandaris*, *M. trunculus*, *Purpura lapillus*, etc.

<sup>c</sup> *Mytilus edulis*, etc. , A. 528 a 15, 547 b 11, etc.

<sup>d</sup> A bivalve which burrows in the sand ; several species, *Solen suligua*, *S. ensis*, *S. legumen*, etc., occur in the Mediterranean. A. 547 b 13, etc., Plin. x. 192, xi. 139. It is "truly named" as σωλήν = pipe, in reference to the long tubular shell. Also called αὐλός, δόναξ, δυνεξ Athen. 90 d, cf. Plin. xxxii. 151 <sup>e</sup> H 1 764 n.

<sup>f</sup> H ii 225 n. ; E Forbes, pp. 149 ff

<sup>g</sup> Ael ix 47, Phil 64

# OPPIAN

Καρκινάσιν δ' αὐταῖς μὲν ἐπ' ὄστρακον οὔτι  
πέφυκεν

320

ἐκ γενετῆς, γυμναὶ δὲ καὶ ἀσκεπέες καὶ ἀφαιραὶ  
τίκτονται, κτητοὺς δὲ δόμους ἐπιμήχανόωνται,  
ἀβληχροῖς μελέεσσι νόθον σκέπας ἀμφιβαλοῦσαι·  
εὔτε γὰρ ἀθρήσωσι λελειμμένον ὄρφανόν αὐτως  
ὄστρακον, οἰκητῆρος ἀνέστιον οἰχομένοιο, 325  
αἰδ' εἴσω καταδῦσαι ὑπ' ἀλλοτρίοισιν ἐλύτροις  
ἐζόμεναι ναίουσι καὶ ὃν κτήσαντο μέλαθρον·  
τῷ δὲ συνερπύζουσι καὶ ἔνδοθεν ἔρκος ἄγουσιν,  
εἴτε τι νηρίτης ἔλιπε σκέπας εἴτε τι κῆρυξ  
ἢ στρόμβος· στρόμβων δὲ δύσεις φιλέουσι μάλιστα, 330  
οὔνεκεν εὐρεῖαί τε μένειν κοῦφαί τε φέρεσθαι.  
ἀλλ' ὅτ' ἀεξομένη πλήσῃ μυχὸν ἔνδον ἐοῦσα  
καρκινάς, οὐκέτι κείνον ἔχει δόμον, ἀλλὰ λιποῦσα  
δίζεται εὐρύτερον κόχλου κύτος ἀμφιβαλέσθαι  
πολλάκι δὲ γλαφυρῆς κύμβης πέρι καρκινάδεσσιν 335  
ἀλκῇ καὶ μέγα νεῖκος ἐγείρεται, ἐκ δ' ἐλάσασα  
κρείττων χειροτέρην δόμον ἄρμενον ἀμφέθετ' αὐτή.

Ἔστι δέ τις γλαφυρῷ κεκαλυμμένος ὄστράκῳ  
ἰχθύς,

μορφὴν πουλυπόδεσσιν ἀλίγκιος, ὃν καλέουσι  
ναυτίλον, οἰκείησιν ἐπικλέα ναυτιλίῃσι· 340  
ναίει μὲν ψαμάθοις, ἀνὰ δ' ἔρχεται ἄκρον ἐς ὕδωρ  
πρηγνῆς, ὄφρα κε μή μιν ἐνιπλήσειε θάλασσα·

<sup>a</sup> A 548 a 14 τὸ δὲ καρκίνιον γίνεται μὲν τὴν ἀρχὴν ἐκ τῆς γῆς  
καὶ ἰλύος, εἴτ' εἰς τὰ κενὰ τῶν ὄστράκων εἰσδύεται, cf 529 b 19;  
Ael. vii 31 αἱ δὲ καρκινάδες τίκτονται μὲν γυμναί, τὸ δὲ ὄστρακον  
ἐαυταῖς αἰροῦνται ὡς οἰκίαν οἰκῆσαι τὴν ἀρίστην.

## HALIEUTICA, I. 320-342

The Hermit-crabs have no shell of their own from birth, but are born naked<sup>a</sup> and unprotected and weak; yet they devise for themselves an acquired home, covering their feeble bodies with a bastard shelter. For when they see a shell left all desolate, the tenant having left his home, they creep in below the alien mantle and settle there and dwell and take it for their home. And along with it they travel and move their shelter from within—whether<sup>b</sup> it be some Nerites that hath left the shell or a Trumpet or a Strombus. Most of all they love the shelters of the Strombus, because these are wide<sup>c</sup> and light to carry. But when the Hermit-crab within grows<sup>d</sup> and fills the cavity, it keeps that house no longer, but leaves it and seeks a wider shell-vessel to put on. Ofttimes battle arises and great contention among the Hermit-crabs about a hollow shell and the stronger drives out the weaker and herself puts on the fitting house.

One fish there is covered with a hollow shell, like in form to the Poulpe, which men call the Nautilus,<sup>e</sup> so named because it sails of itself. It dwells in the sands and it rises to the surface of the water face downwards, so that the sea may not fill it. But when

<sup>b</sup> A. 548 a 16 αὐξανόμενον μετεισδύνει πάλιν εἰς ἄλλο μείζον ὄστρακον, ὅλον εἰς τε τὸ τοῦ νηρείτου καὶ τὸ τοῦ στρόμβου . . . πολλὰ δ' εἰς τοὺς κήρυκας τοὺς μικροὺς; Ael. l.c.

<sup>c</sup> A. 530 a 6 προμηκέστερα δ' ἐστὶ τὰ ἐν τοῖς στρόμβοις τῶν ἐν τοῖς νηρείταις.

<sup>d</sup> A. 548 a 19 ὅταν δ' εἰσδύνη, συμπεριφέρει τοῦτο καὶ ἐν τούτῳ τρέφεται πάλιν καὶ αὐξανόμενον πάλιν εἰς ἄλλο μετεισδύνει μείζον; Ael. l.c., Plin. ix 98.

<sup>e</sup> *Argonauta argo* L., cf. A. 622 b 5; Athen. 317 f ff, who preserves the famous epigram of Callimachus (*E.* vi.); Ael. ix. 34; Antig. 56; Plin. ix 88

# OPPIAN

ἀλλ' ὅτ' ἀναπλώσῃ ῥοθίων ὕπερ Ἀμφιτρίτης,  
 αἶψα μεταστρεφθεὶς ναυτίλλεται, ὥστ' ἀκάτοιο  
 ἰδρὶς ἀνὴρ· δοιοὺς μὲν ἄνω πόδας ὥστε κάλως 345  
 ἀντανύει, μέσσος δὲ διαρρέει ἥ ὕτε λαῖφος  
 λεπτὸς ὕμῃν, ἀνέμῳ τε τιταίνεται· αὐτὰρ ἔνερθε  
 δοιοὶ ἀλὸς ψαύοντες, ἐοικότες οἰήκεσσι,  
 πομποὶ τ' ἰθύνουσι δόμον καὶ νῆα καὶ ἰχθύν.  
 ἀλλ' ὅτε ταρβήσῃ σχεδόθεν κακόν, οὐκέτ' ἀήταις 350  
 φεύγει ἐπιτρέψας, σὺν δ' ἔσπασε πάντα χαλινά,  
 ἰστία τ' οἴηκας τε, τὸ δ' ἀθρόον ἔνδον ἔδεκτο  
 κῦμα βαρυνόμενός τε καθέλκεται ὕδατος ὀρμῇ.  
 ὦ πόποι, ὅς πρῶτιστος ὄχους ἀλὸς εὗρατο νῆας,  
 εἴτ' οὖν ἀθανάτων τις ἐπεφράσατ' εἴτε τις ἀνὴρ 355  
 τολμήεις πρῶτιστος ἐπεύξατο κῦμα περῆσαι,  
 ἥ που κεῖνον ἰδὼν πλόον ἰχθύος εἵκελον ἔργον  
 δουροπαγὲς τόνωσε, τὰ μὲν πνοιῇσι πετάσσας  
 ἐκ προτόνων, τὰ δ' ὀπισθε χαλινωτήρια νηῶν.  
 Κήττα δ' ὀβριμόγυια, πελώρια, θαύματα πόντου, 360  
 ἀλκῇ ἁμαιμακέτῳ βεβριθότα, δεῖμα μὲν ὅσοις  
 εἰσιδέειν, αἰεὶ δ' ὀλοῇ κεκορυθμένα λύσση,  
 πολλὰ μὲν εὐρυπόροισιν ἐνιστρέφεται πελάγεσσιν,  
 ἔνθα Ποσειδάωνος ἀτέκμαρτοι περιωπαί,  
 παῦρα δὲ ῥηγμίνων σχεδὸν ἔρχεται, ὅσσα φέρουσιν 365  
 ἡῖνες βαρύθοντα καὶ οὐκ ἀπολείπεται ἄλμης·  
 τῶν ἦτοι κρυερός τε λέων βλοσυρή τε ζύγαινα

\* The list of κῆτη μέγιστα Ael ix. 49 is λέων, ζύγαινα,  
 240

it swims above the waves of Amphitrite, straightway it turns over and sails like a man skilled in sailing a boat. Two feet it stretches aloft by way of rigging and between these runs like a sail a fine membrane which is stretched by the wind ; but underneath two feet touching the water, like rudders, guide and direct house and ship and fish. But when it fears some evil hard at hand, no longer does it trust the winds in its flight, but gathers in all its tackle, sails and rudders, and receives the full flood within and is weighed down and sunk by the rush of water. Ah ! whosoever first invented ships, the chariots of the sea, whether it was some god that devised them or whether some daring mortal first boasted to have crossed the wave, surely it was when he had seen that voyaging of a fish that he framed a like work in wood, spreading from the forestays those parts to catch the wind and those behind to control the ship.

The Sea-monsters <sup>a</sup> mighty of limb and huge, the wonders of the sea, heavy with strength invincible, a terror for the eyes to behold and ever armed with deadly rage—many of these there be that roam the spacious seas, where are the unmapped prospects of Poseidon, but few of them come nigh the shore, those only whose weight the beaches can bear and whom the salt water does not fail. Among these are the terrible Lion <sup>b</sup> and the truculent Hammer-head <sup>c</sup>

πάρδαλις, φύσαλος, πρήστις, μάλθη, κρίς, ναίνα. Suid s. λήτος omits ναίνα, Phil. 85 omits ναίνα and μάλθη Cf Plin. ix. 2 ff.

<sup>b</sup> Not identified Ael. xvi 18 (the sea round Taprobane) ἀμαχόν τι πλῆθος καὶ ἰχθύων καὶ κητῶν τρέφειν φασι, καὶ ταῦτα μέντοι καὶ λεόντων ἔχειν κεφαλὰς καὶ παρδαλέων καὶ λύκων καὶ κριῶν. The λέων θαλάσσιος of Ael. xiv. 9 seems to be a Crustacean.

<sup>c</sup> H. v. 37 n.

# OPPIAN

πορδάλιές τ' ὅλοαί καὶ φύσαλοι αἰθυκτῆρες·  
 ἐν δὲ μέλαν θύννων ζαμενὲς γένος, ἐν δὲ δαφουινῇ  
 πρῆστις ἀταρτηρῆς τε δυσαντέα χάσματα λάμνης, 370  
 μάλθη τ' οὐ<sup>1</sup> μαλακῆσιν ἐπώνυμος ἀδρανίησι,  
 κριοί τ' ἀργαλέοι καὶ ἀπαίσιον ἄχθος ὑαίνης  
 καὶ κύνες ἀρπακτῆρες ἀναιδέες· ἐν δὲ κύνεσσι  
 τριχθαδὴ γενεή· τὸ μὲν ἄγριον ἐν πελάγεσσι  
 κήτεσι λευγαλέοις ἐναρίθμιον· ἄλλα δὲ φῦλα 375  
 διπλόα καρτίστοισι μετ' ἰχθύσι δινεύονται  
 πηλοῖς ἐν βαθέεσσι τὸ μὲν κέντροισι κελαינוῖς  
 κεντρίναι αὐδώνονται ἐπώνυμοι· ἄλλο δ' ὁμαρτῇ  
 κλείονται γαλεοί· γαλεῶν δ' ἑτερότροπα φῦλα

<sup>1</sup> v l μάλθη θ' ἡ.

<sup>a</sup> H v. 30 n.

<sup>b</sup> Perhaps *Physeter macrocephalus* L ; the Cachalot or Sperm Whale Erh. pp. 28 f. tells of one which was stranded at Tenos in 1840, another at Melos, and a young one at Tenos in 1857 (Erh. p 95), Ael ix. 49. Strabo 145 (of the sea off Turdetania) ὥς δ' αὐτως ἔχει καὶ περὶ τῶν κητέων ἀπάντων, ὀρύγων τε καὶ φαλαινῶν καὶ φυσητήρων, ὧν αναφυσησάντων φαίνεται τις νεφώδους ὕψις κίονος τοῖς πόρρωθεν ἀφορώσι; Plin. ix 8 Maximum animal . . . in Gallico oceano physeter ingentis columnae modo se attollens altiorque navium velis diluvium quandam eructans; Phil 95; Senec. Hippol. 1030

<sup>c</sup> *Pristis antiquorum* (*Squalus pristis*): A. 566 b 3 ζωτοκοῦσιν, ἔτι δὲ πρίστις καὶ βοῦς; Plin. ix. 4 f, schol πρῆστις. βασιλίσκος <sup>a</sup> H. v. 36 n

<sup>d</sup> Unidentified. Ael. ix 49 (among κῆτη μέγιστα) ἡ πρῆστις καὶ ἡ καλουμένη μάλθη δυσανταγώνιστον δὲ ἄρα τὸ θηρίον τοῦτο καὶ ἀμαχον; Suid. s κῆτος . . . πρῆστις, ἡ λεγομένη μάλθη, ὃ καὶ δυσανταγώνιστόν ἐστι, s. πρῆστις· εἶδος κήτους θαλασσίου, ἡ



and the deadly Leopard <sup>a</sup> and the dashing Physalus <sup>b</sup>; among them also is the impetuous black race of the Tunny and the deadly Saw-fish <sup>c</sup> and the dread gape of the woeful Lamna <sup>d</sup> and the Maltha, <sup>e</sup> named not from soft feebleness, and the terrible Rams <sup>f</sup> and the awful weight of the Hyaena <sup>g</sup> and the ravenous and shameless Dog-fish. <sup>h</sup> Of the Dog-fish there are three races; one fierce race <sup>i</sup> in the deep seas is numbered among the terrible Sea-monsters; two other races among the mightiest fishes dwell in the deep mud; one of these from its black spines is called Centrines, <sup>j</sup> the other by the general name of Galeus <sup>k</sup>; and of the Galeus there are different kinds, to wit, the

λεγομένη μάλθη δ καὶ δυσανταγώνιστόν ἐστι Thus to Suidas  
πρώστis = μάλθη.

<sup>f</sup> H. v. 34 n.

<sup>g</sup> H. v 32 n.

<sup>h</sup> Apparently, like M G σκυλόψαρο, collective name for the Sharks and Dog-fishes κύων is mentioned once in Aristotle where it is included among the γαλεοειδεῖς A. 566 a 30 οἱ μὲν οὖν γαλεοὶ καὶ οἱ γαλεοειδεῖς, οἷον ἀλώπηξ καὶ κύων. Cf. Ael. i. 55.

<sup>i</sup> If this is not one of the *Cete* just mentioned, it may be *Selache maxima* Cuv., the Basking Shark

<sup>j</sup> κεντρίνης from κέντρον, spine. *Centrina vulpecula* Mor. (*Squalus centrina* L.), M G. γουρουνόψαρο, Fr. *La Humantin*.

<sup>k</sup> Aristotle's γαλεοί (γαλεώδεις) are the long cartilaginous fishes, i.e. the Sharks as opposed to the Skates and Rays: A 489 b 6 τὰ σελάχη, γαλεοὶ τε καὶ βάτοι; 505 a 3 τῶν σελαχῶν τὰ μὲν πλατέα, . . . οἷον νάρκη καὶ βάτος, τὰ δὲ προμήκη . . . οἷον πάντα τὰ γαλεώδη; and the species mentioned are ἀκανθίας A 565 b 27, ἀστερίας A 543 a 17, 566 a 17, τὰ σκύλια οὐς καλοῦσι τινες νεβρίας γαλεούς A. 565 a 26, ἀλώπηξ A. 566 a 31, 565 b 1, 621 a 12, γαλοὶ λείοι A 565 b 2, *De gen* 754 b 33. Cf. Athen. 294 d Ἀριστοτέλης δὲ εἶδη αὐτῶν (sc. τῶν γαλεῶν) φησιν εἶναι πλείω, ἀκανθίαν, λείον, ποικίλον, σκύμνον, ἀλωπεκίαν, ῥίνην (the inclusion of the last being due perhaps to mis-understanding of A 565 b 25. See H i 381 n).

# OPPIAN

σκύμνοι καὶ λείοι καὶ ἀκανθίαι· ἐν δ' ἄρα τοῖσι 380  
 ῥῖναι ἄλωπεκίαι καὶ ποικίλοι· εἵκελα δ' ἔργα  
 πᾶσιν ὁμοῦ φορβή τε σὺν ἀλλήλοις τε νέμονται.

Δελφῖνες δ' ἀκταῖς τε πολυρραθάγοισι γάνυνται  
 καὶ πελάγη ναίουσι, καὶ οὐποθι νόσφι θάλασσα 385  
 δελφίνων· περὶ γάρ σφε Ποσειδάων ἀγαπάζει·  
 οὐνεκά οἱ κούρην κυανώπιδα Νηρηΐνην  
 μαιομένῳ φεύγουσαν ἐὼν λέχος Ἀμφιτρίτην  
 φρασσάμενοι δελφῖνες ἐν Ὠκεανοῖο δόμοισι  
 κευθομένην ἤγγειλαν· ὃ δ' αὐτίκα κυανοχαίτης 390  
 παρθένον ἐξήρπαξεν ἀναινομένην τε δάμασσε.  
 καὶ τὴν μὲν παράκοιτιν, ἄλως βασιλείαν, ἔθηκε,  
 ἀγγελίης δ' ἤνησεν ἐνθάς οὓς θεράποντας,  
 κλήρῳ δ' ἐν σφετέρῳ περιώσιον ὥπασε τιμὴν.

Ἔστι δ' ἀμειλίκοις ἐνὶ κήτεσιν ἄσσα καὶ ἄλμης 395  
 ἐκτὸς ἐπὶ τραφερῆς φυσίῳον ἔρχεται οὐδας·  
 δηρὸν δ' ἠιόνεσσι καὶ ἀγχιάλοισιν ἀρούραις

<sup>a</sup> As σκύμνος is given in Athenaeus but not in Aristotle, it is perhaps to be equated with Aristotle's σκυλίον and identified as *Scyllium canicula* Cuv., M.G. σκυλί, σκυλόψαρο, which is very common in Greek waters (Apost. p. 1).

<sup>b</sup> *Mustelus laevis* Risso, M.G. γαληός. In this species the embryo is attached to the uterus by a placenta, as was known to Aristotle; A. 565 b 1 ff.

<sup>c</sup> *Acanthias vulgaris*, commonest of Greek *Plagiostoma*, M.G. σκυλόψαρο (Apost. p. 5). A. 565 a 29, b 27, 621 b 17; Athen. 294 d.

<sup>d</sup> *Rhina squatina* or Monk-fish. One of the σελάχη A. 543 a 14, but not one of the γαλεοί A. 565 b 25. Cf. 566 a 20; Plin. ix. 161. Aristotle's references, while rather indefinite, associate the βίλη rather with the Rays than the Sharks, and

Scymnus,<sup>a</sup> the Smooth Dog-fish,<sup>b</sup> the Spiny Dog-fish<sup>c</sup>; and among them are the Angel-shark,<sup>d</sup> the Fox-shark<sup>e</sup> and the Spotted Dog-fish<sup>f</sup>. But the works and the feeding of them all is alike and they herd together.

The Dolphins both rejoice in the echoing shores and dwell in the deep seas, and there is no sea without Dolphins; for Poseidon loves them exceedingly, inasmuch as when he was seeking the dark-eyed daughter<sup>g</sup> of Nereus who fled from his embraces, the Dolphin marked her hiding in the halls of Ocean and told Poseidon; and the god of the dark hair straightway carried off the maiden and overcame her against her will. Her he made his bride, queen of the sea, and for their tidings he commended his kindly attendants and bestowed on them exceeding honour for their portion.

There are also those among the stern Sea-monsters which leave the salt water and come forth upon the life-giving soil of the dry land. For a long space do Eels<sup>h</sup> consort with the shores and the fields beside though it is now classed as a Shark, it is "intermediate between the ordinary Sharks and the Skates and Rays, both in external appearance and internal structure, but is more Ray-like than Shark-like in its habits," *Cambridge N.H.* vii. p. 457. It is viviparous.

<sup>a</sup> *Alopias* (*Alopecias*) *vulpes*, the Thresher Shark, commonest of the larger Sharks on British coasts. It grows to a length of 15 feet or more, the tail forming at least one-half. Cf. *Apost.* p. 4; A. 566 a 31 ἀλωπηξ. Fr. *Le Renard*.

<sup>f</sup> *Scyllium catulus* Cuv., the γαλεός νεβρίας of A. 565 a 26.

<sup>g</sup> When Poseidon wished to marry Amphitrite, she hid herself. The Dolphin found her, and for this Poseidon gave him the highest honours in the sea and set in the sky the constellation of the Dolphin. *Eratosth. Catast.* 31; *Hygin. Astr.* ii. 17.

<sup>h</sup> A. 592 a 13; *Plin.* ix. 74.

# OPPIAN

μίσγοντ' ἐγγέλυές τε καὶ ἀσπιδόεσσα χελώνη  
 καστορίδες τ' ὀλοαὶ δυσπενθέες, αἶ τ' ἀλεγεινὴν  
 ὅσσαν ἐπὶ κροκάλῃσιν ἀπαίσιον ὠρύνονται  
 ἀνδράσιν· ὃς δέ κε γῆρυν ἐν οὔασιν ἀλγινόεσσαν 400  
 δέξεται στυγερῆς τ' ἐνοπῆς κωκυτὸν ἀκούσῃ,  
 οὐ τηλοῦ θανάτοιο τάχ' ἔσσεται, ἀλλὰ οἱ ἄτην  
 καὶ μόρον αἰνοτάτη κείνη μαντεύεται αὐδῇ.  
 ναὶ μὴν καὶ φάλαιναν ἀναιδέα φασὶ θαλάσσης  
 ἐκβαίνειν χέρσονδε καὶ ἡελίοιο θέρεσθαι. 405  
 φῶκαι δ' ἐννύχαι μὲν αἰεὶ λείπουσι θάλασσαν,  
 πολλάκι δ' ἡμάτιαι πέτραις ἐνὶ καὶ ψαμάθοισιν  
 εὐκῆλοι μίμνουσι καὶ ἕξαλον ὕπνον ἔχουσι.  
 Ζεῦ πάτερ, ἐς δὲ σὲ πάντα καὶ ἐκ σέθεν ἐρρίζωνται·  
 εἴτ' οὖν αἰθέρος οἶκον ὑπέρτατον εἴτ' ἄρα πάντῃ 410  
 ναιετάεις θνητῷ γὰρ ἀμήχανον ἐξονομήναι.

<sup>a</sup> *Chelonia cephalo* Dussum. "Die Caguana und nicht, wie man sie fälschlich in Handbüchern findet, Carette genannt," Erh. p 71. M.G. ἀχελῶνα (generic for all Turtles and Tortoises). A. 589 a 26, 558 a 11, etc.; Plin. ix 36 Ferunt et pastum egressas noctu, etc.; *ibid* 37 in terram egressae herbis vivunt.

<sup>b</sup> Comparison of A. 594 b 28 *ἐνια δὲ τῶν τετραπόδων καὶ ἀγρίων ζώων ποιεῖται τὴν τροφὴν περὶ λίμνας καὶ ποταμούς, περὶ δὲ τὴν θάλατταν οὐδὲν ἔξω φύλης. τοιαῦτα δ' ἐστὶν ὃ τε καλούμενος κάστωρ καὶ τὸ σαθέριον καὶ τὸ σατύριον καὶ ἐνυδρίς καὶ ἡ καλουμένη λάταξ· ἔστι δὲ τοῦτο πλατύτερον τῆς ἐνυδρίδος, καὶ ὀδόντας ἔχει ἰσχυροῦς· ἐξιοῦσα γὰρ νύκτωρ πολλάκις τὰς περὶ τὸν ποταμὸν κερκίδας ἐκτέμνει τοῖς ὁδοῦσιν, cf. A. 487 a 22, leaves no doubt that Oppian's καστορίδης = Aristotle's κάστωρ = *Castor fiber*, the Beaver, still found in S. Russia, the various names, acc. to Sundevall, being synonyms for the same animal; cf Herod. iv. 109 Ael ix. 50 paraphrases *vv.* 398-408.*

<sup>c</sup> Cf. Ael. l.c. This seems to be merely an expansion of A. 589 b 19 (of the Dolphin) καὶ ἔξω δὲ ζῆ πολλὸν χρόνον μύζων καὶ στένων. Cf. A. 535 b 32.

<sup>d</sup> Ael. l.c. καὶ ἡ φάλαινα δὲ τῆς θαλάττης πρόεισι καὶ ἀλεινεται τῇ ἀκτίνι Cf. xvi. 18 The statement is probably based on 246

the sea ; so too the shielded Turtle<sup>a</sup> and the woeful, lamentable Castorids,<sup>b</sup> which utter on the shores their grievous voice<sup>c</sup> of evil omen. He who receives in his ears their voice of sorrow, shall soon be not far from death, but that dread sound prophesies for him doom and death. Nay, even the shameless Whale,<sup>d</sup> they say, leaves the sea for the dry land and basks in the sun. And Seals<sup>e</sup> in the night-time always leave the sea, and often in the day-time they abide at their ease on the rocks and on the sands and take their sleep outside the sea.

O Father Zeus, in thee and by thee are all things rooted, whether thou dwellest in the highest height of heaven or whether thou dwellest everywhere ; for that is impossible for a mortal to declare. With

such passages as A. 589 a 10-b 11 which deals with amphibious animals (τὰ ἐπαμφοτερίζοντα) where both δελφίς and φάλαινα are mentioned. The φάλαινα of Aristotle (cf. esp. A. 489 b 4 ἔχει δὲ ὁ μὲν δελφίς τὸν αὐλὸν (blow-hole) διὰ τοῦ νώτου, ἡ δὲ φάλαινα ἐν τῷ μετώπῳ) is probably *Physeter macrocephalus* or, according to A. and W., *Delphinus tursio*, which is rarer than the common Dolphin (*Delphinus delphis*) and more frequent in the S. Mediterranean, particularly off Crete (Erh. p. 28).

<sup>a</sup> Ael. l. c. κνεφαῖται δὲ αἱ φῶκαι ἐξίᾱσι μᾶλλον ἥδη μέντοι καὶ μεσημβρίας οὐσῆς λαθεύδουσι τῆς θαλάσσης ἔξω τοῦτό τοι καὶ Ὀμηρος ἤδει (Hom. O. iv. 448). A. 566 b 27 ; Plin. ix. 41. The only Seal found in the Mediterranean appears to be *Phoca monachus* which is common in the Cyclades. "Es giebt kaum ein Eiland, grosseres oder kleineres im agaischen Meere, wo nicht ein und mehre Paare dieser Robben ihr Standquartier aufgeschlagen hatten, obwohl man sie nur sehr selten, bei ruhigem Wetter oder Tageslicht wohl nie, zu Gesichte bekommt. Den Fischern des Archipels ist sie besser bekannt; sie wissen die beinahe unterseischen Uferschluchten, in denen sie sich verbirgt, wohl zu finden, und bezeichnen sie allgemein mit dem Ausdrucke φωλότροπαι" (Erh. p. 18).

# OPPIAN

οἷη σὺν φιλότῃ διακρίνας ἐκέδασσας  
 αἰθέρα τ' αἰγλήεντα καὶ ἡέρα καὶ χυτὸν ὕδωρ  
 καὶ χθόνα παμμήτειραν, ἀπ' ἀλλήλων μὲν ἕκαστα,  
 πάντα δ' ἐν ἀλλήλοισιν ὁμοφροσύνης ὑπὸ δεσμῷ 415  
 ἀρρήκτῳ συνέδησας, ἀναγκαίῃ δ' ἐπέρειςας  
 ἀστεμφῇ πάγκοινον ὑπὸ ζυγόν· οὔτε γὰρ αἰθὴρ  
 ἡέρος οὔτ' ἀήρ ἄτερ ὕδατος, οὐδὲ μὲν ὕδωρ  
 γαίης νόσφι τέτυκται, ἐν ἀλλήλοις δὲ φύονται,  
 πάντα δ' ὁδὸν μίαν εἰσι, μίαν δ' ἀνελίσσεται ἀμοιβήν. 420  
 τοῦνεκα καὶ ξυνῆσιν ὁμηρεύουσι γενέθλαις  
 ἀμφιβίων· καὶ τοὶ μὲν ἀναστείχουσ' ἐπὶ γαίαν  
 ποντόθεν, ἄλλοι δ' αὖτε κατ' ἡέρος Ἀμφιτρίτῃ  
 μίσγονται, κοῦφοί τε λάροι στονόεντά τε φύλα 425  
 ἀλκυνόνων κρατεροὶ θ' ἀλαιοῖτοι ἀρπακτῆρες  
 ἄλλα θ' ὅσ' ἰχθυὰ διερῆς τ' ἐπιβάλλεται ἄγρης.  
 ἡέρα δ' αὖ τέμνουσι καὶ εἰνάλιοι περ ἑόντες  
 τευθίδες ἱρήκων τε γένος βυθίῃ τε χελιδών·  
 οἱ δ' ὅτε ταρβήσωσιν ὑπέρτερον ἐγγύθεν ἰχθύν,  
 ἐξ ἁλὸς ἀνθρώσκουσι καὶ ἡέριοι ποτέονται. 430  
 ἀλλ' αἱ μὲν καὶ τῇλε καὶ ὑψόθι ταρσὸν εἶσι  
 τευθίδες· ἦτε κεν ὄρνιν ὄϊσσαι οὐδὲ μὲν ἰχθύν  
 εἰσοράαν, ἀγεληδὸν ὅθ' ὀρμήσωσι πέτεσθαι·  
 αἱ δ' ἄρα τῶν ὑπένερθε χελιδόνες οἶμον ἔχουσι·  
 ἱρηκες δ' αὐτῆς ἁλμης σχεδὸν ἡερέθονται, 435

<sup>a</sup> C. n. 217 n.

<sup>b</sup> λάρος, M.G. γλάρος, generic for Gulls and Terns.

<sup>c</sup> *Alcedo ispida* L., M.G. ψαροφάγος etc

<sup>d</sup> *Pandion haliaetus*, the Osprey, or *Aquila naevia*, or *Haliaetus albicilla*. A 620 a 1-12 etc.

<sup>e</sup> *Loligo vulgaris* Cuv, the Squid A. 524 a 30 etc For their flight cf. Epicharm. ap. Athen. 323 f ποταναὶ τευθίδες; Plin. ix 84 *Loligo etiam volitat extra aquam se efferens*. Oppian's lines 427-437 are paraphrased Ael. ix. 52.

<sup>f</sup> Mentioned along with χελιδών Epameit. ap. Athen. 329 a.

what loving-kindness, although thou hast marked out and divided the bright sky and the air and the fluid water and earth, mother of all, and established them apart each from the other, yet hast thou bound them all one to another in a bond of amity that may not be broken and set them perforce under a common yoke not to be removed<sup>1</sup> For neither is the sky without air nor the air without water nor is the water sundered from the earth, but they inhere each in the other, and all travel one path and revolve in one cycle of change. Therefore also they pledge one another in the common race of the amphibians ;<sup>a</sup> of whom some come up from the sea to the land ; others again go down from the air to consort with the sea ; to wit, the light Gulls<sup>b</sup> and the plaintive tribes of the Kingfisher<sup>c</sup> and the strong rapacious Sea-eagle,<sup>d</sup> and whatsoever others there be that fish and seek their prey in the water. Others again, though they are dwellers in the sea, plough the air ; to wit, the Calamaries<sup>e</sup> and the race of Sea-hawks<sup>f</sup> and the Swallow<sup>g</sup> of the deep. These, when they fear a mightier fish at hand, leap from the sea and fly in the air. But while the Calamaries ply the wing high and far—a bird you would think you were seeing, not a fish, when they set themselves in shoals to fly—the Swallows keep a lower path and the Hawks

Probably *Exocoetus volitans* Cuv. (*E. exsiliens* Bloch). Plin ix 82 volat hirundo, sane perquam similis volucris hirundini, item milvus ; Ov. *Hal* 95 nigro corpore milvi.

<sup>a</sup> *Dactylopterus volitans*, Cuv. (*Trigla volitans* L.), the Flying Gurnard, M.G. χελιδονόψαρο (Apost. p. 11). A. 535 b 26 οι κτένες όταν φέρωνται ἀπὸ τοῦ ὕδατος ἐπὶ τῆς γῆς δὲ καλοῦσι πέτεσθαι ροιζοῦσι, καὶ αἱ χελιδόνες αἱ θαλάττιαι ὁμοίως καὶ γὰρ αὗται πέτονται μετέωροι, οὐχ ἀπτόμεναι τῆς θαλάττης ; Marc. S. ὠκυπέτεια χελιδών.

# OPPIAN

ἄκρον ἐπιψαύοντες ἁλὸς πόρον, ὅσσον ἰδέσθαι  
ἄμφω νηχομένοισι καὶ ἵπταμένοισιν ὁμοῖοι.

Αἶδε μὲν ὥστε πόλῃες ἐν ἰχθύσιν, οἶδε θ' ὄμιλοι  
κεκριμένοι γεγάασιν ἀλιπλάγκτοιο γενέθλης.  
τῶν δ' οἱ μὲν πλάζονται ἀλλέες, αἰόλα φύλα, 440  
πώεσιν ἢ στρατιῇσιν ἐοικότες, οἳ τ' ἀγελαῖοι  
κέκληνται τοῖ δ' αὖτε κατὰ στιχας· οἱ δὲ λόχοισιν  
εἴκελοι ἢ δεκάδεσσιν ὁ δ' ἔρχεται οἶος ἀπ' ἄλλων  
μοναδὸν ὀρμηθεῖς· περώσι δὲ δίζυγες ἄλλοι·  
οἱ δ' αὐτοῦ θαλάμῃσιν ἐν οἰκείῃσι μένουσι. 445

Χείματι μὲν δὴ πάντες ἀελλῶν στροφάλιγγας  
σμερδαλέας αὐτοῦ τε δυσηχέος οἷδατα πόντου  
ἔξοχα δειμαίνουσιν· ἐπεὶ περιώσιον ἄλλων  
ἰχθυόεντα γένεθλα φίλην πέφρικε θάλασσαν  
μαινομένην τότε δ' οἱ μὲν ἀμυσσάμενοι πτερύγεσσι 450  
ψάμμον ὑποπτήσσουσιν ἀνάλκιδες· οἱ δ' ὑπὸ πέτραις  
εἰλόμενοι δύνουσιν ἀλλέες· οἱ δὲ βάθιστα  
ἐς πελάγη φεύγουσι κάτω μυχάτην ὑπὸ βύσσαν·  
κεῖνα γὰρ οὔτε λίην προκυλίνδεται οὔθ' ὑπ' ἀήταις  
πρυμνόθεν εἰλεῖται, διὰ δ' ἔσσυται οὔτις ἄελλα 455  
ρίζαν ἁλὸς νεάτην· μέγα δὲ σφισι βένθος ἐρύκει

<sup>a</sup> A. 610 b 4 (list of ἀγελαῖοι), 488 a 3 ἀγελαῖα . . . καὶ τῶν πλωτῶν πολλὰ γένη τῶν ἰχθύων, οἷον οὗς καλοῦσι δρομάδας. Cf. χυτοὶ 543 a 1, ῥυάδες 534 a 27, etc ; Plin. ix. 56 vagantur gregatim fere cuiusque generis squamosi.

<sup>b</sup> Ael. ix. 53 ἀλῶνται δὲ ἄρα ἰχθύς καὶ πλανῶνται οἱ μὲν ἀθρόοι, ὥσπερ οὖν ἀγέλαι θρεμμάτων ἢ τάξεις ὀπλιτῶν ἰοῦσαι κατὰ ἑλας καὶ φάλαγγας οἱ δὲ ἐν κόσμῳ κατὰ στοῖχον ἔρχονται οἱ δὲ, φαίης ἂν αὐτοὺς εἶναι λόχους ἠρίθμηνται δὲ εἰς δεκάδας ἄλλοι, . . ἤδη δὲ νήχονται καὶ κατὰ ζεύγος τινες· ἄλλοι δὲ οἰκουροῦσιν ἐν τοῖς φωλεοῖς καὶ ἐντανθοῖ καταζῶσιν μοναδικά A. 488 a 1, etc. μονήρης, used by Athen. (e.g 301 c) in quoting Aristotle, does not occur in our texts.



fly close to the very sea, grazing the surface of the water, seeming, to behold, as if they swam at once and flew

These are the city-states, as it were, among fishes, these the various communities of the sea-wandering race. And of these some roam all together in their various tribes, like flocks of sheep or like armies, and these are called shoaling fishes <sup>a</sup>; others again move in files; others like platoons or sections of ten <sup>b</sup>; another goes on his own course all alone <sup>c</sup> and apart from others; yet others travel in pairs <sup>c</sup>; while some again remain at home <sup>d</sup> in their own lairs.

In winter <sup>e</sup> all dread exceedingly the terrible eddies of the storm-winds and the billows of the evil-sounding sea itself: for beyond all else the fishy tribes abhor their beloved sea when it rages. Then do some with their fins scrape the sand <sup>f</sup> together and skulk like cowards beneath it, others creep below the rocks <sup>g</sup> where they huddle together, others flee down to the nether depths of the deepest <sup>h</sup> seas; for those seas neither roll overmuch nor are stirred to the bottom by the winds and no blast penetrates the nether foundation of the sea; and

<sup>c</sup> A. 610 b ἡ ἐνία ἐστὶν οὐ μόνον ἀγελαῖα ἀλλὰ καὶ σύστυγα.

<sup>d</sup> ἐπιδημητικά opp. το ἐκτοπιστικά A. 488 a 13.

<sup>e</sup> *ι. 446-462* are paraphrased Ael. ix. 57. Cf. A. 599 b 2 φωλοῦσι δὲ πολλοὶ καὶ τῶν ἰχθύων . . τοῦ χειμῶνος, Plin. ix. 57. *Praegelidam hiemem omnes sentiunt . . itaque his mensibus iacent speluncis conditi.*

<sup>f</sup> A. 599 b 26 φωλεῖ δὲ τὰ μὲν ἐν τῇ ἄμμῳ, 537 a 25 οἱ δὲ πλατεῖς ἐν τῇ ἄμμῳ.

<sup>g</sup> A. 537 a 23 τὰ δὲ πλεῖστα καθεύδουσι τῆς γῆς ἢ τῆς ἄμμου ἢ λίθου τινὸς ἐχόμενοι ἐν τῷ βυθῷ ἢ ἀποκρύψαντες ὑπὸ πέτραν ἢ θίνα ἑαυτοῦς

<sup>h</sup> A. 599 b 8 φωλοῦσι δὲ καὶ οἱ θύννοι τοῦ χειμῶνος ἐν τοῖς βαθέσιν.

# OPPIAN

ριγεδανὰς ὀδύνas καὶ ἀπηνέα χείματος ὀρμήν.  
 ἀλλ' ὅπoτ' ἀνθεμόεσσα ἐπὶ χθονὸς εἶαρος ὦραι  
 πορφύρεον γελάσωσιν, ἀναπνεύσῃ δὲ θάλασσα  
 χείματος εὐδιόωσα γαληναίῃ τε γένηται 460  
 ἥπια κυμαίνουσα, τότε ἰχθύες ἄλλοθεν ἄλλοι  
 πανσυδίῃ φοιτῶσι γεγηθότες ἐγγύθι γαίης.  
 ὥς δὲ πολυρραίσταο νέφος πολέμοιο φυγοῦσα  
 ὀλβίῃ ἀθανάτοισι φίλῃ πόλις, ἣν ῥά τε δηρὸν  
 δυσμενέων πάγχαλκος ἐπεπλήμμυρε θύελλα, 465  
 ὁπὲ δ' ἀπολλήξασα καὶ ἀμπνεύσασα μόθοιο  
 ἀσπασίως γάνυται τε καὶ εἰρήνης καμάτοισι  
 τέρπεται ἀρπαλέοισι καὶ εὐδιος εἰλαπινάζει,  
 ἀνδρῶν τε πλήθουσα χοροῖτυπῆς τε γυναικῶν·  
 ὥς οἱ λευγαλέους τε πόνους καὶ φρίκα θαλάσσης 470  
 ἀσπασίως προφυγόντες, ὑπεῖρ ἅλα καγχαλῶντες,  
 θρώσκοντες θύνουσι χοροῖτυπέουσιν ὁμοῖοι.  
 εἶαρι δὲ γλυκὺς οἶστρος ἀναγκαίης Ἀφροδίτης  
 καὶ γάμοι ἡβώωσι καὶ ἀλλήλων φιλότῃτες  
 πᾶσιν, ὅσοι γαῖαν τε φερέσβιον οἱ τ' ἀνὰ κόλπους 475  
 ἡέρος οἱ τ' ἀνὰ πόντον ἐριβρύχην δονέονται.  
 εἶαρι δὲ πλείστον νεπόδων γένος Εἰλείθυιαι  
 ὠοφόρων παύουσι βαρυννομένων ὠδίνων.  
 αἱ μὲν γὰρ γενεῆς κεχρημέναι ἡδὲ τόκοιο  
 θήλεες ἐν ψαμάθοισιν ἀποθλίβουσιν ἀραιὰς 480  
 γαστέρας· οὐ γὰρ ρεῖα διίσταται, ἀλλ' ἐνέχονται  
 ὠὰ μετ' ἀλλήλοισιν ἀρηρότα νηδύος εἴσω,  
 φύρδην συμπεφυῶτα· τὰ δ' ἀθρόα πῶς κε τέκοιεν;  
 στευνόμεναι δ' ὀδύνησι μόγῃς κρίνουσι γενέθλην  
 ὥς οὐ ῥήιδίην γενεὴν οὐδ' ἰχθύσι Μοῖραι 485  
 ᾤπασαν, οὐδ' ἄρα μῦνον ἐπιχθονίῃσι γυναιξὶν  
 ἄλγεα, πάντα δ' εἰσὶν ἐπαχθέες Εἰλείθυιαι.  
 ἄρσενες αὐτ' ἄλλοι μὲν ἐπ' ἰχθύσι κῆρας ἄγοντες  
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the great depth protects the fishes from the pangs of cold and the cruel assault of winter. But when the flowery hours of spring smile brightly on the earth and with fine weather the sea has respite from winter and there is calm water with a gentle swell, then from this quarter and from that the fishes come trooping joyfully nigh the land. As when, happily escaped from the cloud of ruinous war, some city dear to the deathless gods, which long time the brazen storm of foemen beset as with a flood, at last ceases gladly from strife and recovers her breath; she rejoices and takes her delight in the eager labours of peace and in calm weather holds festival, full of the dancing of men and women; even so the fishes, gladly escaped from sorrowful affliction and rough seas, rush exultant over the wave, leaping like dancers. And in spring the sweet goad of compelling desire and mating and mutual love are in season among all that move upon the fruitful earth and in the folds of air and in the bellowing sea. In spring <sup>a</sup> the Birth-goddesses deliver most part of the fishes from the heavy travail of spawning. The female, in their desire to give birth and to bring forth, rub their tender bellies in the sand, for the eggs do not part easily but are closely entangled together within the belly, confusedly cohering—how could they bring forth the mass?—and, painfully straitened, they with difficulty pass their spawn. So not even on the fishes have the Fates bestowed easy birth, and not alone to women upon earth are there pains, but everywhere the birth-pangs are grievous. As for the males, on the other hand, some hasten to approach

<sup>a</sup> A. 570 b11 οἱ δὲ τόκοι γίνονται τοῖς μὲν ῥύασι τοῦ ἔαρος, καὶ τοῖς πλείστοις δὲ περὶ τὴν εαρινὴν ἰσημερίαν Cf. Plin. ix. 162.

# OPPIAN

δαιτυμόνες ῥηγμῖσιν ἐπειγόμενοι πελάουσιν·  
 ἄλλοι δ' αὖ μετόπισθε διωκόμενοι προθέουσι 490  
 θηλυτέrais ἀγέλησιν, ἐπεὶ φιλότῃτος ἔρωτι  
 ἐλκόμεναι σπεύδουσι μετ' ἄρσενας ἀσχέτῳ ὁρμῇ.  
 ἔνθ' οἱ μὲν σφετέρας ἐπὶ γαστέρας ἀλλήλοισι  
 τριβόμενοι θορὸν ὑγρὸν ἀπορραίνουσιν ὅπισθεν,  
 αἱ δ' οἷστρω μεμανῖαι ἐπαῖγδην στομάτεσσι 495  
 κάπτουσιν· τοῖω δὲ γάμῳ πλήθουσι γόνιοιο.  
 πλείστος μὲν νόμος οὗτος ἐν ἰχθύσιν· οἱ δὲ καὶ  
 εὐνὰς  
 καὶ θαλάμους ἀλόχους τε διακριδὸν ἀμφὶς ἔχουσι  
 ζευξάμενοι πολλή γὰρ ἐν ἰχθύσιν ἔστ' Ἀφροδίτῃ  
 Οἷστρός τε Ζῆλός τε, βαρὺς θεός, ὅσσα τε τίκτει 500  
 θερμὸς Ἑρως, ὅτε λάβρον ἐνὶ φρεσὶ κῶμον ὀρίνει.  
 πολλοὶ δ' ἀλλήλοισι διασταδὸν εἴνεκεν εὐνῆς  
 μάρνανται, μνηστῆρσιν ἐοικότες, οἱ περὶ νύμφην  
 πολλοὶ ἀγειρόμενοι καὶ ὁμοίοι ἀντιφέρονται  
 ὄλβῳ τ' ἀγλαῇ τε· τὰ δ' ἰχθύσιν οὐ παρέασιν, 505  
 ἀλλ' ἀλκὴ γένυές τε καὶ ἔνδοθι κάρχαρον ἔρκος,  
 τοῖσιν ἀεθλεύουσι καὶ ἐς γάμον ὀπλίζονται·  
 τοῖσι δ' ὅ κεν προβάληται, ὁμοῦ γάμον εὖρατο νίκη.  
 καὶ τοὶ μὲν πλεόνεσσιν ὁμευναίαις ἀλόχοισι  
 τέρπονται, σάργων τε γένος καὶ κόσσυφος αἴθων 510  
 τοὶ δὲ μίαν στέργουσι καὶ ἀμφιέπουσιν ἄκοιτιν,  
 κάνθαροι αἰτναῖοι τε, καὶ οὐ πλεόνεσσι γάννυνται.

<sup>a</sup> A. 541 a 14 περὶ μὲν γὰρ τὴν τῆς ὀχλείας ὥραν αἱ θήλειαι τοῖς ἄρρεσιν ἐπόμεναι . . . κόπτουσιν ὑπὸ τὴν γαστέρα τοῖς στόμασιν, οἱ δὲ θάττον προτενται (τὸν θορὸν) καὶ μᾶλλον, Plin. ix. 157 femina piscis coitus tempore marem sequitur ventrem eius rostro pulsans

<sup>b</sup> Plin l.c piscis attritu ventrium coeunt, A. De gen. 717 b 36 οἱ μὲν γὰρ ἰχθύες ὀχεύουσι παραπίπτοντες.

the shores, bringing doom to other fishes on which they feast, others again run before the shoals of females by whom they are pursued, since drawn by the passion of desire the females haste after the males <sup>a</sup> with rush incontinent. Then the males, rubbing belly against belly,<sup>b</sup> discharge behind them the moist milt; and the females, goaded by desire, rush to gobble <sup>c</sup> it up with their mouths; by such mating they are filled with roe. This is the most common custom among fishes, but others there are which have separate and apart their own beds and bridal chambers and wedded wives; for there is much Passion among fishes and Desire and Jealousy, that grievous god, and all that hot Love brings forth, when he stirs fierce tumult in the heart. Many quarrel with one another and fight over a mate, like unto wooers who about a bride gather many and well-matched and contend in wealth and beauty. These weapons the fish have not, but strength and jaws and sawlike teeth within. with these they enter the lists and arm themselves to win a mate; and he who excels with these, wins at once both victory and mate. And some delight in more mates than one to share then bed, to wit, the race of the Sargue <sup>d</sup> and the dusky Merle <sup>e</sup>; others love and attend a single mate, as the Black Sea-bream <sup>f</sup> and the Aetnaeus <sup>g</sup> and delight not in more than one.

<sup>a</sup> A. 541 a 11 ἡ δὲ τῶν φωτόλων ἰχθύων ὀχεία ἤττον γίνεται κατὰ δῆλος· διόπερ οἱ πλείστοι νομίζουσι πληροῦσθαι τὰ θήλεα τῶν ἀρρένων ἀνακάπτοντα τὸν θορόν.

<sup>d</sup> C. n. 433 n.

<sup>e</sup> H. iv. 173 n.

<sup>f</sup> H. iii. 338 n.

<sup>g</sup> Ael. i. 13 ὁ γοῦν αἰτναῖος οὕτω λεγόμενος, ἐπὰν τῇ ἑαυτοῦ συννόμφῳ οἰονεῖ γαμέτην τινὲ συνδνασθεὶς κληρώσῃται τὸ λέχος, ἄλλης οὐχ ἀπτεται, cf Phil. 53. Not identified.

# OPPIAN

Ἄλλ' οὐκ ἐγχελεύεσσιν ὁμοίον οὔτε χελώναις  
οὔτ' οὖν πουλυπόδεσσι γάμου τέλος οὔτε κελαινῇ  
μυραίνῃ, λεχέων δὲ παράτροπον αἶσαν ἔχουσιν. 515  
αἱ μὲν γὰρ σπειρηδὸν ἐν ἀλλήλησι χυθείσαι  
ἐγχελύνες δέμας ὑγρὸν ἀναστρωφῶσι θαμειαὶ  
πλεγνύμεναι, τάων δὲ κατείβεται εἵκελος ἀφρῶ  
ἰχώρ, ἐν ψαμάθοις τε καλύπτεται· ἡ δέ μιν ἰλὺς  
δεξαμένη κυέει τε καὶ ἐγχελύνων τέκεν ὀλκούς. 520  
τοίῃ καὶ γόγγροισιν ὀλισθηροῖσι γενέθλη.

Αἱ δὲ μέγα τρομέουσι καὶ ἐχθαίρουσι χελῶναι  
ὄν γάμον· οὐ γὰρ τῇσιν ἐφίμερος οἶα καὶ ἄλλοις  
τερπωλῇ λεχέων, πολὺ δὲ πλέον ἄλγος ἔχουσι·  
σκληρὸν γὰρ μάλα κέντρον ἐν ἄρσεσιν εἰς Ἀφροδίτην, 525  
ὅστέον οὐκ ἐπιεικτόν, ἀτερπεί θήγεται εὐνή.  
τοῦνεκα μάρνανταί τε παλιγνάμπτοισί τ' ὁδοῦσιν  
ἀλλήλους δάπτουσιν, ὅτε σχεδὸν ἀντιάσωσιν,  
αἱ μὲν ἀλευόμεναι τρηχὺν γάμον, οἱ δ' ἀεκουσῶν  
εὐνῆς ἰμείροντες ἐκούσιοι, εἰσόκεν ἀλκῇ 530  
νικήσας ζεύξῃ μιν ἀναγκαίῃ φιλότῃ,  
ἡὔτε ληιδίην, πολέμου γέρας. εἵκελα δ' εὐνῆς  
ἔργα κυσὶ χθονίοισι καὶ εἰναλίῃσι χελώναις·  
εἵκελα καὶ φώκησιν· ἐπεὶ μάλα δηρὸν ἕκαστοι  
ἐξόπιθεν συνέχονται, ἀρηρότες ἡὔτε δεσμῶ. 535

Πουλύποδος δ' ὀλοοὶ τε γάμοι καὶ πικρὸς ὄλεθρος  
συμφέρεται, ξυνὸν δὲ τέλος θανάτοιο καὶ εὐνῆς

<sup>a</sup> *Anquilla vulgaris*, M.G. χέλυ. For generation of, A. 570 a 3 ff. αἱ δ' ἐγχέλυσ οὔτ' ἐξ ὀχείας γινονται οὔτ' ὠστοκοῦσιν, οὐδ' ἐλήφθη πώποτε οὔτε θορὸν ἔχουσα οὐδεμία οὔτ' ὦά; Plin ix. 160 anguillae atterunt se scopulis; ea strigmenta vivescunt, nec alia est earum procreatio.

<sup>b</sup> Plin. ix. 73 longis et lubricis ut anguillis et congris.

<sup>c</sup> Ael xv 19., Plin ix. 37 Quidam oculis spectandoque ova foveri ab his putant, feminas coitum fugere, donec mas 256

But neither Eels <sup>a</sup> nor Turtles nor Poulpes effect their mating in this fashion, nor the dark Muraena, but they have an unusual mode of union. Eels coil round one another and closely entwined they writhe their moist bodies, and from them a fluid like foam flows and is covered by the sands; and the mud receives it and conceives, and gives birth to the trailing Eel. Such also is the generation of the slippery <sup>b</sup> Conger.

The Turtles greatly fear and hate their mating, <sup>c</sup> for they have no delight or pleasure in union, as other creatures have, but they have far more pain. For the organ of the male is very hard, an unyielding bone, which is whetted in a joyless union. Therefore they fight and rend each other with their bent teeth, when they come together: the females seeking to avoid the rough mating, the males eager to mate, willing bridegrooms of unwilling brides; until the male by his strength prevails and makes her perforce his mate, like a captive bride, the prize of war. The mating of Dogs on land is similar to that of Turtles in the sea: similar also is that of Seals <sup>d</sup>; for all of those remain a long time coupled rearwards, fast bound as by a chain.

For the Poulpe <sup>e</sup> his deadly mating goes with bitter destruction and union consummated is confestucam aliquam imponat aversae For mode of mating. A 540 a 28 τὰ μὲν γὰρ επιβαίνοντα . . . οἷον χελώνη καὶ ἡ θαλαττία καὶ ἡ χερσαία; Plin. ix. 138 Testudines in coitu superveniunt

<sup>a</sup> A 540 a 23 ὀχεύεται δὲ καὶ ἡ φώκη καθάπερ τὰ ὀπισθοιρητικὰ τῶν ζώων καὶ συνέχονται ἐν τῇ ὀχείᾳ πολὺν χρόνον, ὥσπερ καὶ αἱ κύνες· ἔχουσι δὲ τὸ αἰδοῖον μέγα οἱ ἄρρενες; Plin. ix. 41 (vitulus marinus) in coitu canum modo cohaeret.

<sup>e</sup> This passage is paraphrased Ael. vi 28. Cf. A. 622 a 14 ff; Athen 316 cff

# OPPIAN

οὐ γὰρ πρὶν φιλότῃτος ἀπίσχηται οὐδ' ἀπολήγει,  
 πρὶν μιν ἀπὸ μελέων προλίπη σθένος ἀδρανέοντα,  
 αὐτὸς δ' ἐν ψαμάθοισι πεσὼν ἀμενηνὸς ὄληται· 540  
 πάντες γὰρ μιν ἔδουσιν, ὅσοι σχεδὸν ἀντιάσῃσι,  
 καρκινάδες δειλαὶ καὶ καρκίνοι ἡδὲ καὶ ἄλλοι  
 ἰχθύες, οὓς πάρος αὐτὸς ἐδαίνυτο ρεῖα μεθέρπων·  
 τοῖς ὑπὸ καὶ ζωὸς περ ἔων ἔτι κείμενος αὐτῷ,  
 οὐδὲν ἀμυνόμενος, δαιτρεύεται, ὄφρα θάνῃσι. 545  
 τοίῳ δυστερπεῖ φιλοτησίῳ ὄλλυτ' ὀλέθρῳ.  
 ὥς δ' αὐτῷ καὶ θήλυσ ὑπ' ὠδίνων μογέουσα  
 ὄλλυται οὐ γὰρ τήσιν ἀποκριδὸν οἶα καὶ ἄλλοις  
 ὠὰ διαθρῶσκουσιν, ἀρηρότα δ' ἀλλήλοισι  
 βοτρυδὸν στενωπὸν μόγῃς διανίσσεται αὐλοῦ. 550  
 τοῦνεκα καὶ λυκάβαντος ὑπέρτερον οὐποτε μέτρον  
 πολυπόδες ζώουσιν· ἀποφθινύθουσι γὰρ αἰεὶ  
 αἰνοτάτοις γάμοις καὶ αἰνοτάτοις τόκοιςιν.  
 Ἀμφὶ δὲ μυραίνης φάτις ἔρχεται οὐκ αἰδής, 555  
 ὥς μιν ὄφιν γαμέει τε καὶ ἐξ ὀλοῦ ἔρχεται αὐτῇ  
 πρόφρων, ἰμείρουσα παρ' ἰμείροντα γάμοιο.  
 ἦτοι ὁ μὲν φλογέῃ τεθωμένος ἔνδοθι λύσση  
 μαίνεται εἰς φιλότῃτα καὶ ἐγγύθι σύρεται ἀκτῆς  
 πικρὸς ἔχιν· τάχα δὲ γλαφυρὴν ἐσκέψατο πέτρην,  
 τῇ δ' ἐνὶ λοίγιον ἰὸν ἀπήμεσε, πάντα δ' ὀδόντων 560

<sup>a</sup> A. 622 a 25 ὅταν δὲ τὰ ψὰ ἐκτέκωσιν, οὕτω καταγεγράφει καὶ ἀσθενεῖς γίνεσθαι ἀμφοτέρους φασὶν ὥστε ὑπὸ τῶν ἰχθυδίων κατεσθίεσθαι

<sup>b</sup> A. 622 a 17 αἱ δὲ θήλειαι μετὰ τὸν τόκον . . . γίνονται μωραὶ κτλ.

<sup>c</sup> A. 544 a 8 τίκει τὸ ψὸν καθάπερ βοστρύχιον ; 549 b 32 ὁμοιον βοστρυχίοις οἰνάνθης ; Athen. 316 e τίκει ψὰ βοτρυδὸν ; Plin. ix. 163 Polyp. . . pariunt vere ova tortili vibrata pampino

<sup>d</sup> A. 550 b 13 ἔστι δὲ καὶ ὁ τεύθος καὶ ἡ σπηρία βραχύβιον. οὐ γὰρ διετίθουσιν, . . . ὁμοίως δὲ καὶ οἱ πολυπόδες. Cf. A. 622 a 22 ; Athen. 323 ; Ael. l.c ; Plin. ix. 93.



## HALIEUTICA, I. 538-560

summated death : for he does not abstain or cease from his desire, until he is spent and strength forsakes his limbs and he himself falls exhausted on the sand and perishes. For all that come nigh devour<sup>a</sup> him—the timid Hermit-crab and the Crabs and other fishes which he himself formerly was wont to banquet on, easily stealing upon them ; by these he is now devoured, still alive but lying helplessly, and making no resistance, until he dies. By such a death, the sad fruit of desire, he perishes. And even so the female<sup>b</sup> likewise perishes, exhausted by the travail of birth. For their eggs do not issue forth separately, as with other fishes, but, clustered together like grapes,<sup>c</sup> they pass with difficulty through the narrow channel. Wherefore the Poulpes never live beyond the measure of a year<sup>d</sup> ; for always they perish by dreadest mating and dreadest travail of birth.

Touching the Muraena there is a not obscure report<sup>e</sup> that a Serpent mates with her, and that the Muraena herself comes forth from the sea willingly, eager mate to eager mate. The bitter Serpent, whetted by the fiery passion within him, is frenzied for mating and drags himself nigh the shore ; and anon he espies a hollow rock and therein vomits forth

<sup>a</sup> Plin ix.\*76 (Murenas) in sicca litora elapsas vulgus coitu serpentium impleri putat. Oppian's lines are paraphrased Ael 1 50, ix. 66 Cf. Nicand. T. 823 ff. (with schol. *ad loc.*), whose lines are quoted by Athen. 312d, where it is said that the story was rejected by Andreas but accepted by Sostratus ; Phil. 81 Hence the point of the lines of Matron the parodist *ap. Athen 136 b* *μύραιναν δ' ἐπέθηκε φέρων . . . | ζώνην θ' ἦν φορέεσκεν . . . | εἰς λέχος ἥνικ' ἔβαινε Δρακοντιάδην μεγαθύμην*. For Murena coming ashore, A 543 a 28 ; Plin. ix 73.

# OPPIAN

ἔπτυσσε πευκεδανόν, ζαμενῇ χόλον, ὄλβον ὀλέθρου,  
 ὄφρα γάμῳ πρηῦς τε καὶ εὖδιος ἀντιάσειε.  
 στὰς δ' ἄρ' ἐπὶ ῥηγμῖνος ἐὼν νόμον ἐρροίζησε  
 κικλήσκων φιλόττητα· θοῶς δ' ἐσάκουσε κελαυνῇ  
 ἰυγὴν μύραινα καὶ ἔσσυτο θᾶσσον οἴστου. 565  
 ἦ μὲν ἄρ' ἐκ πόντοιο τιταίνεται, αὐτὰρ ὁ πόντου  
 ἐκ γαίης πολιοῖσιν ἐπεμβαίνει ῥοθίοισιν·  
 ἄμφω δ' ἀλλήλοισιν ὁμιλῆσαι μεμαῶτε  
 συμπεσέτην, ἔχιος δὲ κάρη κατέδεκτο χανοῦσα  
 νύμφη φυσιώσα· γάμῳ δ' ἐπιγηθήσαντες 570  
 ἦ μὲν ἀλὸς πάλιν εἰσι μετ' ἦθεα, τὸν δ' ἐπὶ χέρσον  
 ὀλκὸς ἄγει, κρυερὸν δὲ πάλιν μεταχεύεται ἰὼν  
 λάπτων, ὃν πάρος ἦκε καὶ ἐξήφυσεν ὀδόντων.  
 ἦν δ' ἄρα μή τι κίχῃ κεῖνον χόλον, ὄνπερ ὀδίτης,  
 ἀτρεκέως ἐσιδὼν μιν, ἀπέκλυσε ὕδατι λάβρῳ, 575  
 αὐτὰρ ὃ γ' ἀσχαλὼν ρίπτει δέμας, εἰσόκε μοῖραν  
 λευγαλέοιο λάβῃσιν ἀνωιστοῦ θανάτοιο,  
 αἰδόμενος, ὅτ' ἀναλκις ὅπλων γένεθ' οἷς ἐπεποιθεί,  
 ἔμμεν' ὄφιν, πέτρῃ δὲ συνώλεσε καὶ δέμας ἰῶ.  
 Δελφῖνες δ' ἀνδρεσσιν ὁμῶς γάμον ἐντύνονται 580  
 μήδεά τ' ἀνδρομέοισι πανείκελα καρτύνονται·  
 οὐδ' αἰεὶ προφανῆς πόρος ἄρσενος, ἀλλὰ οἱ εἴσω  
 κέκρυπται, λεχέων δὲ κατὰ χρέος ἔλκεται ἔξω.  
 Τοῖαι μὲν φιλόττες ἐν ἰχθύσιν ἦδὲ καὶ εὐναί.  
 ἄλλος δ' ἀλλοίῃ λεχέων ἱμείρεται ὥρη, 585  
 καὶ γενεὴν προφέρει· τοῖς μὲν θέρος, οἷσι δὲ χεῖμα,  
 τοῖς δ' ἔαρ ἢ φθινύθουσα τόκον προὔφηνεν ὀπώρη.  
 καὶ τοὶ μὲν λυκάβαντι μίαν μογέουσι γενέθλην

<sup>a</sup> A. 540 b 22, *De gen.* 756 b 1; Plin ix 74

<sup>b</sup> A. 570 a 25, 570 b 11 ff, 543 b 18 ff; Plin ix. 162.

## HALIEUTICA, I. 561-588

his baneful venom, the fierce bile of his teeth, a deadly store, that he may be mild and serene to meet his bride. Standing on the shore he utters his hissing note, his mating call; and the dusky *Muraena* quickly hears his cry and speeds swifter than an arrow. She stretches her from the sea, he from the land treads the grey surf, and, eager to mate with one another, the two embrace, and the panting bride receives with open mouth the Serpent's head. Then, exulting over their union, she goes back again to her haunts in the sea, while he makes his trailing way to the land, where he takes in again his venom, lapping up that which before he shed and discharged from his teeth. But if he find not that bile—which some wayfarer, seeing it for what it is, has washed away with torrents of water—then indignant he dashes his body, till he finds the doom of a sad and unthought-of death, ashamed to be a Serpent when he is left defenceless of the weapons in which he trusted, and on the rock with his lost venom he loses his life.

Dolphins <sup>a</sup> mate after the manner of men, and the organs with which they are equipped are quite human-like; the male organ is not always visible but is hidden within and extended on occasion of mating.

Such are the loves and mating among fishes. And others at other season <sup>b</sup> they desire to mate and bring forth their young; for some summer, for some winter, for others spring or waning autumn brings birth. And some—the greatest part—are in travail of a single brood a year, but the Basse is twice <sup>c</sup>

<sup>a</sup> A. 542 b 32 *ὁμοίως δὲ καὶ τῶν ἰχθύων οἱ πλείστοι ἀπαξ (τίκτουσιν) οἷον οἱ χυτοί . . . πλὴν ὁ λάβραξ· οὗτος δὲ δις τοῦτων μόνος.* Cf. 567 b 18; Plin. ix. 162; Ael. x. 2; Athen. 310 f

# OPPIAN

οἱ πλεῖστοι, λάβραξ δὲ δις ἄχθεται Εἰλειθυίαις·  
 τρίγλαι δὲ τριγόνοισιν ἐπώνυμοί εἰσι γονῆσι· 590  
 σκορπίος αὖ τετόρεσσι φέρει βέλος ὠδίνεσσι·  
 πέντε δὲ κυπρίνοισι γοναὶ μούνοισιν ἔασιν·  
 οἶον δ' οὔποτε φασὶ γένος φράσσασθαι ὀνίσκου,  
 ἀλλ' ἔτι τοῦτ' αἰδῶλον ἐν ἀνθρώποισι τέτυκται  
 Εὖτ' ἂν δ' εἰαρινοῖο περιπλήθωσι γόνιοι 595  
 ἰχθύες ὠτοκόκι, τοὶ μὲν κατὰ χῶρον ἕκαστοι  
 εὐκηλοι μίμνουσιν ἐνὶ σφετέροισι δόμοισι·  
 πολλοὶ δ' ἀγρόμενοι ξυνὴν ὁδὸν ὁρμῶνται  
 Εὐξείνων μετὰ πόντον, ἔν' αὐτόθι τέκνα τέκωνται.  
 κείνος γὰρ πάσης γλυκερώτερος Ἀμφιτρίτης 600  
 κόλπος, ἀπειρεσίοισι καὶ εὐδρόις ποταμοῖσιν  
 ἀρδόμενος, μαλακαὶ δὲ πολυψάμαθοί τ' ἐπιωγαί·  
 ἐν δέ οἱ εὐφύες τε νομαὶ καὶ ἀκύμονες ἀκταὶ  
 πέτραι τε γλαφυραὶ καὶ χηραμοὶ ἱλνόμεντες  
 ἄκραι τε σκιεραὶ καὶ ὅσ' ἰχθύσι φίλτατ' ἔασιν· 605  
 ἐν δέ οἱ οὔτε τι κῆτος ἀνάρσιον οὔτε τι πῆμα  
 ἐντρέφεται νεπόδεσσιν ὀλέθριον οὐδὲ μὲν ὅσσοι  
 δυσμενέες γεγάασιν ἐπ' ἰχθύσι βαιοτέροισιν

<sup>a</sup> A. 543 a 5 ἡ δὲ τρίγλη μόνη τρίς. Oppian derives τρίγλη from τρίς, cf. Ael. x 2 τρίγλην δὲ καὶ τρίς λέγειν κατηγορεῖ, φασί, καὶ τὸ ὄνομα. Cf ix. 51; Phil. 116, Athen 334 d.

<sup>b</sup> But A. 543 a 7 ὁ σκορπίος τίκει δις; Plin ix 162 scorpaenae bis (anno pariunt); Athen. 320 e

<sup>c</sup> A. 568 a 16 τίκτουσι δ' ἐν τῇ καθηκούσῃ ὥρᾳ κυπρίνος μὲν πεντάκις ἢ ἑξάκις ποιεῖται δὲ τὸν τόκον μάλιστα ἐπὶ τοῖς ἔστροις 262

burdened by the pangs of birth; the Red Mullet gets its name *Trigla* from its triple brood <sup>a</sup>; the Scorpion again endures the pang of four labours; <sup>b</sup> the Carps alone bear five times; <sup>c</sup> and the *Oniscus* <sup>d</sup> is the only fish, they say, whose breeding no one has ever remarked, but that is still a mystery among men.

When in spring the oviparous fishes are full of roe, some of them remain quietly in their homes, each tribe in its own place; but many gather together and pursue a common path to the Euxine Sea,<sup>e</sup> that there they may bring forth their brood. For that gulf is the sweetest of all the sea, watered as it is by infinite rivers of abundant water; and it has soft and sandy bays, therein are goodly feeding-grounds and waveless shores and caverned rocks and silty clefts and shady headlands and all that fish most love; but no fierce Sea-monster inhabits there nor any deadly bane of the finny race nor any of those which prey upon the smaller fishes—no coiling

<sup>d</sup> *Introd.* p lxxv.

<sup>e</sup> Black Sea. A 598 a 30 εἰσπλέουσι δ' εἰς τὸν Πόντον διὰ τε τὴν τροφήν (ἡ γὰρ νομὴ καὶ πλείων καὶ βελτίων διὰ τὸ πότιμον, καὶ τὰ θηρία δὲ τὰ μεγάλα ἐλάττω· ἔξω γὰρ δελφίνος καὶ φωκαίνης [Porpoise] οὐδὲν ἐστὶν ἐν τῷ Πόντῳ καὶ ὁ δελφίς μικρός· ἔξω δ' εὐθύς προελθόντι μεγάλοι), διὰ τε δὴ τὴν τροφήν εἰσπλέουσι καὶ διὰ τὸν τόπον· τόποι γὰρ εἰσὶν ἐπιτήδαιοι ἐντίκτειν καὶ το πότιμον καὶ τὸ γλυκύτερον ὕδωρ ἐκτρέφει τὰ κνήματα. Cf. *Ael.* iv. 4, ix 59; *Plut. Mor.* 981 D; *Plin.* ix. 49 f.; *Arr. Peripl. Eux. Pont.* c. viii.; A 567 b 15 ἐν τῷ Πόντῳ περὶ τὸν Θερμώδοντα ποταμὸν οἱ πλείστοι τίκουσιν· νήνευος γὰρ ὁ τόπος καὶ ἀλεινὸς καὶ ἔχων ὕδατα γλυκέα; A *Meteor.* 354 a 16 πλείους γὰρ εἰς τὸν Εὐξείνιον ῥέουσι ποταμοὶ καὶ τὴν Μαιώτιν ἢ τὴν πολλαπλασίαν χώραν αὐτῆς.

# OPPIAN

ὄλκοι πονυλπόδων οὐδ' ἄστακοὶ οὐδὲ πάγουροι·  
 παῦροι μὲν δελφῖνες, ἀκιδνότεροι δὲ καὶ αὐτοὶ 610  
 κητείης γενεῆς καὶ ἀκήδεες ἐννεμέθονται.  
 τοῦνεκεν ἰχθύσι κεῖνο πέλει κεχαρισμένον ὕδωρ  
 ἐκπάγλως καὶ πολλὸν ἐπισπεύδουσι νέεσθαι  
 στέλλονται δ' ἅμα πάντες ὀμιλαδόν, ἄλλοθεν ἄλλος  
 εἰς ἐν ἀγειρόμενοι, μία δὲ σφίσι πᾶσι κέλευθος 615  
 πομπή τε ῥιπή τε καὶ αἶ παλινόστιμος ὁρμή.  
 Θρηϊκίον δ' ἀνύουσι Βοὸς Πόρον αἰολόφυλοι  
 ἐσμοὶ Βεβρυκίην τε παρέξ ἄλα καὶ στόμα Πόντου  
 στευνὸν ἀμειβόμενοι δολιχὸν δρόμον Ἀμφιτρίτης.  
 ὥς δ' ὅτ' ἀπ' Αἰθιόπων τε καὶ Αἰγύπτου ῥοάων 620  
 ὑψιπετῆς γεράνων χορὸς ἔρχεται ἡεροφώνων,  
 Ἄτλαντος νιφόεντα πάγον καὶ χεῖμα φυγοῦσαι

<sup>a</sup> A. 606 a 10 ἐν μὲν τῷ Πόντῳ οὔτε τὰ μαλάκια γινεται οὔτε τὰ ὀστρακόδερμα εἰ μὴ ἐν τισὶ τόποις ὀλίγα. Cf Plin. ix. 52; Ael. xvii. 10; Athen. 31 f ἐν δὲ τῷ περὶ τῶν κατὰ τόπους διαφορῶν ὁ Θεόφραστος πολυπόδας οὐ γίνεσθαι φησιν περὶ Ἑλλησποντον. ψυχρὰ γὰρ ἡ θάλασσα αὕτη καὶ ἦττον ἁλμυρά, ταῦτα δ' ἀμφοτέρω πολέμια πολυπόδι; E Forbes, *N H. of the European Seas*, p. 203, "The deficiencies in the Black Sea fauna are remarkable. All those classes of Mollusca which, as we have seen, are but poorly represented in the Eastern Mediterranean as compared with the Western, are either here altogether wanting, or are of rarest occurrence, such as Cephalopods, Pteropods, and Nudibranchs. Echinoderms and Zoophytes are absent. The composition of the water is inimical to all these forms."

<sup>b</sup> πόρον ἤγουν τὸν Ἑλλησποντον schol., but the reference can hardly be other than to the strait of Byzantium (Constantinople) which connects the Propontis (Sea of Marmora) with the Euxine (Black Sea) and is regularly called the Thracian Bosphorus. Strabo 125 ἐκδίδωσι δ' αὕτη (ἡ Μαίωτις λίμνη) μὲν εἰς Πόντον κατὰ τὸν Κιμμερικὸν καλούμενον Βόσπορον (Strait of Kertch), οὗτος δὲ κατὰ τὸν Θράκιον εἰς τὴν Προποντίδα· τὸ γὰρ Βυζαντιακὸν στόμα οὕτω καλοῦσι Θράκιον Βόσπορον, δ 264

Poulpe nor Lobster nor Crab<sup>a</sup>; Dolphins, indeed, dwell there but few, and feebler even these than the Sea-monster breed and harmless. Wherefore to fishes that water is pleasant exceedingly and they greatly haste to come to it All together they set forth in company, gathering to one place from their several haunts, and all have one path, one voyage, one course, even as again all have the same impulse of return. And the swarms of various tribe make the Thracian Ford of the Cow,<sup>b</sup> past the Bebrycian Sea<sup>c</sup> and the narrow mouth<sup>d</sup> of the Pontus traversing a long course of the ocean. And as when<sup>e</sup> from the Ethiopians and the streams of Egypt there comes the high-flying<sup>f</sup> choir of clanging Cranes,<sup>g</sup> fleeing from winter and the snowy Mount of Atlas<sup>h</sup> and the weak τετραστάδιον εστιν. Cf Strab 319, 566; Dion. P. 140 Ἰσθμίου στόμα Βοσπορου, ὃν πάρος Ἴδω | "Ἡρης ἐννεσίησιν ἐνήξατο πόρτις ἐοῦσα ἀνύουσι: Stat. T. vii. 439 Taurus imit *fecitque vadum*.

<sup>a</sup> Sea of Marmora. The Bebryces are located in Mysia or eastward to Chalcedon Dion. P. 805 Βέβρυκες δ' ἐπὶ τοῖσι καὶ οὐρεα Μυσίδος αἰῆς; Strab. 541

<sup>d</sup> Dion P. 142 στενωτάτος δὴ κείνος ἀπάντων ἐπλετο πορθμός | τῶν ἄλλων οἷ τ' εἰσὶ περικλυστοιο θαλάσσης, Arr *Petiri Eux. Pont.* xii 2 καὶ ἔστι στενωτάτον ταύτη το στομα τοῦ Πόντου καλούμενον, καθ' ὅτι εἰσβάλλει ἐς τὴν Προποντίδα.

<sup>e</sup> Hom *Il* iii 3 ff ἥτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό, | οἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀέσφατον βυβρον, | κλαγγῇ ταί γε πέπονται ἐπ' Ὀκεανοῖο ῥοάων | ἀνδράσι Πιτυγμοῖσι φόνον καὶ κῆρα φέρουσαι. But while Homer refers to the Southward migration about October (A. 599 a 24 τοῦ Μαιμακτηριῶνος, the signal for sowing, Hesiod, *W.* 448, Aristoph *Av* 710, Theocr x 31), Oppian means the N. migration in beginning of March. Momms. *Jahr* p. 267; Milton, *P L* vii. 425 ff.

<sup>f</sup> ὑψόθεν ἐκ νεφέων Hesiod *l c*, σύννομοι νεφέων δρόμου Eur. *Hel* 1488.

<sup>g</sup> *Gris cinerea*, M.G. γερανός, γεράνι, and γορίλλα in Attica. The much rarer *G virgo* is mentioned as a summer visitor in the Cyclades, Erh p 54 <sup>h</sup> In N.W. Africa. Strabo 825.

# OPPIAN

Πυγμαίων τ' ὀλιγοδρανέων ἀμενηνὰ γένεθλα·  
 τῇσι δ' ἄρ' ἵπταμένησι κατὰ στίχας εὐρέες ἔσμοι  
 ἡέρα τε σκιάουσι καὶ ἄλλυτον ὄγμον ἔχουσιν· 625  
 ὥς τότε μυριόφυλοι ἀλὸς τέμνουσι φάλαγγες  
 Εὐξεινον μέγα κῦμα· περιπλήθει δὲ θάλασσα  
 πυκνὸν ὑποφρίσσουσα λατυσσομένη πτερύγεσσι,  
 εἰσόκ' ἐπειγόμενοι δολιχὸν στόλον ἀμπαύσωσι  
 καὶ τόκον· ἀλλ' ὅτε μέτρα παραστείχησιν ὁπώρης, 630  
 νόστου μιμνήσκονται, ἐπεὶ κρυερώτερον ἄλλων  
 χεῖμα κατασπέρχει κείνην ἄλα δινήεσαν·  
 οὐ γὰρ τηλεβαθῆς, ῥέα δὲ στυφελίζετ' ἀήταις,  
 οἷ μιν ἐπιρρήσουσιν ὑπερφίαλοί τ' ὀλοοί τε.  
 τοῦνεκ' ἀλυσκάζοντες Ἀμαζονίης ἀπὸ λίμνης 635  
 αὐτὶς ὁμοῦ τεκέεσσιν ὑποτροπάδην φορέονται,  
 κίδνανται δ' ἀνὰ πόντον, ὅπη θρέψονται ἕκαστοι.  
 Ἄλλ' ὅσα μὲν μαλάκεια φατίζεται, οἷσι τ' ἀναίμων

<sup>a</sup> A. 597 a 4 ff ; Strabo 35, etc ; Plin x 58

<sup>b</sup> Their flight was in the form of a triangle (γεράνων τὴν ἐν τριγώνῳ πτήσιν Plut. *Mor.* 979 b), the apex leading, the older birds in front and rear, the young in the middle Ael. iii 13; Plut *Mor* 967 c, Eur *Hel* 1478 ff ; Plin x. 58.

<sup>c</sup> A. 598 b 6 ὅταν δὲ τέλωσι καὶ τὰ γενόμενα αὐξηθῇ, ἐκπλέουσιν εὐθὺς μετὰ Πλειάδα, i.e. after the heliacal rising of the Pleiades

<sup>d</sup> E Forbes, *op cit.* p. 201 "Some of the rivers which discharge into the Black Sea take their rise in high latitudes, in districts annually covered with snow These rivers also are annually frozen Again, the winter temperature of the northern shores of this sea is such that coast ice forms there, as also in the Sea of Azof, and hence the waters of the Black Sea are much colder than those of the rest of the marine province to which it belongs. It is to the combined influence of composition and temperature that the great difference in the assemblage of animals in the Mediterranean and Black Seas must be attributed. The Black Sea is the 266



race of the feeble Pygmies<sup>a</sup>: as they fly in ordered ranks<sup>b</sup> their broad swarms shadow the air and keep unbroken line; even so in that season those myriad-tribed phalanxes of the sea plough the great waves of the Euxine; and the sea is full to overflowing and rough with the beating of many fins, till eagerly they win rest from their long journey and their spawning. But when the term of autumn<sup>c</sup> passes, they bethink them of their homeward way, since chillier<sup>d</sup> than all other is the winter that rages on that eddying sea; for it is not deep offshore<sup>e</sup> but is easily buffeted about by the winds which beat upon it violent and deadly. Wherefore they slip away from the Amazonian mere<sup>f</sup> and with their young travel home again, and scatter over the sea, each tribe to the place where they are to feed.

Now those which are called Molluscs,<sup>g</sup> whose great ultimate estuary of the rivers which drain one-half of the European area."

<sup>a</sup> τηλεβαθής seems to be modelled on ἀγχιβαθής. For relative depths of different seas cf. A. *Meteor.* 35+ a 19 καὶ τῆς μὲν Μαιώτιδος ὁ Ποντος (βαθυτερος, τοιούτου δὲ ὁ Αἰγαῖος, τοῦ δ' Αἰναίου ὁ Σικελικός ὁ δὲ Σαρδονικός καὶ ὁ Τυρρηνικός βαθύτατοι πάντων.

<sup>f</sup> The schol. hesitate between the Euxine (Black Sea) and the Λιμνη Μαιώτις (Sea of Azov).

<sup>g</sup> In the Aristotelean sense, i.e. Cephalopods or Cuttles. A. 523 b 1 περὶ δὲ τῶν ἀνάλμων ζώων νυνὶ λεγτέον ἔστι δὲ γένη πλείω, ἐν μὲν τὸ τῶν καλουμένων μαλακίων ταῦτα δ' ἔστιν ὅσα ἀναιμα ὄντα ἐκτὸς ἔχει τὸ σαρκώδες, ἐντὸς δ' εἰ τι ἔχει στερεόν. ὅλον τὸ τῶν σηπιδίων γένος. Aristotle divides the ἀναιμα or bloodless animals (Invertebrates) into μαλάκια (Cephalopods), μαλακόστρακα (Crustaceans), ἔντομα (Insects, Arachnidae, Worms), ὀστρακόδερμα (Mussels, Snails, Ascidians, Holothurians, Actinia, Sponges) His μαλάκια or "Molluscs" are: βολίταινα or ὀζολις, ἐλεδώνη, ναυτίλος πολύπους (3 species), σηπία, τευθίς, τεύθος. Cf. Ael. xi 37; Plin ix. 83 Mollia sunt loligo, sepiā, polypus et cetera generis eius

ἐστὶ φυὴ μελέων καὶ ἀνόστεος, ὅσσα τε φύλα  
 ἢ λεπίσιν πυκινῇσι καλύπτεται, ἢ φολίδεσσι 640  
 φρακτά, τὰ δ' ὠφόροισιν ὁμῶς ὠδίσι μέλονται  
 ἐκ δὲ κυνὸς λάβριοι καὶ αἰετοῦ ὅσσα τε φύλα  
 κλήζονται σελάχεια καὶ ἰχθυνόμων βασιλῶν  
 δελφίνων φώκης τε βοώπιδος αὐτίκα παῖδες  
 ἐκ γενετῆς ἀνέχουσιν ἐοικότες οἷσι τοκεῦσιν. 645

Οἱ δ' ἢ τοι πάντες μὲν, ὅσοι ναίουσι θάλασσαν  
 ζωοτόκοι, φιλέουσι καὶ ἀμφιέπουσι γενέθλην,  
 δελφίνων δ' οὐπω τι θεώτερον ἄλλο τέτυκται·  
 ὡς ἔτεον καὶ φῶτες ἔσαν πάρος ἡδὲ πόληας

<sup>a</sup> A. *Part. an.* 654 a 9 τὰ δ' ἔντομα τῶν ζώων καὶ τὰ μαλάκια . . . οὐδὲν . . . ὁστῶδες ἔχειν ἔοικεν οὐδὲ γενηρὸν ἀποκεκριμένον, ὅτι καὶ ἄξιον εἰπεῖν, ἀλλὰ τὰ μὲν μαλάκια σχεδὸν ὅλα σαρκώδη καὶ μαλακά

<sup>b</sup> For the distinction between *λεπιδωτά* and *φολιδωτά* cf. A. 505 a 20 ff. ἔτι δὲ πρὸς τὰλλα ζῶα οἱ ἰχθύες διαφεροῦσι . . . οὔτε γὰρ ὥσπερ τῶν πεσῶν ὅσα ζωοτόκα ἔχει τρίχας, οὐθ' ὥσπερ ἔνια τῶν ὠτοκοῦντων τετραπόδων φολίδας, οὐθ' ὡς τὸ τῶν ὀρνέων γένος πτερωτῶν, ἀλλ' οἱ μὲν πλείστοι αὐτῶν λεπιδωτοὶ εἰσιν, ὀλίγοι δὲ τινες τραχεῖς, ελάχιστον δ' ἐστὶ πλῆθος αὐτῶν τὸ λεῖον. τῶν μὲν οὖν σελαχῶν τὰ μὲν τραχεῖα ἐστί, τὰ δὲ λεῖα, γόγγροι δὲ καὶ ἐγγέλυνες καὶ θύννοι τῶν λεῖων. For distinction between *λεπίς* and *φολὶς* cf. A. 490 b 22, etc. The *λεπιδωτοί* thus include the great majority of fishes, while the *φολιδωτοί* include Snakes (*ἀποδα ὠτοτόκα φολιδωτά*)—only the *Viper* (*ἐχίς*) being viviparous (A. 511 a 16)—Lizards and Tortoises (*τετράποδα ὠτοτόκα φολιδωτά*). Cf. Ael. xi 37 *φολιδωτά δὲ σαῦρος, σαλαμάνδρα, χελώνη, κροκόδειλος, ὄφεις*. ταῦτα δὲ καὶ τὸ γῆρας ἀποδύεται, πλὴν κροκοδείλου καὶ χελώνης.

<sup>c</sup> For *μαλάκια* cf. A. 549 b 27 τὰ δὲ μαλάκια ἐκ τοῦ συνδυασμοῦ καὶ τῆς ὀχείας ὦν ἰσχεῖ λευκόν. For *λεπιδωτοί* cf. A. 505 b 2 εἰσὶ δ' αὐτῶν (sc. τῶν ἰχθύων) οἱ μὲν ὠτοτόκοι οἱ ζωοτόκοι, οἱ μὲν λεπιδωτοὶ πάντες ὠτοτόκοι τὰ δὲ σελάχη πάντα ζωοτόκα πλὴν βατράχου. For *φολιδωτά* cf. A. *Part. an.* 733 a 6 οἱ μὲν γὰρ ὀρνίθες καὶ τὰ φολιδωτά . . . ὠτοκοῦσι.

limbs are bloodless and boneless,<sup>a</sup> and those tribes that are covered with close-set scales or armed with scutes,<sup>b</sup> are all alike oviparous<sup>c</sup>; but from the fierce Dog-fish<sup>d</sup> and the Eagle-ray<sup>e</sup> and all the tribes that are called Selachians<sup>f</sup> and from the kingly Dolphins<sup>g</sup> which lord it among fishes and from the ox-eyed Seal<sup>h</sup> spring children who straightway from birth are like their parents.

Now all the viviparous denizens of the sea love and cherish their young but diviner than the Dolphin is nothing yet created; for indeed they were afore-time men and lived in cities along with mortals, but

<sup>a</sup> κύων is here either generic, as in *H.* i. 373, or, if specific, is as unidentifiable as in *A.* 566 a 30 ff. οἱ μὲν οὖν γαλεοὶ καὶ οἱ γαλεοειδεῖς, ὅλον ἀλώπηξ καὶ κύων [the only case in Aristotle of κύων in sing. in connexion with Dog-fish] καὶ οἱ πλατεῖς ἰχθύες . . . ζωοτοκοῦσιν ὥσοκῆσαντες.

<sup>b</sup> *Myliobatis aquila*, *M. G.* αἶτος. *A.* 540 b 18.

<sup>c</sup> i.e. cartilaginous fishes, the Sharks and Rays. *A.* 511 a 5 καλεῖται δὲ σέλαχος ὃ ἂν ἄπουν ὄν καὶ βράγχια ἔχον ζωτόκον ᾗ. *Cf.* *Hesych.* σελάχιον. Aristotle's Selachians are (1) *προμήκη* (*A.* 505 a 5) or *γαλεῶδη*, Sharks and Dog-fishes; *ἄκανθιας*, *ἀλώπηξ ἀστερίας*, *γαλεὸς ὁ λεῖος*, *κύων*, *σκύλια*, (2) *πλατεῖα* καὶ *κερκοφόρα* (*A.* 489 b 31, 540 b 8), the Rays; *αἰτός*, *βατίς*, *βάτος*, *βοῦς*, *λάμια*, *λειόβατος*, *ναρκη*, *μινόβατος*· *τρυνών*. Among the Selachians he includes also *βάτραχος* (see *H.* ii. 86 n.) and *ρίνη* (see *H.* i. 742 n.). In saying that the Selachians are viviparous Oppian is following Aristotle, who makes *ζωτόκον* part of his definition of *σέλαχος* (see above). *Cf.* *A.* 505 b 3 τὰ δὲ σελάχη πάντα ζωτοκεῖ πλὴν βατράχου; 564 b 12 ζωτοκεῖ δὲ τὰ σελάχη πρότερον ὥσοκῆσαντα ἐν αὐτοῖς καὶ ἐκτρεφουσιν ἐν αὐτοῖς πλὴν βατράχου; *De gen.* 754 a 23 τὰ δὲ καλούμενα σελάχη τῶν ἰχθύων ἐν αὐτοῖς μὲν ὥσοκῆ τέλειον ᾧν ἔξω δὲ ζωτοκεῖ, πλὴν ἐνός δὲ καλοῦσι βάτραχον· οὗτος δὲ ὥσοκῆ θύραζε τέλειον ᾧν μόνος, *Plin.* ix. 78 cum ceteri pisces ova pariant, hoc genus (sc. cartilaginea = σελάχη) solum ut ea quae cete appellant animal parit excepta quam ranam vocant.

<sup>g</sup> *A.* 504 b 21, etc.

<sup>h</sup> *A.* 489 a 35, etc.

ναῖον ὁμοῦ μερόπεσσι, Διωνύσοιο δὲ βουλῇ 650  
 πόντον ὑπημείψαντο καὶ ἰχθύας ἀμφεβάλοντο  
 γυίοις· ἀλλ' ἄρα θυμὸς ἐναίσιμος εἰσέτι φωτῶν  
 ῥύεται ἀνδρομένην ἡμὲν φρόνιν ἡδὲ καὶ ἔργα.  
 εὖτε γὰρ ὠδίνων δίδυμον γένος ἐς φάος ἔλθῃ,  
 αὐτίχ' ὁμοῦ τ' ἐγένοντο περὶ σφετέρην τε τεκοῦσαν 655  
 νηχόμενοι σκαίρουσι καὶ ἐνδύνουσιν ὀδόντων  
 εἴσω καὶ μητρῶον ὑπὸ στόμα δηθύνουσιν·  
 ἢ δὲ φιλοφροσύνῃσιν ἀνίσχεται ἀμφί τε παισὶ  
 στρωφᾶται γανόωσα καὶ ἔξοχα καγχαλόωσα.  
 μαζὸν δ' ἀμφοτέροισι παρίσχεται, οἷον ἐκάστω, 660  
 θήσασθαι γάλα λαρόν· ἐπεὶ ῥά οἱ ὥπασε δαίμων  
 καὶ γάλα καὶ μαζῶν ἱκέλην φύσιν οἶα γυναικῶν.  
 τόφρα μὲν οὖν τοίῃσι τιθηνείῃσι μέμηλεν·  
 ἀλλ' ὅτε κουρίζωσιν ἐὼν σθένος, αὐτίκα τοῖσι  
 μήτηρ ἡγήτειρα κατέρχεται εἰς ὁδὸν ἄγρης 665  
 ἱεμένοις θήρην τε διδάσκεται ἰχθυόεσσαν,  
 οὐδὲ πάρος τεκέων ἐκὰς ἴσταται οὐδ' ἀπολείπει,  
 πρὶν γ' ὅταν ἡβήσωσι τελεσφόρα γυῖα καὶ ἀλκήν,  
 ἀλλ' αἰεὶ ῥυτῆρες ἐπίσκοποι ἐγγυὺς ἔπονται.  
 οἷον δὴ τότε θαῦμα μετὰ φρεσὶ θηήσαιο 670  
 τερπωλὴν τ' ἐρόεσσαν, ὅτε πλώων ἐσίδῃαι  
 αὔρῃ ἐν εὐκραεὶ δεδοκημένος ἢ γαλήνῃ  
 δελφίνων ἀγέλας εὐειδέας, ἥμερον ἁλμῆς·  
 οἱ μὲν γὰρ προπάρειθεν ἀολλέες· ἥ τε κούροι

\* The story is variously told (cf. schol.) The version of Apollod. iii. 5 is: Wishing to cross from Icaria to Naxos, Dionysus hired a vessel of some Tyrrhenian pirates. Putting him on board, they sailed past Naxos and made all speed for Asia, with a view to selling him. He then turned mast and sails into snakes and filled the ship with ivy and the

by the devising of Dionysus<sup>a</sup> they exchanged the land for the sea and put on the form of fishes<sup>b</sup>; but even now the righteous spirit of men in them preserves human thought and human deeds. For when the twin<sup>c</sup> offspring of their travail come into the light, straightway, soon as they are born they swim and gambol round their mother and enter within her teeth and linger in the maternal mouth; and she for her love suffers them and circles about her children gaily and exulting with exceeding joy. And she gives them her breasts,<sup>d</sup> one to each, that they may suck the sweet milk; for god has given her milk and breasts of like nature to those of women. Thus for a season she nurses them; but, when they attain the strength of youth, straightway their mother leads them in their eagerness to the way of hunting and teaches them the art of catching fish; nor does she part from her children nor forsake them, until they have attained the fulness of their age in limb and strength, but always the parents attend<sup>e</sup> them to keep watch and ward. What a marvel shalt thou contemplate in thy heart and what sweet delight, when on a voyage, watching when the wind is fair and the sea is calm, thou shalt see the beautiful herds of Dolphins, the desire of the sea; the young go before in a troop like youths unweaned, even as if noise of flutes. The pirates, becoming mad, threw themselves into the sea and became Dolphins. Cf Hom *H.* vii

<sup>b</sup> Cf. *C.* iii. 16.

<sup>c</sup> A. 566 b 6 *τίκτει δ' ὁ μὲν δελφίς τὰ μὲν πολλὰ ἔν, ἐνίοτε δὲ καὶ δύο*, Plin. ix. 21; Ael. i. 18; Phil 86.

<sup>d</sup> A. 521 b 23 *τὰ κήτη, οἷον δελφίς καὶ φώκη καὶ φάλαινα· καὶ γὰρ ταῦτα μιστοὺς ἔχει καὶ γάλα*. Cf A 504 b 22, 566 b 16; Ael v. 4; Plin. ix. 7.

<sup>e</sup> A. 566 b 22 *παρακολουθεῖ δὲ τὰ τέκνα πολὺν χρόνον, καὶ ἔστι τὸ ζῶον φιλότεκνον*, Plin l c.

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ἡῖθεοι στείχουσι, νέον γένος, ὥστε χοροῖο 675  
 κύκλον ἀμειβόμενοι πολυειδέα ποικιλοδίνην·  
 τοὶ δ' ὅπιθεν μεγάλοι τε καὶ ἔξοχοι οὐδ' ἀπάτερθεν  
 ἔρχονται τεκέων, φρουρὸς στρατός, ὥσθ' ἀπαλοῖσι  
 φερβομένοις ἔσπονται ἐν εἵاري ποιμένες ἀμνοῖς.  
 ὥς δ' ὅτε μουσοπόλων ἔργων ἅπο παῖδες ἴωσιν 680  
 ἀθρόοι, οἱ δ' ἄρ' ὅπισθεν ἐπίσκοποι ἐγγυὺς ἔπονται  
 αἰδοῦς τε πραπίδων τε νόου τ' ἐπιτιμητῆρες  
 πρεσβύτεροι· γῆρας γὰρ ἐναΐσιμον ἄνδρα τίθησιν·  
 ὥς ἄρα καὶ δελφῖνες ἐοῖς παίδεσσι τοκῆς  
 ἔσπονται, μὴ τί σφιν ἀνάρσιον ἀντιβολήσῃ. 685  
 Naὶ μὴν καὶ φώκη κομέει γένος οὔτι χέρειον·  
 καὶ γὰρ τῇ μαζοί τε καὶ ἐν μαζοῖσι γάλακτος  
 εἰσι ῥοαί· τῇ δ' οὔτι μετ' οἷδμασιν ἄλλ' ἐπὶ χέρσου  
 λυέτ' ἀνερχομένη γαστρὸς μόγος, ὄριος ὠδὶς·  
 μίμνει δ' ἥματα πάντα δυνώδεκα σὺν τεκέεσσιν 690  
 αὐτοῦ ἐνὶ τραφερῇ· τρισκαιδεκάτῃ δὲ σὺν ἡοῖ  
 σκύμνους ἀγκὰς ἔχουσα νεαλδέας εἰς ἄλλα δύνει,  
 παισὶν ἀγαλλομένη, πάτρην ἄτε σημαίνουσα.  
 ὥς δὲ γυνὴ ξείνης γαίης ἐπὶ παῖδα τεκοῦσα  
 ἀσπασίως πάτρην τε καὶ ὄν δόμον εἰσαφικάνει, 695  
 παῖδα δ' ἐν ἀγκοίνῃσι πανηματίῃ φορέουσα,  
 δώματα δεικνυμένη, μητρὸς νομόν, ἀμφαγαπάζει,  
 τερπωλὴν ἀκόρεστον· ὁ δ' οὐ φρονέων περ ἕκαστα  
 παπταίνει, μέγαρόν τε καὶ ἥθεα πάντα τοκῶν·  
 ὥς ἄρα καὶ κείνη σφέτερον γένος εἰναλὴν θῆρ 700

<sup>a</sup> The reference is to children attended from school by their paedagogus. Schol. μουσοπόλων· ἡ σχολῆς, ἀπὸ τῶν σχολείων . . . ἐπίσκοποι· οἱ παιδαγωγοί. Cf Hor S. 1 6. 81 Ipse mihi custos incorruptissimus omnes | Circum doctores aderat

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they were going through the changing circle of a mazy dance; behind and not aloof their children come the parents great and splendid, a guardian host, even as in spring the shepherds attend the tender lambs at pasture. As when from the works of the Muses <sup>a</sup> children come trooping while behind there follow, to watch them and to be censors of modesty and heart and mind, men of older years: for age makes a man discreet; even so also the parent Dolphins attend their children, lest aught untoward encounter them.

Yea and the Seal also tends her young no less well; for she too has breasts, and in the breasts streams of milk <sup>b</sup> But not amid the waves but when she comes up on the dry land <sup>c</sup> is she delivered of the burden of her womb in seasonable travail. For twelve days in all she remains with her children there upon the dry land; but with the thirteenth <sup>d</sup> dawn she takes in her arms her young cubs and goes down into the sea, glorying in her children and showing them, as it were, their fatherland. Even as a woman that has borne a child in an alien land comes gladly to her fatherland and to her own home; and all day long she carries her child in her arms and hugs him while she shows him the house, his mother's home, with sateless delight; and he, though he does not understand, gazes at each thing, the hall and the haunts of his parents; even so that wild thing of the sea

<sup>b</sup> A. 567 a 2 *μαστοὺς δ' ἔχει δύο καὶ θηλαίζεται ὑπὸ τῶν τέκνων καθάπερ τὰ τετράποδα*; Plin. ix. 41.

<sup>c</sup> A. 566 b 28 *τίκτει ἐν τῇ γῇ μὲν, πρὸς αἰγιαλοῖς δέ*; Ael ix. 9, Plin ix. 41.

<sup>d</sup> A. 567 a 5 *ἄγει δὲ περὶ δωδεκαταῖα ὄντα τὰ τέκνα εἰς τὴν θάλατταν πολλάκις τῆς ἡμέρας, συνεθίζουσα κατὰ μικρὸν*: Plin. l.c., Ael. l.c.

# ΟΡΡΙΑΝ

ἐς πόντον προφέρει καὶ δείκνυται ἔργα θαλάσσης.  
Δαίμονες, οὐκ ἄρα μῶνον ἐν ἀνδράσι τέκνα  
πέλονται

φίλτατα, καὶ φάεος γλυκερώτερα καὶ βιότοιο,  
ἀλλὰ καὶ οἰωνοῖσιν ἀμειλίκτοισιν τε θηρσὶν  
ἰχθύσιν τ' ὠμῆστῆσιν ἀμήχανος αὐτοδίδακτος 705  
ἐντρέφεται τεκέων δριμύς πόθος· ἀμφὶ δὲ παισὶ  
καὶ θανέειν καὶ πᾶσαν οἰζυρὴν κακότητα  
πρόφρονες, οὐκ ἀέκοντες, ἀναπλῆσαι μεμάασιν.  
ἤδη τις κατ' ὄρεσφιν ἐριβρύχην ἐνόησε  
θηρητὴρ τεκέεσσιν ὑπερβεβαῶτα λέοντα, 710  
μαρναμένον σφετέρης γενεῆς ὑπὲρ οὐδ' ὃ γε πυκνῆς  
χερμάδος ἵπταμένης οὐδ' αἰγανῆς ἀλεγίζει,  
ἀλλ' αὐτως ἄτρεστον ἔχει θάρσος τε μένος τε,  
βαλλόμενος καὶ ἐρεικόμενος πάσῃσι βολῇσιν·  
οὐδ' ὃ γε πρὶν θανέειν ἀναδύεται, ἀλλ' ἐπὶ παισὶν 715  
ἡμιθανῆς προβέβηκε, μέλει δέ οἱ οὔτι μόροιο  
τόσσον, ὅσον μὴ παῖδας ὑπ' ἀγρευτῆρσιν ιδέσθαι  
ἐρχθέντας θήρειον ὑπ' αὐτοκμήτα καλὴν.  
ἤδη δ' ἀρτιτόκοιο κυνὸς σκυλακοτρόφῳ εὐνῇ  
ποιμὴν ἐγχρίμψας, εἰ καὶ πάρος ἦεν ἑταῖρος, 720  
χάσσατο, ταρβήσας μητρὸς χόλον ὑλακόοντα,  
οἷον ὑπὲρ τεκέων προφυλάσσεται, οὐδέ τιν' αἰδῶ  
γινγνώσκει, πᾶσιν δὲ πέλει κρυόεσσα πελάσσαι.  
οἷον δ' ἐλκομένας περὶ πόρτιας ἀσχαλῶσαι  
μητέρες οὐκ ἀπάτερθε γυναικείων στενάχουσι 725  
κωκυτῶν, αὐτοὺς δὲ συναλγύνουσι νομῆας  
καὶ μὲν τις φήνης ἀδινὸν γόον ἔκλυεν ἀνὴρ  
ὄρθριον ἀμφὶ τέκεσσ', ἣ ἀηδόνας αἰολοφώνου,

<sup>a</sup> Hom II χνii. 133 ἐστῆκε ὡς τις τε λέων περὶ οἷσι τέκεσιν |  
ᾧ ῥά τε νήπι' ἄγοντι συναντήσονται ἐν ὕλῃ | ἄνδρες ἐπακτῆρες.  
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brings her children to the water and shows them all the works of the deep.

Ye gods, not alone then among men are children very dear, sweeter than light or life, but in birds also and in savage beasts and in carrion fishes there is inbred, mysterious and self-taught, a keen passion for their young, and for their children they are not unwilling but heartily eager to die and to endure all manner of woeful ill. Ere now on the hills a hunter has seen a roaring Lion bestriding his young, fighting in defence of his offspring; <sup>a</sup> the thick hurtling stones he heeds not nor recks of the hunter's spear but all undaunted keeps heart and spirit, though hit and torn by all manner of wounds; nor will he shrink from the combat till he die, but even half-dead he stands over his children to defend them, and not so much does he mind death as that he should not see his children in the hands of the hunters, penned in the rude <sup>b</sup> wild-beast den. And ere now a shepherd, approaching the kennel where a bitch nursed her new-born whelps, <sup>c</sup> even if he were acquainted with her before, has drawn back in terror at her yelping wrath; so fiercely she guards her young and has no regard for any but is fearful of approach for all. How, too, around calves when they are dragged away do their grieving mothers make lament, not unlike the mourning of women, causing the very herdsmen to share their pain. Yea and a man hears at morn the shrill plaint for her children of Gier <sup>d</sup> or many-noted Nightingale, or in the spring

<sup>b</sup> Schol. αὐτοκμήτα· . . αὐτοφυῇ ἢ τὸ σπήλαιον λέγει τοῦ λέοντος. Cf. αὐτόκτις ἄντρα Aesch. P. I. 303

<sup>c</sup> Hom. Od. xx. 14 ὥς δὲ κίων ἀμαλῆσι περὶ σκυλάεσσι βεβῶσα | ἄνδρ' ἀγνοήσας ὕλαει μέμονέν τε μάχεσθαι.

<sup>d</sup> C. iii. 116 n.

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ἤε καὶ εἰαρινῇσι χελιδόσιν ἐγγὺς ἔκυρσε  
 μυρομέναις ἐὰ τέκνα, τά τε σφίσι ληΐσαντο 730  
 ἐξ εὐνῆς ἢ φῶτες ἀπηνέες ἢε δράκοντες.  
 ἰχθύσι δ' αὖ δελφὶς μὲν ἀριστεύει φιλόττητι  
 παίδων, ὥς δὲ καὶ ἄλλοι ἐὼν γένος ἀμφιέπουσι.

Θαῦμα δ' ἀλιπλάγκτιο κυνὸς τόδε· τῇ γὰρ ἔπονται  
 τέκνα νεοβλαστῇ καὶ σφιν σάκος ἔπλετο μήτηρ· 735  
 ἀλλ' ὅτε ταρβήσωσι τά τ' ἄσπετα δείματ' ἔασιν  
 ἐν πόντῳ, τότε παῖδας ἔσω λαγόνεσσιν ἔδεκτο  
 αὐτὴν εἰσιθμην, αὐτὴν ὁδόν, ἔνθεν ὀλισθον  
 γεινόμενοι· τοῖον δὲ πόνον μογέουσά περ ἔμπηγ  
 ἀσπασίως τέτληκε, πάλιν δ' ὑπεχεύατο παῖδας 740  
 σπλάγχχοις, ἅψ δ' ἀνέηκεν, ὅτ' ἀμπνεύσωσι φόβοιο.

Τοίην καὶ ῥίνη τεκέων πορσύνεται ἀλκήν,  
 ἀλλ' οὐκ εἰς νηδὺν κείνη δύσις, οἷα κύνεσσιν,  
 ἀλλὰ οἱ ἐν πλευρῇσι διασφάγες ἀμφοτέρωθεν  
 εἰσὶν ὑπὸ πτερύγων, οἷη γένυς ἰχθύσιν ἄλλοις, 745  
 τῇσιν ἀτυζομένων τέκνων φόβον ἀμφικαλύπτει

Ἄλλοι δ' αὖθ' ἐὰ τέκνα διὰ στόμα ταρβήσαντα  
 δεξάμενοι ῥύονται ἅτ' ἐς δόμον ἢε καλήν·  
 οἷον δὴ καὶ γλαῦκος, ὃς ἔξοχα τέκν' ἀγαπάζει  
 πάντων, ὅσσοι ἔασιν ἐν ἰχθύσιν ὠτοκῆς· 750  
 κείνος γὰρ μίμνει τε παρήμενος, ὄφρα γένωνται

<sup>a</sup> Ael. 1. 17 κύων δὲ θαλαττία τεκοῦσα ἔχει συννέοντα τὰ σκυλάκια ἥδη καὶ οὐκ εἰς ἀναβολὰς ἐὰν δὲ δείσῃ τι τούτων, εἰς τὴν μητέρα εἰσέδν αὐθὶς κατὰ τὸ ἄρθρον· εἴτα, τοῦ δέους παραδραμόντος, τὸ δὲ πρόεισιν, ὥσπερ οὖν ἀνατικτόμενον αὐθὶς; A. 565 b 23 οἱ μὲν οὖν ἄλλοι γαλεοὶ καὶ ἐξαφιάσι καὶ δέχονται εἰς ἑαυτοὺς τοὺς νεοττοὺς, . . . ὁ δ' ἀκανθίας οὐκ εἰσδέχεται μόνος τῶν γαλεῶν διὰ τὴν ἀκανθίαν. Cf. Athen. 294 e; Plut. Mor. 982 a; Antig. 21; Phil. 91. In A. l.c. the ῥίνη and the νάρκη are said to take in their young, while the τρυγῶν and the βάτος among the 276

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chances on the Swallows waiting for their young, which cruel men or snakes have harried from the nest. Among fishes again the Dolphin is first in love for its children, but others likewise care for their young.

Here is the marvel of the sea-roaming Dog-fish <sup>a</sup> Her new-born brood keep her company and their mother is their shield, but when they are affrighted by any of the infinite terrors of the sea, then she receives her children within her loins by the same entry,<sup>b</sup> the same path, by which they glided forth when they were born. And this labour, despite her pain, she endures gladly, taking her children back within her body and putting them forth again when they have recovered from their fear.

A like defence also does the Angel-shark <sup>c</sup> furnish for her young; but it is not into her womb that her children enter, as with the Dog-fish, but on either side below her fins she has slits, like the jaws of other fishes, wherewith she covers the terror of her frightened children.

Others again protect their children by taking them into the mouth as it were into a house or nest; as, for example, the Glaucus <sup>d</sup> which loves its children beyond all other fishes that are oviparous. For it both remains sitting by until the young come forth

Rays (τῶν πλατέων) do not διὰ τὴν τραχύτητα τῆς κέρου, as neither does the βάτραχος, διὰ τὸ μέγεθος τῆς κεφαλῆς καὶ τὰς ἀκάνθας (cf. *De gen.* 754a 29). Even the Dolphin and the Porpoise εἰσδέχονται τὰ τέκνα μικρὰ ὄντα A. 566 b 17.

<sup>b</sup> Ael. i. 17; but Aristotle doubtless meant "by the mouth," cf. Athen. l. c. εἰς τὸ στόμα; Plut. l. c. διὰ τοῦ στόματος; Antig. l. c. κατὰ τὸ στόμα.

<sup>c</sup> H. i. 381 n; A. 565 b 25 says the ῥίγη takes in its young, mode not indicated.

<sup>d</sup> Introduction, p. lxi.

παῖδες ὑπώαδιοι, καὶ σφιν παρανήχεται αἰεί·  
τοὺς δ' ὅτε κεν τρομέοντας ἴδῃ κρατερώτερον ἰχθύν,  
ἀμφιχανὼν κατέδεκτο διὰ στόμα, μέσφα κε δείμα  
χάσσηται, τότε δ' αὖτις ἀνέπτυσσε λευκανίην. 755

Θύννης δ' οὕτιν' ἔγωγ' ἀθεμίστερον ἔλπομαι ἰχθύν  
οὐδὲ κακοφροσύνη προβεβηκότα ναιέμεν ἄλμην·  
ὥα γὰρ εὖτε τέκησι, φύγη δ' ὠδῖνα βαρεῖαν,  
αὐτὴ γειναμένη καταδαίνυται ὅσσα κίχρησι,  
νηλῆς, ἥ θ' ἐὰ τέκνα φυγῆς ἔτι νηϊδ' ἐόντα 760  
ἐσθίει, οὐδέ μιν οἶκτος ἐσέρχεται οἷο τόκοιο.

Ἔστι δ' ὅσ' οὔτε γάμοισι φυτεύεται οὔτε γονῇσι  
τίκτεται, αὐτοτέλεστα καὶ αὐτόρρεκτα γένεθλα,  
ὄστρεα δὴ σύμπαντα, τά γ' ἰλύι τίκτεται αὐτῇ·  
κείνων δ' οὔτε τι θῆλυ πέλει γένος, οὐτ' ἐπ' ἀμοιβῆς 765  
ἄρσενες, ἀλλ' ὁμόφυλα καὶ εἵκελα πάντα τέτυκται.

Ὡς δὲ καὶ ἡ πεδανῆς ἀφύης ὀλιγηπελὲς ἔθνος  
οὐτινος ἐκγεγάασιν ἀφ' αἵματος οὐδὲ τοκήων·  
εὖτε γὰρ ἐκ νεφέων Ζηνὸς νόος ὄμβρον ἀφύξῃ  
λάβρον ὑπὲρ πόντοιο καὶ ἄσχετον, αὐτίκα πᾶσα 770  
μισγομένη δίνῃσι παλιμπνοίῃσι θάλασσα  
σίξει τ' ἀφριάα τε καὶ ἴσταται οἰδαίνουσα,

<sup>a</sup> Here generic = ὄστρακόδεσμα, Testaceans Cf. A. 490 b 9  
ἄλλο δὲ γένος ἐστὶ τὸ τῶν ὄστρακοδέρμων, δ καλεῖται ὄστρεον Cf.  
Nicandr. ap. Athen. 92 d. For their spontaneous genera-  
tion, A. 547 b 18 ὅπως δὲ πάντα τὰ ὄστρακώδη γίνεται καὶ αὐτόματα  
ἐν τῇ ἰλύι, κατὰ τὴν διαφορὰν τῆς ἰλὺς ἕτερα, ἐν μὲν τῇ βορβορώδει  
τὰ ὄστρεα (here = bivalve Testaceans), ἐν δὲ τῇ ἀμμώδει κόγχαι  
καὶ τὰ εἰρημένα, περὶ δὲ τὰς σήραγγας τῶν πετριδίων τήθηνα καὶ  
βάλανοι καὶ τὰ επιπολάζοντα, οἷον αἱ λεπάδες καὶ οἱ νηρεῖται.

<sup>b</sup> ἀφύη (ἀ- neg. and φύω, cf. Athen. 324 d) is generic for  
various tiny fishes and fish-fry. Some ἀφύαι are said by  
Aristotle to be spontaneously generated, others are merely  
the young of various fishes (cf. ἐψητός or Eng. *Whitebait*);  
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from the eggs and always swims beside them ; and when it sees them afraid of a strange fish it opens its gape and takes them into its mouth until the terror has withdrawn, and then again ejects them from its throat.

Than the Tunny I deem there is no fish that dwells in the brine more lawless or which exceeds it in wickedness of heart ; for when she has laid her eggs and escaped from the grievous travail of birth, the very mother that bare them devours all that she can overtake : pitiless mother who devours her own children while yet they are ignorant of flight and hath no compassion on her brood.

There are also those which are not produced by bridal or birth—races self-created and self-made : even all the Oysters,<sup>a</sup> which are produced by the slime itself. Of these there is no female sex nor, in turn, are there any males, but all are of one nature and alike.

So also the weak race of the feeble Fry <sup>b</sup> are born of no blood and of no parents. For when from the clouds the wisdom of Zeus draws rain, fierce and incontinent, upon the deep, straightway all the sea, confounded by the eddying winds, husses and foams

A. 569 a 25 ὅτι μὲν οὖν γίνεται αὐτόματα ἔνια οὗτ' ἐκ ζῳῶν οὗτ' ἐξ ὀχέας, φανερὸν ἐκ τούτων. ὅσα δὲ μήτ' ὥστοκεῖ μήτε ζῳστοκεῖ, πάντα γίνεται τὰ μὲν ἐκ τῆς ἰλύος τὰ δ' ἐκ τῆς ἀμμου καὶ τῆς ἐπιπολαζούσης σήψεως, οἷον καὶ τῆς ἀφύης ὁ καλούμενος ἀφρὸς γίνεται ἐκ τῆς ἀμμώδους γῆς ; 569 b 22 ἡ ἄλλη ἀφύη γόνος ἰχθύων ἐστίν, *e.g.*, κωβίτις, Φαληρικὴ, etc. ; cf. Athen. 284 ff., Badham, *Fish Tattle*, p. 330 "This Greek epithet, *aphya*, 'unborn,' translated into the Italian equivalent *non-nati*, is that employed by the lazzaroni of Naples to designate young anchovies, and a variety of other *piccoli pesci* of whose origin and parentage they are uncertain" ; cf. Ael. 11. 22, Phil. 115 ; Poll. vi. 51 ; Hesych. *s. v.* and *s. τριχάδες*.

# OPPIAN

αἱ δ' ἐν ἀτεκμάρτοισι καὶ ἀσκέπτοισι γάμοισιν  
 ἀθροαί ἔκ τ' ἐγένοντο καὶ ἔτραφον ἔκ τ' ἐφάνησαν  
 μυρίαί, ἀβληχραί, πολλὸν γένος· ἔκ δὲ γενέθλης 775  
 οὖνομ' ἐπικλήδην ἀφρίτιδες αὐδῶνται.  
 ἄλλαι δ' ἰλυόεντος ὑπέκ φλοίσβοιο φύονται·  
 εὔτε γὰρ ἐν δίνησι παλιρροίης τε θαλάσσης  
 βράσσηται πάμφυρτος ἀφυσγετὸς ἔξ ἀνέμοιο  
 σπερχομένου, τότε πᾶσα συνίσταται εἰς ἐν ἰούσα 780  
 ἰλὺς εὐρώεσσα, γαληναίης δὲ ταθείσης  
 ἔξαντῆς ψάμαθός τε καὶ ἄσπετα φύρματα πόντου  
 πύθεται, ἔκ δὲ φύονται ἀθέσφατοι, εἵκελοι εὐλαῖς.  
 οὐ μὲν πού τι τέτυκται ἀκιδνότερον γένος ἄλλο  
 δειλαίης ἀφύης νεπόδεσσι δὲ πᾶσιν ἔασι 785  
 δαῖς ἀγαθή· κεῖναι δὲ δέμας περιλιχμάζουσιν  
 ἀλλήλων· τό γε δέ σφι βορὴ βίοτός τε τέτυκται·  
 κεῖναι δ' εὔτε θάλασσαν ἀολλήδην ἐφέπωσιν,  
 ἡέ νύ που πέτρην ἀμφίσκιον ἡὲ θαλάσσης  
 διζόμεναι κευθμῶνας ὑποβρυχίην τ' ἀλεωρήν, 790  
 πᾶσα τότε γλαυκὴ λευκαίνεται Ἀμφιτρίτη  
 ὥς δ' ὁπότε εὐρύπεδον σκιάσῃ νιφάδεσσιν ἁλῶν  
 ἐσπερίου Ζεφύροιο θοὸν μένος, οὐδέ τι γαίης  
 κυανέης ἰδέειν ὑποφαίνεται, ἀλλ' ἄρα πᾶσα  
 ἀργεννὴ χιόνεσσιν ἐπασσυτέραις κεκάλυπται 795  
 ὥς τότε ἀπειρεσίησι περιπληθῆς ἀγέλησι  
 φαίνεται ἀργινόεσσα Ποσειδάωνος ἁλῶν.

<sup>a</sup> Athen. 285 a πάντων δὲ τούτων ἡ ἀφρίτις ἀρίστη Cf. A.  
 569 b 9 γίνονται δ' ἐν τοῖς επισκίοις καὶ ἐλώδεσι τόποις, ὅταν

and swells up and, by what manner of mating is beyond ken or guess, the Fry in shoals are born and bred and come to light, numberless and feeble, a hoary brood; and from the manner of their birth they are nicknamed the Daughters of the Foam.<sup>a</sup> And others of the Fry spring from the alluvial slime; for when in the eddies and tides of the sea a medley mass of scum is washed up by the driving wind, then all the slimy silt comes together and when calm is spread abroad, straightway the sand and the infinite refuse of the sea ferment and therefrom spring the Fry innumerable like worms. There is not surely any other race more feeble than the poor Fry; for all fishes they are a goodly feast, but themselves they lick each the body of the other: that is their food and livelihood. And when in their shoals they beset the sea, seeking haply a shady rock or covert of the sea and watery shelter, then all the grey deep shows white. As when the swift might of Zephyrus from the West shadows with snow-flakes a spacious garden and nothing of the dark earth appears to the eye, but all is white and covered with snow on snow; even so in that season, full to overflowing with the infinite shoals of Fry, white shines the garden of Poseidon.

*εὐημερίας γενομένης ἀναθερμαίνεται ἡ γῆ, οἷον περὶ Ἀθήνας ἐν Σαλαμῖνι . . . καὶ ἐν Μαραθῶνι· ἐν γὰρ τοῖς τόποις γίνεται ὁ ἀφρός . . . γίνεται δ' ἐνιαχοῦ καὶ ὁπότεν ὕδωρ πολὺ ἐξ οὐρανοῦ γένηται, ἐν τῷ ἀφρῷ τῷ γιγνομένῳ ὑπὸ τοῦ ὀμβροῦ ὕδατος, διὸ καὶ καλεῖται ἀφρός· καὶ ἐπιφέρεται ἐνίοτε ἐπιπολῆς τῆς θαλάττης, ὅταν εὐημερία ᾖ, ἐν ᾗ συστρέφεται, οἷον ἐν τῇ κόπρῳ τὰ σκωλήκια, οὕτως ἐν τούτῳ ὁ ἀφρός, ὅπου ἂν συστῇ ἐπιπολῆς.*

## ΑΛΙΕΥΤΙΚΩΝ ΤΟ Β

ὦδε μὲν ἰχθύβοτοί τε νομαὶ καὶ φύλα θαλάσσης  
 πλάζονται· τοιῶδε γάμῳ, τοιῇδε γενέθλῃ  
 τέρπονται· τὰ δὲ πού τις ἐπιχθονίοισιν ἅπαντα  
 ἀθανάτων σήμηνε· τί γὰρ μερόπεσσιν ἀνυστὸν  
 νόσφι θεῶν; οὐδ' ὅσον ὑπὲκ ποδὸς ἵχνος αἶρῃ, 5  
 οὐδ' ὅσον ἀμπετάσαι βλεφάρων περιφαέα κύκλα·  
 ἀλλ' αὐτοὶ κρατέουσι καὶ ἰθύνουσιν ἕκαστα,  
 τηλόθεν ἐγγὺς ἐόντες· ἀναγκαίῃ δ' ἀπίνακτος  
 πείθεσθαι· τὴν δ' οὔτι πέλει σθένος οὐδέ τις ἀλκὴ  
 τρηχεαῖς γενέεσσιν ὑπερφιάλως ἐρύσαντα 10  
 ἐκφυγείν, ἅτε πῶλον ἀποπτυστήρα χαλινῶν·  
 ἀλλ' αἰεὶ μάκαρες πανυπέρτατοι ἥνία πάντη  
 κλίνουσ', ἧ κ' ἐθέλωσιν, ὃ δ' ἔσπεται ὅστε σαόφρων,  
 πρὶν χαλεπῇ μᾶστιγι καὶ οὐκ ἐθέλων ἐλάηται.  
 κεῖνοι καὶ τέχνας πολυκερδέας ἀνθρώποισιν 15  
 δῶκαν ἔχειν καὶ πᾶσαν ἐπιφροσύνην ἐνέηκαν.  
 ἄλλος δ' ἄλλοίοισιν ἐπώνυμος ἔπλετο θαίμων  
 ἔργοις, οἷσιν ἕκαστος ἐπίσκοπον ἦρατο τιμῇν.  
 Δῆν μὲν ζεύγλης τε βοῶν ἀρότοιό τε γαίης

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<sup>a</sup> ποδὸς ἵχνος is so common a periphrasis for ποὺς (Eur *I* in T. 752 etc.), and αἶρω (Eur *Tr* 342 μὴ κοῦφον αἶρῃ βῆμ' ἐς Ἀργείων στρατόν) so naturally refers to "lifting" the foot, that this seems the safer rendering. Nor does ὑπέκ cause any difficulty (Soph *Ant* 224 κοῦφον ἐξάρας πόδα, Anonym Poet ap Suid s Ταῦρος . τὸν αὐχένα | λυρτῶς ὑπεξαίροντι)



## HALIEUTICA, OR FISHING

### II

Thus do fishes range and feed, thus roam the tribes of the sea ; in such mating, in such breeding they delight. All these things, I ween, someone of the immortals hath showed to men. For what can mortals accomplish without the gods ? Nay, not even so much as lift a foot from the ground <sup>a</sup> or open the bright orbs of the eyes. The gods themselves rule and direct everything, being far, yet very near. And doom unshakable constrains men to obey, and there is no strength nor might whereby one may haughtily wrench <sup>b</sup> with stubborn jaws and escape that doom, as a colt that spurns the bit. But evermore the gods who are above all turn the reins all ways even as they will, and he who is wise obeys before he is driven by the cruel lash unwillingly. The gods also have given to men cunning arts and have put in them all wisdom. Other god is namesake of other craft, even that whereof he hath got the honourable keeping. Deo <sup>c</sup> hath the privilege of

The Schol., has τὸν πόδα ἐκ τοῦ ἰχνους, and a possible rendering would be "to move one foot past another." Cf Hom *Il* ix. 547 ολίγον γόγγυ γονὸς ἀμειβων

<sup>b</sup> For the behaviour of the ἀστομος πῶλος or "unmouthed" colt cf Aesch *Pers* 195 συναπράξει βία, Soph *El*. 723, Eur *Hipp* 1224 βία φέρουσιν, Aesch *Ag* 1066, Xen *Eg* 3 5

<sup>c</sup> Demeter.

# OPPIAN

πυρῶν τ' εὐκάρποιο φέρει γέρας ἀμητοῖο. 20  
 δοῦρα δὲ τεκτῆνασθαι ἀναστήσαι τε μέλαθρα,  
 φάρεά τ' ἀσκήσαι μῆλων εὐανθέι καρπῷ  
 Παλλὰς ἐπιχθονίους ἐδιδάξατο· δῶρα δ' Ἄρης  
 φάσγανα χάλκειοί τε περὶ μελέεσσι χιτῶνες  
 καὶ κόρυθες καὶ δοῦρα καὶ οἷς ἐπιτέρπετ' Ἐννύ. 25  
 δῶρα δὲ Μουσάων τε καὶ Ἀπόλλωνος ἀοιδαί.  
 Ἑρμείης δ' ἀγορὴν τε καὶ ἀλκήμεντας ἀέθλους  
 ὥπασεν. Ἑφαίστῳ δὲ μέλει ραιστήριος ἰδρώς.  
 καὶ τὰδε τις πόντοιο νοήματα καὶ τέλος ἄγρης  
 πληθύν θ' ὕδροπόρων θεὸς ὥπασε τεκμήρασθαι 30  
 ἀνδράσιν, ὅς καὶ πρῶτα μεσορραγέας κενεῶνας  
 γαίης ἀγρομένοισιν ἐνιπλήσας ποταμοῖσι  
 πευκεδανὴν ἀνέχευε καὶ ἐξέστεψε θάλασσαν,  
 ὀφρύσι καὶ ῥηγμῖσι περιδρομον ἀμφιπεδήσας,  
 εἴτε μιν εὐρυμέδοντα Ποσειδάωνα καλέσσαι, 35  
 εἴτ' ἄρα καὶ Νηρηῆα παλαίφατον, εἴτ' ἄρα Φόρκυν  
 βέλτερον, εἴτε τιν' ἄλλον ἁλὸς θεὸν ἰθυνηῖρα.  
 ἀλλ' οἱ μὲν μάλα πάντες, ὅσοι τ' Οὐλυμπον ἔχουσι  
 daίμονες οἳ τε θάλασσαν ὅσοι τ' εὐδωρον ἄρουραν  
 ἡέρα τ' ἐνναίουσι, πανίλαον ἦτορ ἔχοιεν 40  
 σοί τε, μάκαρ σκηπτοῦχε, καὶ ἀγλαόπαιδι γενέθλη  
 καὶ λαοῖς σύμπασι καὶ ἡμετέρησιν ἀοιδαῖς.  
 Ἴχθυσι δ' οὔτε δίκη μεταρίθμιος οὔτε τις αἰδώς,  
 οὐ φιλότης· πάντες γὰρ ἀνάρσιοι ἀλλήλοισι  
 δυσμενέες πλώουσιν· ὁ δὲ κρατερώτερος αἰεὶ 45  
 δαίνυτ' ἀφανροτέρους, ἄλλῳ δ' ἐπινύχεται ἄλλος

<sup>a</sup> Goddess of War

<sup>b</sup> Hor. *C* 1 10 1 Mercuri facunde nepos Atlantis.

<sup>c</sup> Pind *I* 1 60 ἀγώνιος Ἑρμῆς.

<sup>d</sup> Hesiod, *W* 276 τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,  
 | ἰχθυὶ μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς | ἐσθόμεν ἀλλήλους,

## HALIEUTICA, II. 20-46

yoking oxen and ploughing the fields and reaping the fruitful harvest of wheat. Carpentry of wood and building of houses and weaving of cloth with the goodly wool of sheep—these hath Pallas taught to men. The gifts of Ares are swords and brazen tunics to array the limbs and helmets and spears and whatsoever things Enyo<sup>a</sup> delights in. The gifts of the Muses and Apollo are songs. Hermes hath bestowed eloquence<sup>b</sup> and doughty feats of strength<sup>c</sup>. Hephaestus hath in his charge the sweaty toil of the hammer. These devices also of the sea and the business of fishing and the power to mark the multitude of fishes that travel in the water—these hath some god given to men; even he who also first filled the rent bowels of earth with the gathered rivers and poured forth the bitter sea and wreathed it as a garland, confining it about with crags and beaches; whether one should more fitly call him wide-ruling Poseidon or ancient Nereus or Phoreys, or other god that rules the sea. But may all the gods that keep Olympus, and they that dwell in the sea, or on the bounteous earth, or in the air, have a gracious heart toward thee, O blessed wielder of the sceptre, and toward thy glorious offspring and to all thy people and to our song.

Among fishes neither justice<sup>d</sup> is of any account nor is there any mercy nor love; for all the fish that swim are bitter foes to one another. The stronger<sup>e</sup> ever devours the weaker; this against that swims

ἐπεὶ οὐ δίκη ἐστὶν ἐν αὐτοῖς, Plut. *Mor* 964 B and *ibid* 970 B  
ἀμικτα γὰρ ἐλέϊνα (τὰ θναλά ἰψα) κομιδῇ πρὸς χάριν καὶ ἄστοργα;  
Ael vi 50

<sup>a</sup> Shakesp *Per* ii 1, Fisherman in Master, I marvel how the fishes live in the sea. Fisherman: Why, as men do a-land; the great ones eat up the little ones

# OPPIAN

πότμον ἄγων, ἕτερος δ' ἑτέρῳ πόρσυνεν ἔδωδῆν.  
 οἱ μὲν γὰρ γενύεσσι καὶ ἡγορέῃ βιόωνται  
 χειροτέρους· τοῖς δ' ἰὸν ἔχει στόμα· τοῖσι δ' ἄκανθα  
 τύμμασι λευγαλέοισιν ἀμυνέμεναι πεφύασι, 50  
 πικραί τ' ὀξείαι τε χόλου πυρόεντος ἄκωκαί.  
 ὅσσοις δ' οὔτε βίην θεὸς ὥπασεν οὔτε τι κέντρον  
 θήγεται ἐκ μελέων, τοῖς δ' ἐκ φρενὸς ὄπλον ἔφυσε  
 βουλὴν κερδαλέην, πολυμήχανον, οἷ τε δόλοισι  
 πολλάκι καὶ κρατερόν καὶ ὑπέρτερον ὤλεσαν ἰχθύν. 55  
 Οἶον καὶ νάρκη τερενόχροι φάρμακον ἀλκῆς  
 ἔσπεται αὐτοδίδακτον ἐν οἰκείοισι μέλεσσιν.  
 ἡ μὲν γὰρ μαλακὴ τε δέμας καὶ πᾶσ' ἀμενηνῇ  
 νωθῆς τε βραδυγῆτι βαρύνεται, οὐδέ κε φαίης  
 νηχομένην ὀράαν· μάλα γὰρ δύσφραστα κέλευθα 60  
 εἰλεῖται πολιοῖο δι' ὕδατος ἐρπύζουσα·  
 ἀλλὰ οἱ ἐν λαγόνεσσιν ἀναλκείης δόλος ἀλκή·  
 κερκίδες ἐμπεφύασι παρὰ πλευραῖς ἐκάτερθεν  
 ἀμφίδυμοι· τῶν εἴ τις ἐπιψαύσειε πελάσσας,  
 αὐτίκα οἱ μελέων σθένος ἔσβησεν, ἐν δέ οἱ αἶμα 65  
 πῆγνυται, οὐδ' ἔτι γυῖα φέρειν δύνατ', ἀλλὰ οἱ ἀλκῇ  
 ἦκα μαραινόμενοι παρίεται ἄφρονι νάρκη.  
 ἡ δ' εὖ γινώσκουσα θεοῦ γέρας οἶον ἔδεκτο,  
 ὑπτιον ἀγκλίνασα μένει δέμας ἐν ψαμάθοισι·  
 κεῖται δ' ἀστεμφῆς οἷα νέκυς· ὅς δέ κεν ἰχθὺς 70

<sup>a</sup> C iv 25 ff; A P A. 662 b 33 ff, A 591 b 14 πολλάκις  
 δὲ καὶ ἀλλήλων ἀπτονται. καὶ τῶν ἐλαττόνων οἱ μείζους.

<sup>b</sup> The Torpedo or Electric Ray Three species occur in  
 Mediterranean—*Torpedo mar morata* Risso, M G μουδιάστρα  
 (Apost p 6), *T. narce*, *T. hebetans*; A 505 a-506 b, 540 b 18,  
 etc; Ael. ix 14, i. 36, etc; Antig 53; Phil. 36;  
 Athen 314; Plut Mor. 978 B; Plin ix 143; Claudian, xlix  
 (xlv. Gesner) The Torpedo has a pair of large electric  
 organs between the pectoral fin and the head.

## HALIEUTICA, II. 47-70

fraught with doom and one for another furnishes food. Some<sup>a</sup> overpower the weaker by force of jaws and strength; others have venomous mouth; others have spines wherewith to defend them with deadly blows—bitter, sharp points of fiery wrath. And those to whom God hath not given strength, and who have no sharp sting springing from the body, to these he hath given a weapon of the mind, even crafty counsel of many devices; these by guile oftentimes destroy a strong and mightier fish

Thus the Cramp-fish<sup>b</sup> of tender flesh is endowed with a specific of valour, self-taught in its own limbs. For soft of body and altogether weak and sluggish it is weighed down with slowness,<sup>c</sup> and you could not say you see it swimming; hard to mark is its path as it crawls and creeps through the grey water. But in its loins it hath a piece of craft, its strength in weakness: even two rays planted in its sides, one on either hand. If one approach and touch these, straightway it quenches the strength of his body and his blood is frozen within him and his limbs can no longer carry him but he quietly pines away and his strength is drained by stupid torpor. Knowing well<sup>d</sup> what a gift it hath received from God, the Cramp-fish lays itself supine among the sands and so remains, lying unmoving as a corpse. But any fish that touches its

<sup>c</sup> A 620 b 25 ἀλίσκονται (βάτραχος, νάρκη, τρυγών) γὰρ ἔχοντες κεστρέας πολλάκις ὄντες αὐτοὶ βραδυτάτοι τὸν τάχιστον τῶν ἰχθύων, Claudian, *l c.* 3 Illa quidem mollis segnique obnixa natatu | Reptat

<sup>d</sup> Plin ix 143 novit torpedo vim suam ipsa non torpens mersaque in limo se occultat piscium qui supernantes obtorpuere corripens, Claudian, *l c.* 8 Conscia sortis | Utitur ingenio longeque extenta per algas | Attactu confisa subit Immobilis haeret. | Qui tetigere iacent Successu laeta resurgit | Et vivos impune ferox depascitur artus.

## OPPIAN

ἐγχρίμψῃ λαγόνεσσιν, ὁ μὲν λύτο, κάππεσε δ' αὖτως  
 ἀδρανίης βαθὺν ὕπνον, ἀμηχανίῃσι πεδηθεῖς·  
 ἢ δὲ θοῶς ἀνόρουσε καὶ οὐ κραιπνὴ περ εἴουσα,  
 γηθοσύνη, ζῶν δὲ κατεσθίει ἴσα θανόντι.  
 πολλάκι καὶ κατὰ λαῖτμα μετ' ἰχθύσιν ἀντιάσασα 75  
 νηχομένοις κραιπνὴν μὲν ἐπείγομένων σβέσεν ὀρμὴν  
 ἐγγὺς ἐπιψαύσασα καὶ ἐσσυμένους ἐπέδησεν·  
 ἔσταν δ' αὐαλέοι καὶ ἀμήχανοι, οὔτε κελεύθων  
 δύσμοροι οὔτε φυγῆς μεμνημένοι· ἢ δὲ μένουσα  
 οὐδὲν ἀμυνομένους καταδαίνυται οὐδ' αἰόντας. 80  
 οἷον δ' ὀρφναίοισιν ἐν εἰδώλοισιν ὀνείρων  
 ἀνδρὸς ἀτυζομένοιο καὶ ἱεμένοιο φέβεσθαι  
 θρώσκει μὲν κραδίη, τὰ δὲ γούνατα παλλομένοιο  
 ἀστεμφῆς ἄτε δεσμὸς ἐπείγομένοιο βαρύνει,  
 τοίην γυιοπέδην τεχνάζεται ἰχθύσι νάρκη. 85

Βάτραχος αὖ νωθὴς μὲν ὁμῶς καὶ μαλθακὸς ἰχθύς,

<sup>a</sup> Hom. *Il.* xxii 199 (of Achilles and Hector) ὡς δ' ἐν  
 ὀνείρῳ οὐ δύναται φεύγοντα διώκειν οὔτ' ἄρ' ὁ τὸν δύναται  
 ὑποφεύγειν οὔθ' ὁ διώκειν; cf. Verg. *A.* xii 908 Ac velut in  
 somnis, oculos ubi languida pressit | Nocte quies, nequid-  
 quam avidos extendere cursus | Velle videmur et in mednis  
 conatibus aegri | Succidimus.

<sup>b</sup> *Lophius piscatorius* L., M.G. φλασκα at Chalcis,  
 σκλημποῦ and βατραχόψαρο at Patras (Apost. p. 10) Fr.  
 Loup de mer, Diable, Crapaud de mer, etc. In this country  
*Angler, Sea-devil*, etc. It is not infrequently cast ashore in  
 Scotland, especially on the E. coast. The attention of the  
 present writer was called (by his son J. L. R. M.) to a fine  
 specimen near Largo in Fife, April 1927, where it lay amid  
 a crowd of Lump-fish, *Cyclopterus lumpus*, hen-paddle and  
 cock-paddle (Scott, *Antiquary* c. xi); cf. St. John, *N.H. in*  
*Moray*, p. 210; A. 540 b 18, 620 b 11 ff. βάτραχον τὸν ἀλιέα;  
*De gen.* 749 a 23, etc.; Ael. ix 24; Athen. 286 b, 330 a,  
 Plin. ix 78 ranae, 143 nec minor sollertia ranae quae in  
 mari piscatrix vocatur. Eminentia sub oculis cornicula  
 turbato limo exerit, adsultantibus pisciculis retrahens, donec  
 tam prope accedant ut adsiliat; Ov. *Hal.* 126 molles tergore  
 288

## HALIEUTICA, II. 71-86

loins is paralysed and falls even so into the deep sleep of weakness, fettered by helplessness. And the Cramp-fish, albeit not swift, speedily leaps up in joy and devours the living fish as if it were dead. Many times also when it meets with fishes swimming in the gulf of the sea, it quenches with its touch their swift career for all their haste and checks them in mid course. And they stay, blasted and helpless, thinking not, poor wretches, either of going on or of flight. But the Cramp-fish stays by and devours them, while they make no defence nor are conscious of their fate. Even as in the darkling phantoms of a dream,<sup>a</sup> when a man is terrified and fain to flee, his heart leaps, but, struggle as he may, a steadfast bond as it were weighs down his eager knees: even such a fetter doth the Cramp-fish devise for fishes.

The Fishing-frog<sup>b</sup> again is likewise a sluggish and ranae; Cicero *N.D.* ii 125 *Ranae autem marinae dicuntur obruere sese arena solere et moveri prope aquam: ad quas quasi ad escam pisces cum accesserint confici a ranis atque consumi* "The first dorsal ray, inserted on the snout, is very long, movable in every direction, and terminates in a dermal flap, which is supposed to be used by the 'Angler' as a bait, attracting other fishes, which are soon engulfed in the enormous gape" *C.N.H.* vii. p. 718; Aristotle, classifying it as a Selachian and holding all Selachians to be viviparous, notes the *βάτραχος* as the one exception (*A.* 505 b 3 τὰ δὲ σελάχη πάντα ζωόκα πλὴν βατράχου: cf. 564 b 18, etc., *De gen.* 749 a 23). In *De gen.* 754 a 26 he gives as the reason for this the immense size of its head—*πολλαπλασίαν τοῦ λοιποῦ σώματος καὶ ταύτην ἀνανθώδη καὶ σφῆδρα τραχείαν. διόπερ οὐδ' ὕστερον εἰσδέχεται τοὺς νεοττοὺς οὐδ' ἐξ ἀρχῆς ζωοτοκεῖ* "Il y avait une bien meilleure réponse à faire, c'est que la baudroie n'est pas un cartilagineux et d'ailleurs il s'en faut beaucoup que les autres cartilagineux soient tous vivipares; enfin, ni les poissons cartilagineux ni les autres ne font rentrer leurs petits dans leur corps" Cuvier, xii p. 363.

# OPPIAN

αἰσχιστος δ' ἰδέειν· στόμα δ' οἷγεται εὐρὺ μάλιστα·  
 ἀλλ' ἄρα καὶ τῷ μῆτις ἀνεύρατο γαστέρι φορβήν.  
 αὐτὸς μὲν πηλοῖο κατ' εὐρώεντος ἔλυσθεῖς  
 κέκλιται ἀτρεμέων, ὀλίγην δ' ἀνὰ σάρκα τιταίνει, 90  
 ἢ ῥά οἱ ἐκ γένυος νεάτης ὑπένερθε πέφυκε  
 λεπτή τ' ἀργεννή τε, κακὴ δέ οἱ ἐστὶν αὐτμὴ  
 τὴν θαμὰ δινεύει, δόλον ἰχθύσι βαιοτέροισιν·  
 οἳ ῥά μιν εἰσορόωντες ἐφορμώωσι λαβέσθαι.  
 αὐτὰρ ὁ τὴν ἄψ αὖτις ἐφέλκεται ἀτρέμας εἴσω, 95  
 ἦκα μάλ' ἀσπαίρουσαν ὑπὸ στόμα, τοῖ δ' ἐφέπονται  
 οὐδὲν οἰόμενοι κρυπτὸν δόλον, ὄφρα λάθωσι  
 βατράχου εὐρείησιν ἔσω γενέεσσι μιγέντες.  
 ὥς δ' ὅτε τις κούφοισι πάγην ὄρνισι τιτύσκων,  
 πυροὺς τοὺς μὲν ἔρηνε δόλου προπάροιθε πυλάων, 100  
 ἄλλους δ' ἔνδον ἔθηκεν, ὑπεστήριξε δὲ τέχνην·  
 τοὺς δὲ λιλαιομένους ἔλκει πόθος ὀξὺς ἐδωδῆς,  
 εἴσω δὲ προγένοντο, καὶ οὐκέτι νόστος ἐτοῖμος  
 ἐκδύναι, δαιτὸς δὲ κακὴν εὖραντο τελευτήν·  
 ὥς κείνους ἀμενηνὸς ἐπέσπασεν ἡπεροπεύσας 105  
 βάτραχος, οὐδ' ἐνόησαν ἐὼν σπεύδοντες ὀλεθρον.  
 τοῖα καὶ ἀγκυλόμητιν ἐπέκλυον ἐντύνασθαι  
 κερδῶ· ὅτ' οἰωνῶν ἀγέλην πλήθουσιν ἴδεται,  
 δοχμὴ ἀγκλινθεῖσα, τανυσσαμένη θοὰ κῶλα,  
 ὄμματ' ἐπιμύει, σὺν δὲ στόμα πάμπαν ἐρείδει 110  
 φαίης κ' εἰσορόων ἢ μιν βαθὺν ὕπνον ἰαύειν,  
 ἢ καὶ ἀτρεκέως κείσθαι νέκυν· ὧδε γὰρ ἄπνους  
 αἰόλα βουλευούσα παραβλήδην τετάνυσται·  
 οἳ δὲ μιν εἰσορόωντες ἀολλέες ἰθὺς ἔενται  
 ὄρνιθες, λάχνην δὲ διαψαίρουσι πόδεσσιν, 115  
 ἥψτε κερτομέοντες· ἐπὴν δὲ οἳ ἐγγὺς ὀδόντων



soft fish and most hideous to behold, with mouth that opens exceeding wide. But for him also craft devises food for his belly. Wrapt himself in the slimy mud he lies motionless, while he extends aloft a little bit of flesh which grows from the bottom of his jaw below, fine and bright, and it has an evil breath. This he waves incessantly, a snare for lesser fishes which, seeing it, are fain to seize it. But the Fishing-frog quietly draws it again gently quivering within his mouth, and the fishes follow, not suspecting any hidden guile until, ere they know it, they are caught within the wide jaws of the Fishing-frog. As when a man, devising a snare for lightsome birds, sprinkles some grains of wheat before the gates of guile while others he puts inside, and props up the trap; the keen desire of food draws the eager birds and they pass within and no more is return or escape prepared for them, but they win an evil end to their banquet; even so the weak Fishing-frog deceives and attracts the fishes and they perceive not that they are hastening their own destruction. A like device, I have heard, the cunning Fox<sup>a</sup> contrives. When she sees a dense flight of birds, she lies down on her side and stretches out her swift limbs and closes her eyes and shuts fast her mouth. Seeing her you would say that she was deep asleep or even lying quite dead. so breathless she lies stretched out, contriving guile. The birds, beholding, rush straightway upon her in a crowd and tear her fur with their feet, as if in mockery. But when they come nigh her teeth, then

ρόμβον ἴσχει; Ael vi 24 τὰς δὲ ὠτιδας (Bustards) ἐν τῷ Πόντῳ θηρεύουσιν οὕτως· ἀποστραφεῖσαι αὐταὶ καὶ εἰς γῆν κύψασαι τὴν κέρκον ἀνατείνουσιν. αἱ δὲ ἀπατηθεῖσαι προσίασιν ὡς πρὸς ὄρνιν ὁμόφυλον, εἶτα πλησίον γενόμεναι τῆς ἀλώπεκος ἀλλίσκονται ῥᾶστα, ἐπιστραφείσης καὶ ἐπιθεμένης

# OPPIAN

ἔλθωσιν, τότε ἔπειτα δόλου πετάσασα θύρετρα,  
ἐξαπίνης συνέμαρψε καὶ ἔσπασεν εὐρὺ χανοῦσα  
ἄγρην κερδαλέην, ὅσσην ἔλεν οἰμήσασα.

Καὶ μὲν δὴ δολόμητις ἐπὶ κλοπὸν εὖρατο θήρην 120  
σηπὶν· ἐκ γάρ οἱ κεφαλῆς πεφύασιν ἀραιοὶ  
ἀκρέμονες προτενεῖς, ὥστε πλόκοι, οἷσι καὶ αὐτὴ  
ὥστε περ ὀρμιῇσιν ἐφέλκεται ἰχθύας ἄγρην,  
πρηνῆς ἐν ψαμάθοισιν ὑπ' ὀστράκῳ εἰλυθείσα.  
κεῖναις δὲ πλοκαμῖσι καὶ ἡνίκα κύματα θύει 125  
χείματι πετράων ἀντίσχεται, ἥντε τις νηὺς  
πέισματ' ἐπ' ἀκταίῃσιν ἀναψαμένη σπιλάδεσσι.

Καρίδες δ' ὀλίγαι μὲν ἰδεῖν, ἴση δὲ καὶ ἀλκὴ  
γυίοις, ἀλλὰ δόλοισι καὶ ἄλκιμον ὤλεσαν ἰχθύν,  
λάβρακα, σφετέρησιν ἐπικλέα λαβροσύνησιν. 130  
οἱ μὲν γὰρ σπεύδουσι καὶ ἰθύουσι λαβέσθαι  
καρίδων, ταῖς δ' οὔτε φυγεῖν σθένος οὔτε μάχεσθαι,  
ὀλλύμεναι δ' ὀλέκουσι καὶ οὓς πέφνουσι φονῆας.  
εὔτε γὰρ ἀμφιχανόντες ἔσω μάρψωσιν ὀδόντων,

<sup>a</sup> *Sepia officinalis* L., the Common Cuttle

<sup>b</sup> A. 523 b 21 τῶν μὲν οὖν μαλαλίων καλουμένων τὰ μὲν ἔξω  
μόρια τάδ' ἐστίν, ἐν μὲν οἱ ὀνομαζόμενοι πόδες, δεύτερον δὲ τούτων  
ἐχομένη ἡ κεφαλὴ

<sup>c</sup> i.e. tentacles, προβοσκίδες, πλεκτάναι Cf. A. 523 b 29  
ἰδία τ' ἔχουσιν αἱ τε σηπῖαι καὶ αἱ τευθίδες καὶ οἱ τευθοὶ δύο  
προβοσκίδας μακράς, ἐπ' ἀκρων τραχύτητα ἐχούσας δικτύλον, αἷς  
προσάγονται τε καὶ λαμβάνουσιν εἰς τὸ στόμα τὴν τροφήν, καὶ  
ὅταν χειμῶν ἡ, βαλλόμεναι πρὸς τινὰ πετραν ὥσπερ ἀγκύρας  
ἀποσαλεύειν; Plin. ix. 83 sepiae et loliginis pedes duo ex his  
longissimi et asperi quibus ad ora admovent cibos et in  
fluctibus se velut ancoris stabilunt, cetera cerni quibus  
venantur; Athen. 323 d τρέφονται δ' αἱ μικραὶ σηπῖαι τοῖς  
λεπτοῖς ἰχθυοῖς, ἀποτείνουσαι τὰς προβοσκίδας ὥσπερ ὀρμιᾶς καὶ  
ταύταις θηρεύουσιν. λέγεται δ' ὡς ὅταν ὁ χειμῶν γένηται τῶν  
πετριδίων ὥσπερ ἀγκύραις ταῖς προβοσκίσιν λαμβανόμεναι ὀρμούσι;  
Ael. v. 41; Plut. *Mor* 978 n

<sup>d</sup> The Cuttle-fish has no shell. But the σηπίον, or hard

she opens the doors of guile and suddenly seizes them, and with wide gape cunningly catches her prey, even all that she takes at a swoop.

Yea, the crafty Cuttle-fish<sup>a</sup> also has found a cunning manner of hunting. From her head<sup>b</sup> grow long slender branches,<sup>c</sup> like locks of hair, wherewith as with lines she draws and captures fish, prone in the sand and coiled beneath her shell.<sup>d</sup> With those locks, too, when the waves rage in wintry weather, she clings to the rocks even as a ship fastens her cables to the rocks upon the shore.

Prawns<sup>e</sup> are small to look at and small too is the strength of their limbs, yet by their craft they destroy a valiant fish, even the Basse<sup>f</sup> named<sup>g</sup> for its gluttony. For the Basse are eager and keen to seize the Prawns; and these have no strength either to flee or to fight, yet as they are destroyed they destroy and slay their slayers. When the gaping<sup>h</sup> Basse have caught them within their teeth, they leap oftentimes

(internal) part, towards the back of the body, which is described A. 524 b 22 τῇ μὲν οὖν σηπία καὶ τῇ τευθίδι καὶ τῷ τεύθῳ εντός ἐστὶ τὰ στερεὰ ἐν τῷ πρηνεὶ τοῦ σώματος, ἃ καλοῦσι τὸ μὲν σηπίον τὸ δὲ ξίφος, cf. P. A. 654 a 20, was apparently sometimes called δστρακον, cf. Athen. 323 c τὴν σηπίαν δὲ Ἀριστοτέλης (φησὶ) πύδας ἔχειν ὀκτώ . . . , ἔχει δὲ καὶ ὀδόντας δύο . . . καὶ τὸ λεγόμενον δστρακον ἐν τῷ νώτῳ. Oppian may have misunderstood this, or, equating δστρακον with νώτον, he may have meant ὑπ' ὀστράκῳ εἰλυθείσα as = "hunched up". It seems then not advisable to alter the text

<sup>a</sup> A. 525 a 34 γένη δὲ πλείω τῶν καρίδων . . . αἱ τε κυφαὶ καὶ αἱ κράγγοι καὶ τὸ μικρὸν γένος (A. P. A. 684 a 14), probably *Palaemon squilla*, *Squilla mantis*, and *Crangon vulgaris* (shrimps). Ael. 1 30 gives a similar account of their fight with the Basse, and classes them as ἑλαιοί, ἐκ φυκίων, πετραῖαι.

<sup>f</sup> *Labrax lupus* Cuv., M. G. λαυράκι; Apost. p. 12

<sup>g</sup> i e λάβραξ from λάβρος λχθύων ὀψοφαγίστατος, Ael. l. c

<sup>h</sup> Ael. l. c κέχηνε δὲ ὁ λάβραξ καὶ μέγα.

# ΟΡΡΙΑΝ

αἶδε θαμὰ θρώσκουσι καὶ ἐς μεσάτην ὑπερώην 135  
 ὁζὺν κέρας χρίμπτουσι, τό τε σφίσι τέλλεται ἄκρης  
 ἐκ κεφαλῆς· λάβραξ δὲ φίλης κεκορημένος ἄγρης  
 νύγματος οὐκ ἀλέγει· τὸ δέ μιν νέμεται τε καὶ ἔρπει,  
 εἰσόκε τρυχόμενόν μιν ἔλη μόρος ἐξ ὀδυνάων·  
 ὁψὲ δὲ γινώσκει νέκυσ δεδαιγμένος αἰχμῇ 140  
 \*Ἔστι δέ τις πηλοῖσιν ἐφέστιος ὠμοφάγος βοῦς,  
 εὐρύτατος πάντεσσι μετ' ἰχθύσιν ἥ γάρ οἱ εὖρος  
 πολλάκις ἐνδεκάπηχυν δυωδεκάπηχύν τ' ἐτύχθη·  
 οὐτιδανὸς δὲ βίην καὶ οἱ δέμας ἄμμορον ἀλκῆς,  
 μαλθακόν· ἐν δέ οἱ εἰσὶν αἰδέλοι ἐνδον ὀδόντες 145  
 βαιοὶ τ' οὐ κρατεροὶ τε· βίη δέ κεν οὔτι δαμάσσαι,  
 ἀλλὰ δόλῳ καὶ φῶτας ἐπίφρονας εἴλε πεδήσας·  
 δαιτὶ γὰρ ἀνδρομέῃ ἐπιτέρπεται, ἔξοχα δ' αὐτῷ  
 ἀνθρώπων κρέα τερπνὰ καὶ εὐάντητος ἐδωδή.  
 εὐτέ τιν' ἀθρήσῃ νεάτην ὑπὸ βύσσαν ἴοντα 150  
 ἀνθρώπων, ὅσσοισιν ὑποβρύχιος πόνος ἄλμης  
 μέμβλεται, αὐτὰρ ὁ κοῦφος ὑπὲρ κεφαλῇφιν ἀερθεὶς  
 νήχεται ἀστεμφής, μεγάρων ὀρόφοισιν εἰκώς,  
 ἄτροπος ἀμφιταθείς, σὺν δ' ἔρχεται, ἥ κεν ἴησι  
 δειλὸς ἀνὴρ, μίμνοντι δ' ἐφίσταται ἥντε πῶμα. 155  
 ὥς δὲ πάϊς δολόεντα μόρον λίχνοισι μύεσσι  
 ἔστησεν· τὸν δ' οὔτι πάγης λόχον ὀρμαίνοντα

<sup>a</sup> Ael. I c τὸ ἔξοχον τῆς κεφαλῆς, εἰκοι δὲ τριήρους ἐμβόλῳ καὶ μάλα γε οἷε, καὶ ἄλλως ἔχει δίλην πριόνων

<sup>b</sup> Ael. I c καὶ καινότηα δῆπου ἀποκτείνασα ἀνῆρηται

<sup>c</sup> A. 540 b 17 σελάχη δ' ἐστὶ τὰ τε εἰρημένα καὶ βοῦς καὶ λάμια καὶ αἰετὸς καὶ νάρκη καὶ βάτραχος καὶ πάντα τὰ γαλεώδη; 566 b 2 δελφίς καὶ φάλαινα καὶ τὰ ἄλλα κήτη, ὅσα μὴ ἔχει βράγχια ἀλλὰ φυσητήρα ζωοτοκοῦσιν, ἔτι δὲ πρίστis καὶ βοῦς; Plin. ix. 78 Planorum piscium alterum est genus quod pro spina cartilaginem habet, ut rariae, pastinacae, squatinae, torpedo, et quos bovis, lamiae, aquilae, ranae nominibus Graeci 294

## HALIEUTICA, II. 135-157

and fix in the midst of the palate of the Basse the sharp horn<sup>a</sup> which springs from the top of their heads. The Basse, glutted with the prey which he loves, heeds not the prick. But it spreads and creeps apace, until, worn out with pain, doom overtakes him ; and too late he knows that he is stricken by the spear of the dead.<sup>b</sup>

There is a fish which is at home in the mud, even the ravenous Ox-ray,<sup>c</sup> broadest among all fishes ; for indeed his breadth is often eleven cubits or twelve. But in might he is a weakling, and his body is devoid of strength and soft. The teeth within his mouth are inconspicuous, small and not strong. By might he could not overpower anything, but by craft he ensnares and overcomes even cunning men. For he greatly delights to banquet upon man and human flesh above all is to him pleasing and a welcome food. When he beholds anyone of those men who have their business in the deep waters of the brine descending to the nether depths, he rises lightly above his head and swims steadfastly, like the roof of a house, stretched about him inexorably. Where the wretched man goes, he goes, and when the man halts, he stands over him like a lid. As a boy sets a guileful doom for greedy mice ; and the mouse, not dreaming of the ambush of the trap, is driven within by the desire of the belly ;

appellant . . . Omnia autem carnivora sunt talia . . . et cum ceteri pisces ova pariant, hoc genus solum, ut ea quae cete appellant, animal pariat, excepta quam ranam vocant. Cf. Athen 330 a ; Ael 1 19, xi. 37 ; Phil 100 ; Ov *Hal.* 91. Nam gaudent pelago quales scombrique bovesque (Plin. xxxii 152). Clearly one of the Rays—probably *Cephaloptera Giorna*=Couch's Ox-ray. Some members of this family (*Cephalopteridae*) attain an incredible size—one taken at Messina weighing more than half a ton

# ΟΡΡΙΑΝ

γαστήρ ἔνδον ἔλασσε, θοῶς δέ οἱ ἄγγος ὕπερθε  
 κοῖλον ἐπεσμαράγησεν, ὃ δ' οὐκέτι πολλὰ μενοινῶν  
 ἐκφυγέειν δύναται στιβαρὸν σκέπας, ὅφρα ἑ κοῦρος 160  
 μάρψῃ τε κτείνῃ τε, γέλων δ' ἐπιθήσεται ἄγρη·  
 ὥς ὃ γ' ὑπὲρ κεφαλῆς βροτέης ὀλοφώιος ἰχθὺς  
 πέπτατ' ἐρητύων ἀναδύμεναι, εἰσόκ' αὐτμῇ  
 φῶτα λίπη, ψυχὴν δὲ μετεκπνεύσῃ ῥοθίοισιν·  
 ἔνθα ἑ τεθνηῶτα δυσώνυμος ἀμφιέπει βοῦς 165  
 δαινύμενος, τέχνησιν ἐλὼν δυσμήχανον ἄγρην.

Καὶ μὲν τις μνιαιοῖσιν ἐπὶ πλαταμῶσι νοήσας  
 καρκίνον αἰνήσει καὶ ἀγάσσεται εἵνεκα τέχνης  
 κερδαλέης· καὶ τῷ γὰρ ἐπιφροσύνην πόρε δαίμων  
 ὅστρεα φέρβεσθαι, γλυκερὴν καὶ ἄμοχθον ἐδωδὴν. 170  
 ὅστρεα μὲν κληῖδας ἀναπτύξαντα θυρέτρων  
 ἰλὺν λιχμάζουσι καὶ ὕδατος ἰσχανόωντα  
 πέπταται, ἀγκοίνῃσιν ἐφήμενα πετραίῃσι·  
 καρκίνος αὖ ψηφίδα παρὰ ῥηγμῖνος αἰείρας  
 λέχριος ὀξείῃσι φέρει χηλῇσι μεμαρπῶς, 175  
 λάθρη δ' ἐμπελάει, μέσσω δ' ἐνεθήκατο λᾶαν  
 ὅστρεω· ἔνθεν ἔπειτα παρήμενος εἰλαπινάζει  
 δαῖτα φίλην τὸ δ' ἄρ' οὔτι καὶ ἰέμενόν περ ἐρεῖσαι  
 ἀμφιδύμους πλάστιγγας ἔχει σθένος, ἀλλ' ὑπ'  
 ἀνάγκης

οἷγεται, ὅφρα θάνῃ τε καὶ ἀγρευτῆρα κορέσση. 180

Τῷ δ' ἴσα τεχνάζουσι καὶ ἀστέρες ἐρπυστήρες  
 296

## HALIEUTICA, II. 158-181

and swiftly the hollow vessel claps too above him and, for all his endeavour, he can no more escape from the strong cover, till the boy seizes and kills him, mocking the while his prey ; even so over the man's head the deadly fish extends, preventing him from rising to the surface, until breath leaves him and he gasps out his life amid the waves ; where the Ox-ray of evil name sets about him and feasts upon him, having by his wiles captured a difficult prey.

And one who observes a Crab among the mossy ledges will praise and admire him for his cunning art. For to him also hath Heaven given wisdom to feed on Oysters, a sweet and unlaborious food. The Oysters open the bars of their doors and lick the mud, and, in their desire for water, sit wide open in the arms of the rocks. The Crab<sup>a</sup> on the other hand takes a pebble from the beach and, moving sideways, carries it clutched in his sharp claws. Stealthily he draws near and puts the stone in the middle of the Oyster. Then he sits by and makes a pleasant feast. And the Oyster, though fain, is unable to shut his two valves, but gapes perforce until he dies and gluts his captor.

A like craft is practised also by the reptile Star-

<sup>a</sup> *Cambridge N.H.* in p 111 "Crabs crush the young shells with their claws, and are said to gather in bands and scratch sand or mud over the larger specimens, which makes them open their shells "

## OPPIAN

εἰνάλιοι· καὶ τοῖς γὰρ ἐπ' ὄστρεα μῆτις ὀπηδεῖ·  
 ἀλλ' οὐ λᾶαν ἄγουσι συνέμπορον οὐδ' ἐπίκουρον  
 κεῖνοι, τρηχὺ δὲ κῶλον ἐνηρείσαντο μέσοισι  
 πεπταμένοις· τὰ μὲν ᾧδε πιέζεται, οἱ δὲ νέμονται. 185

\*Οστρακον αὖ βυθίας μὲν ἔχει πλάκας, ἐν δέ οἱ  
 ἰχθὺς

πίννη ναιετάει κεκλημένος· ἡ μὲν ἀναλκις  
 οὔτε τι μητίσασθαι ἐπίσταται οὔτε τι ῥέξαι,  
 ἀλλ' ἄρα οἱ ξυνόν τε δόμον ξυνήν τε καλύπτρην  
 καρκίνος ἐνναίει, φέρβει δέ μιν ἡδὲ φυλάσσει· 190  
 τῷ καὶ πιννοφύλαξ κικλήσκεται· ἀλλ' ὅτε κόχλου  
 ἰχθὺς ἔνδον ἵκηται, ὁ δ' οὐ φρονέουσιν ἀμύξας  
 δήγματι κερδαλέῳ πίννην ἔλεν· ἡ δ' ὀδύνησιν  
 ὄστρακα συμπλατάγησε καὶ ἔνδον ἐφράσσατο ἄγρην  
 αὐτῇ τ' ἡδ' ἐτάρω, ξυνόν θ' ἅμα δεῖπνον ἔλοντο. 195

<sup>a</sup> A P..1 681 b 8 καὶ τὸ τῶν ἀστέρων ἐστὶ γένος καὶ γὰρ τοῦτο προσπίπτον ἐγχυμίζει πολλὰ τῶν ὀστρέων; Ael ix 22 τὰ μὲν λέχνη πολλὰ ψυχούς δεόμενα καὶ ἄλλως εἴ τί σφισιν ἐμπέσοι τούτῳ τραφησόμενα οἱ τοῖνυν ἀστέρες μέσον τῶν ὀστράκων διείρουσιν ἐν κοῦλον τῶν σφετέρων ἕκαστος καὶ ἐμπιμπλάνται τῶν σαρκῶν, διειργομένων συνελθεῖν τῶν ὀστράκων αὐθις Cf. C N H 1 c "Sometimes in a single night a whole bed of oysters will be destroyed by an invasion of Star-fish," where different accounts of the procedure of Star-fish are given 1 The Star-fish wraps its turned-out stomach round the Oyster, enclosing the mouth of the shell so that the Oyster sickens, the hinge-spring relaxes its hold, and the shell opening permits the Star-fish to suck the gelatinous contents 2 The Star-fish seizes the Oyster with two of his fingers, while with the other three he files away the edge 298



## HALIEUTICA, II. 182-195

fishes <sup>a</sup> of the sea ; for these too have a device against Oysters. Howbeit they bring no stone as comrade nor ally, but insert in the middle of the open Oyster a rough limb. Thus the Oysters are overcome, while the Starfish feed

A shell again keeps the plains of the deep, wherein dwells a fish called Pinna.<sup>b</sup> The Pinna herself is weak and can of herself devise nothing nor do aught, but in one house and one shelter with her dwells a Crab which feeds and guards her ; wherefore it is called the Pinna-guard. Now when a fish comes within the shell, the Crab seizes the unheeding Pinna and wounds her with crafty bite. Then in her pain she claps her shells together and so contrives to catch within a prey for herself and her companion, and

of the flat valve until he can introduce an arm 3. The Star-fish suffocates the Oyster by applying two of its fingers so closely to the edge of the valves that the Oyster is unable to open them ; after a while the vital powers relax and the shell gapes 4 The Star-fish pours a secretion from its mouth, which paralyses the hinge-muscle and causes the shell to open Cf. Plin ix 183, Plut. Mor. 978 B

<sup>b</sup> A genus of bivalve Molluscs A 547 b 15 αἱ δὲ πίνναι ὀρθαὶ φύονται ἐκ τοῦ βυσσοῦ ἐν τοῖς ἀμμώδεσι καὶ βορβορωδέσιν. ἔχουσι δ' ἐν αὐταῖς πιννοφύλακα, αἱ μὲν καριδίον [prob. *Pontonia Tyrrhena* Latr], αἱ δὲ καρκίνιον [*Pinnotheres veterum* Bosc] οὐ στερισκόμεναι διαφθεῖρονται θάπτον ; in d b 28 ἐν ταῖς πίνναις οἱ καλούμενοι πιννοτήραι Cf Athen 83 d-e, Ael iii 29 ; Phil 110 ; Plut Mor 980 B ; Plin ix 115, xxxii, 150 ; Cic ND ii 48 123 ; De fin iii 19 63 ; Soph fr 116, Aristoph. Vesps 1510 (of Xenocles, son of Carcinus) ὁ πιννοτήρης οὗτός ἐστι τοῦ γένους ; Camb NH iii p 62 "Several of the Crustacea live associated with certain molluscs *Pinnotheres* lives within the shell of *Pinna*, *Ostrea*, *Astarte*, *Petunculus*, and others Apparently the females alone reside within the shell of their host, while the males seize favourable opportunities to visit them there "

## OPPIAN

ὥς ἄρα καὶ πλωτῆρσιν ἐν ὑδροπόροισιν ἔασι  
τοὶ μὲν κερδαλέοι, τοὶ δ' ἄφρονες, οἷα καὶ ἡμῖν  
ἀνδράσιν, οὐδέ τι πᾶσιν ἐναίσιμόν ἐστι νόημα.

Φράζω δ' ἀφραδίῃ προφερέστατον ἡμεροκοίτην  
ἰχθύν, ὃν παρὰ πάντας ἀεργότατον τέκεν ἄλμη. 200  
τοῦ δ' ἦτοι κεφαλῆς μὲν ἄνω τέτραπται ὑπερθεν  
ὄμματα, καὶ στόμα λάβρον ἐν ὀφθαλμοῖσι μέσοισιν·  
αἰεὶ δ' ἐν ψαμάθοισι πανημέριος τετάνυσται  
εὐδων, νυκτὶ δὲ μῦνον ἀνέγρεται ἢδ' ἀλάλῃται·  
τοῦνεκα κέκληται καὶ νυκτερίς· ἀλλὰ μιν ἄτῃ 205  
γαστρὸς ἀτεκμάρτοιο κακὴ λάχεν οὐ γὰρ ἐδωδῆς  
ἢ κόρον ἢ ἐτι μέτρον ἐπίσταται, ἀλλ' ἀτέλεστον  
λυσσομανῇ βούβρωστιν ἀναιδέι γαστρὶ φυλάσσει·  
οὐδέ ποτ' ἂν λήξειεν ἐδητύος ἐγγὺς ἐούσης,  
εἰσόκεν οἱ νηδὺς τε μέσῃ διὰ πᾶσα ῥαγείῃ, 210  
αὐτὸς τε προταθεὶς πέσῃ ὑπτίως, ἢ τις ἄλλος  
πέφνῃ μιν νεπόδων πυμάτης ἔμφορτον ἐδωδῆς  
σῆμα δέ τοι τόδε γαστρὸς ἀειμάρτοιο πιφαύσκω·

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<sup>a</sup> Chrysippus ap Athen. 83 d ἡ πίννη καὶ ὁ πιννοτήρης  
συνεργὰ ἀλλήλοις, κατ' ἴδια οὐ δυνάμενα συμμένειν ἢ μὲν οὖν  
πίννη ὀστρεὺν ἐστίν, ὁ δὲ πιννοτήρης καρκίνος μικρός καὶ ἡ πίννη  
διαστήσασα τὸ ὀστρακὸν ἡσυχάζει τηροῦσα τὰ ἐπεισιόντα ἰχθύδια,  
ὁ δὲ πιννοτήρης παρεστὼς ὅταν εἰσέλθῃ τι δάκνει αὐτὴν ὥσπερ  
σημαίνων, ἢ δὲ δηχθεῖσα συμμύει καὶ οὕτως τὸ ἀποληφθὲν ἔνδον  
κατεσθίουσι κοινῇ; Theophrast *C P* II 17 8 (in a discussion  
of Parasitism in general) ζῷα ἐν ζῷοις οἷον τὰ τε ἐν ταῖς πίνναις  
ἐστὶ καὶ ὅσα ἄλλα ζωοτροφεῖ; *ibid.* 9 οὔτε γὰρ ἴσως ταῖς πίνναις  
βίος ἐῖ μὴ διὰ τὸν κάρκινον

<sup>b</sup> *Uranoscorpus scaber*, M G. λύχνος (Bik p 81, λύχνος  
Erh. p. 81, while Apost. p. 9 would write λιχνος = gourmand)  
The name οὐρανοσκόπος, referring to the upward direction  
of the eyes, and καλλιῶνυμος, euphemistically referring to  
ugliness (cf καλλίας = ape), might be applied to various fishes,  
e.g. *Lophius piscatorius*, but the identification of the  
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they take a common meal together.<sup>a</sup> Thus even among the swimming tribes that travel in the water some are crafty and some are stupid, as among us men, and not all have a right understanding.

Mark now a fish that exceeds all in stupidity, even the Day-sleeper,<sup>b</sup> lazy beyond all that the sea breeds. The eyes in his head are turned upward and the ravenous mouth between his eyes. Always he lies all day stretched in the sands asleep and only at night does he awake and wander abroad; wherefore he is also called the Bat. But an evil doom is his for his limitless appetite. For he knows no satiety of food nor any measure, but in his shameless belly he nurses gluttony, rabid and endless, nor would he cease from feeding if food were at hand, till his belly itself burst utterly in the midst and himself fall flat upon his back or some other fish kill him, gorged with his latest meal. This sign I tell you of his ravenous

καλλιόνυμος of Aristotle with *Uranoscopus scaber* is proved by A. 506 b 10 ἔχει δὲ καὶ ὁ καλλιόνυμος (τὴν χολήν, the gall-bladder) ἐπὶ τῷ ἥπατι, ὅσπερ ἔχει μεγίστην τῶν ἰχθύων ὡς κατὰ μέγεθος, which is true of the *Uranoscopus*, but not of the *Callionymus* of Linnaeus (Cuv. et Val. xii. p. 262). Cf. Ael. xiii. 4 who quotes Aristotle, Menander, and Anaxippus for this peculiarity; Plin. xxxii. 69 *Callionymi fel cicatrices sanat et carnes oculorum supervacuas consumit. Nulli hoc piscium copiosius ut existimavit Menander quoque in comoedis* [= Menand. ap. Ael. l. c. τίθημι' ἔχειν χολήν σε καλλιόνυμον πλεῖω]. Idem piscis et *uranoscopus* vocatur ab oculo quem in capite habet; *ibid.* 146 *callionymus* sive *uranoscopus*; Athen. 356 a οὐρανοσκόπος δὲ καὶ ὁ ἀγνὸς καλούμενος ἢ καὶ καλλιόνυμος βαρεῖς. Cf. 282 d-e, A. 598 a 11 πρόσγειος, which suits *Uranoscopus* as well as the *Callionymus* of Linnaeus. For the gall-bladder of *Uranoscopus* cf. Cuv. iii. 296 La vésicule du fiel est énorme et a la forme d'une fiole à long cou, suspendu à un canal cholédoque aussi gros que le duodénum.

# OPPIAN

εἰ γάρ τις μιν ἐλὼν θήρης ἀποπειρήσαιο  
 χειρὶ βορὴν ὀρέγων, ὃ δὲ δέξεται, εἰσόκεν αὐτοῦ 215  
 λαβροτάτου στόματος νηήσεται ἄχρις ἐδωδῆ.  
 κλῦτε, γοναὶ μερόπων, οἷον τέλος ἀφραδίῃσι  
 λαιμάργοις, ὅσον ἄλγος ἀδηφαγίῃσιν ὀπηδεῖ·  
 τῷ τις ἀεργίην δυστερπέα τῇλε διώκοι  
 καὶ κραδίης καὶ χειρός, ἔχοι δέ τι μέτρον ἐδωδῆς· 220  
 μηδ' ἐπὶ πανθοίνουσι νόον τέρποιτο τραπέζαις·  
 πολλοὶ γὰρ τοῖοι καὶ ἐν ἀνδράσιν, οἷσι λέλυνται  
 ἡνία, γαστρὶ δὲ πάντας ἐπιτρωπῶσι κάλως·  
 ἀλλὰ τις εἰσορόων φεύγοι τέλος ἡμεροκοίτου.

Ἔστι καὶ ὀξυκόμοισι νόος καὶ μῆτις ἐχίνοις, 225  
 οἳ τ' ἀνέμων ἴσασι βίας ζαμενεῖς τε θυέλλας  
 ὀρτυμένας, νώτοισι δ' ἀνοχλίζουσιν ἕκαστος  
 λᾶαν, ὅσον βαρύθοντα περὶ σφετέρῃσιν ἀκάνθαις  
 ῥηιδίως φορέοιεν, ἔν' ἀντία κύματος ὀρμῇ  
 βριθόμενοι μίμνωσι· τὸ γὰρ τρομέουσι μάλιστα, 230  
 μὴ σφὰς ἐπ' ἡιόνεσσι κυκώμενον οἶδμα κυλίσῃ.

Πουλυπόδων δ' οὐπω τιν' ὄτομαι ἔμμεν' ἄπυστον

<sup>a</sup> We take αὐτοῦ, not as = "of him," but as qualifying στόματος, "his very jaws," cf Hom. *Il* xiii 615 ὑπὸ λόφον αὐτόν

<sup>b</sup> Sea-urchins generically, *Echinus esculentus*, etc. A. 530 a 34 ἔστι δὲ γένη πλείω τῶν ἐχίνων, ἐν μὲν τὸ ἐσθιόμενον; Hesych. s. ἐχῶνι . καὶ ζῶν θαλάσσιον ἐδωδιμον, cf Athen. 91 b.

gluttony. If a man capture him and tempt his prey by offering him food with his hand, he will take it until the food shall be heaped up even<sup>a</sup> unto the most gluttonous jaws of him. Hear, ye generations of men, what manner of issue there is to gluttonous folly, what pain follows upon excessive eating. Let a man therefore drive far from heart and hand idleness that delights in evil pleasure, and observe measure in eating nor delight in luxurious tables. For many such there be among men who hold the reins loose and allow all rope to their belly. But let a man behold and avoid the end of the Day-sleeper

Wit and cunning belong also to the prickly Urchins,<sup>b</sup> which know<sup>c</sup> when the violence of the wind and the fierce storms are rising, and lift each of them upon their backs a stone of such weight as they can easily carry on their spines, that thus weighted they may withstand the driving of the wave. For that is what they most dread—lest the swelling wave roll them on the shore.

No one, I think, is ignorant of the craft of the

<sup>a</sup> Plut. *Mor.* 979 A εχίνου γέ τινα χειρσαίου διηγρήσατο πρό-  
γνωσιν Ἀριστοτέλης πνευμάτων (A 612 b 4; *Mirab* 831 a 15;  
Plin viii 133) ἐγὼ δ' ἐχῶν μὲν οἰδένα Κυζικηνὸν ἢ  
Βυζάντιον ἀλλὰ πάντας ὁμοῦ παρέχομαι τοῖς θαλαττίους, ὅταν  
αἰσθωνται μέλλοντα χειμῶνα καὶ σάλον, ἐρματιζομένους λιθιδίους,  
ὅπως μὴ περιτρέπωνται διὰ λουφότητα μὴδ' ἀποσύρωνται γενομένου  
κλυδῶνος, ἀλλ' ἐπιμένωσιν ἀραρότως τοῖς πετρίδιος, Plin ix 100  
Ex eodem genere sunt echini . tradunt saevitiam maris  
praesagire eos correptisque opperiri lapillis mobilitatem pon-  
dere stabiliētes Cf. Ael. vii. 33, Phil. 64.

# OPPIAN

τέχνης, οἱ πέτρησιν ὁμοίοιι ἰνδάλλονται,  
 τήν κε ποτιπτύξωσι περὶ σπείρης τε βάλονται.  
 ἄνδρας δ' ἀγρευτῆρας ὁμῶς καὶ κρέσσονας ἰχθῦς 235  
 ῥηιδίως ἀπάτησι παραπλάγξαντες ἄλυξαν.  
 ἀλλ' ὅτε χειρότερός τις ἐπισχεδὸν ἀντιβολήσῃ,  
 αὐτίκα πουλύποδες τε καὶ ἰχθύες ἐξεφάνησαν,  
 μορφῆς πετραίης ἐξάλμενοι, ἐκ δὲ δόλοιο 240  
 φορβήν τ' ἐφράσσαντο καὶ ἐξήλυξαν ὄλεθρον.  
 χείματι δ' οὔποτε φασὶν ἐπιστείχειν ἄλὸς ὕδωρ  
 πουλύποδας· ζαμενεῖς γὰρ ὑποτρομέουσιν ἀέλλας·  
 ἀλλ' οἷ γε γλαφυρῇσιν ἐνιζόμενοι θαλάμῃσι  
 πτήξαντες δαίνυνται ἐοὺς πόδας, ἡὔτε σάρκας 245  
 ἄλλοτρίας· οἱ δ' αὖτις ἐοὺς κορέσαντες ἀνακτας  
 φύονται· τότε πού σφι Ποσειδάων ἐπένευσε.  
 τοῖον καὶ βλοσυρῇσιν ἀειμάργοισι νόημα  
 ἄρκτοις· χειμερίην γὰρ ἀλυσκάζουσαι ὁμοκλήν,  
 δῦσαι φωλειοῖο μυχὸν κατὰ πετρήεντα  
 ὃν πόδα λιχμάζουσιν, ἐδητύος ἔργον ἅπαστον, 250

<sup>a</sup> A. 622 a 8 θηρεύει τοὺς ἰχθῦς τὸ χρῶμα μεταβάλλων καὶ ποιωὶν ὁμοιον οἷς ἂν πλησιάζῃ λιθοῖς; P. A. 679 a 12, *Mirab* 832 b 14, *Plut. Mor.* 978 D τῶν πολυπόδων τῆς χροᾶς τὴν ἁμειψιν ὃ τε Πίνδαρος περιβόητον πεποιήκεν εἰπὼν “ποντίου θηρὸς χρωτὶ μάλιστα νύον προσφέρων πασαις πολιεσσιν ὁμιλεῖ” (*fr.* 43) καὶ Θεόγνις (215) ὁμοίως “πουλύποδος νύον ἴσχε πολυχρόου, δς ποτὶ πέτρη τῇπερ ὁμιλήσῃ, τοῖος ἰδεῖν εφανῇ”, *Athen.* 316 f, 513 d; *Lucian, De salt.* c. 67; *Ael. V H* 1. 1, *Dionys. De A.* 1 9, *Phil.* 102. 13, *Antig* 25 and 30; *Plin ix.* 29, *Ov. Hal.* 30 At contra scopelis criminali corpore segnis | Polypus haeret et hac eludit retia fraude | Et sub lege loci sumit mutatque colorem, | Semper ei similis quem contigit. Charles Darwin, in his *Journal of Researches* (H.M.S. Beagle), c. 1. tells how in 1832 at St Iago in the Cape de Verd archipelago he was interested in observing the habits of an Octopus: “These

Poulpes, which make themselves like <sup>a</sup> in appearance to the rocks, even whatsoever rock they embrace and entwine with their tentacles. By their deceits they easily mislead and escape fishers alike and stronger fishes. When a weaker fish meets them near at hand, straightway they leap forth from their stony form and appear as veritable Poulpes and fishes, and by their craft contrive food and escape destruction. But in winter, they say, the Poulpes never travel over the waters of the sea; for they fear the fierce storms. But sitting in their hollow chambers they cower, and devour their own feet <sup>b</sup> as if they were alien flesh. These feet, when they have glutted their owners, grow again: this gift, I ween, Poseidon has given them. Such a device is used also by the fierce and gluttonous Bears.<sup>c</sup> For they, shunning winter's threat, retreat into the rocky covert of their lair, where they lick their own feet, a fasting feast,

animals also escape detection by a very extraordinary chameleon-like power of changing their colour. They appear to vary their tints according to the nature of the ground over which they pass: when in deep water their general shade was brownish-purple, but when placed on the land, or in shallow water, this dark tint changed into one of a yellowish-green," etc.

<sup>b</sup> Cf. C. iii. 176 ff.; Hesiod, *W.* 524 ἡματι χειμερίῳ σ' ἀρόστεος [i.e. "the Boneless," Hesiod's allusive way of referring to the Poulpe, which has no bony skeleton: A. 524 b 28 οἱ δὲ πολύποδες οὐκ ἔχουσιν ἔσω στερεὸν τοιοῦτον οὐδέν. For such allusive expressions, in place of the ordinary name, see Hesiod, A. W. Mair, Oxford, 1908, *Introd.* pp. xv ff.] ὃν πόδα τένδει | ἐν τ' ἀπύρῳ οἴῳ καὶ ἤθεσι λευγαλεῖσιν, Plut. *Mor.* 965 f; Ael. 1. 27, xiv. 26; Antig. 21; Phil. 102 5 ff.; Athen. 316 (who quotes allusions to the belief by Alcaeus, Pherecrat., and Diphilus); Plin. ix. 87; A. 591 a 4 δ δὲ λέγουσι τινες, ὡς αὐτὸς αὐτὸν ἐσθίει, ψεύδος ἐστὶν ἀλλ' ἀπεδηδεμένας ἔχουσιν ἔνιοι τὰς πλεκτάνας ὑπὸ τῶν γόγγρων

<sup>c</sup> C. iii. 174 n.

# OPPIAN

μαιόμεναι δαίτην ἀνεμώλιον, οὐδ' ἐθέλουσι  
προβλώσκειν, εὐκραὲς ἕως ἔαρ ἡβήσειεν.

Ἐξοχα δ' ἀλλήλοισιν ἀνάρσιον ἔχθος ἔχουσι  
κάραβος αἰκτὴρ μύραινά τε πουλύποδες τε,  
ἀλλήλους δ' ὀλέκουσιν ἀμοιβαίοισι φόνοισιν 255  
αἰεὶ δ' ἰχθυόεσσα μετὰ σφίσιν ἴστατ' ἐννὺν  
καὶ μόθος, ἄλλου δ' ἄλλος ἦν ἐνεπλήσατο νηδύν.  
ἡ μὲν ὑπὲκ πέτρης ἀλιμυρέος ὀρμηθεῖσα  
φοιταλὴ μύραινα διέσσυνται οἷδατα πόντον,  
φορβὴν μαιομένη, τάχα δ' εἴσιδε πούλυπον ἀκτῆς 260  
ἄκρα διερπύζοντα καὶ ἀσπασίην ἐπὶ θήρην  
ἔσσυτο γηθομένη· τὸν δ' οὐ λάθην ἐγγὺς ἐοῦσα·  
ἀλλ' ἦτοι πρῶτον μὲν ἀτυζόμενος δεδόνηται  
ἐς φόβον, οὐδ' ἄρα μῆχος ἔχει μύραιναν ἀλύξαι  
ἔρπων νηχομένην τε καὶ ἄσχετα μαιμώωσαν. 265  
αἶψα δέ μιν κατέμαρψε γένυν τ' ἐνέρεισε δαφωινήν·  
πούλυπος αὐτ' ἀέκων ὀλοῆς ὑπὸ μάρνατ' ἀνάγκης,  
ἀμφὶ δέ οἱ μελέεσσιν ἐλίσσεται, ἄλλοτε ἄλλας  
παντοίας στροφάλιγγας ὑπὸ σκολιοῖσιν ἱμάσι  
τεχνάζων, εἴ πῶς μιν ἐρητύσειε βρόχοισιν 270  
ἀμφιβαλὼν· ἀλλ' οὔτι κακῶν ἄκος οὔτ' ἀλεωρή·  
ρεῖα γὰρ ἀμφιπесόντος ὀλισθηροῖς μελέεσσιν  
ὀτραλὴ μύραινα διαρρέει οἰάπερ ὕδωρ·  
αὐτὰρ ὃ γ' ἄλλοτε νῶτα παναίολα, ἄλλοτε δειρὴν  
οὐρὴν τ' ἀκροτάτην περιβάλλεται, ἄλλοτε δ' αὖτε 275  
ἐμπίπτει στόματός τε πύλαις γενύων τε μυχοῖσιν.  
ὥς δὲ παλαισμοσύνης γυιαλκέος ἰδμονες ἄνδρες  
δηρὸν ἐπ' ἀλλήλοισιν ἦν ἀναφαίνετον ἀλκήν,

<sup>a</sup> i.e. the Sea Crayfish or Spiny Lobster. *H.* i. 261 n.

<sup>b</sup> *H.* i. 142 n

<sup>c</sup> *Ael.* i. 32 (where the hostilities of Poulpe, Muraena, are described) μύραινα μὲν γὰρ ταῖς ἀλμαῖς τῶν ὀδόντων τὰς 306



seeking an unsubstantial food, and come not forth, until the mild spring be in its prime.

Above all other the dashing Crayfish<sup>a</sup> and the Muraena<sup>b</sup> and the Poulpes have a bitter feud with each other and destroy one another with mutual slaughter. Always there is fishy war and strife between them, and one fills his maw with the other. The raging Muraena comes forth<sup>c</sup> from her sea-washed rock and speeds through the waves of the deep in quest of food. Anon it descries a Poulpe crawling on the edge of the shore and rushes gladly on a welcome prey. The Poulpe is not unaware that the Muraena is at hand. First in terror he turns to flee, but he has no means to escape the Muraena, he crawling while she swims and rushes incontinently. Speedily she catches the Poulpe and fixes her deadly teeth in him. The Poulpe, on the other hand, albeit unwilling, fights under deadly compulsion and twines around her limbs, contriving all manner of twists, now this, now that, with his crooked whips, if haply, embracing her in his nooses, he may stay her onset. But for his evil plight there is no cure nor escape. When the Poulpe enfolds her, the nimble Muraena with her slippery limbs easily escapes through his embrace like water. But the Poulpe twines now round her spotted back, now round her neck, now round her very tail, and anon rushes into the gates of her mouth and the recesses of her jaws. Even as two men skilled in valiant wrestling long time display their might against each other; already from the

πλεκτανας τῷ πολύποδι διακόπτει, εἶτα μέντοι καὶ ἐς τὴν γαστέρα εἰσδύσα αὐτῷ τὰ αὐτὰ δρᾷ καὶ εἰκοτὼς ἢ μὲν γὰρ νηλτικὴ, ὃ δὲ ἔοικεν ἔρποντι εἰ δὲ καὶ τρέποντο τὴν χροᾶν τὰς πέτρας, ἔοικεν αὐτῷ τὸ σόφισμα αἰρεῖν οὐδὲ ἐν τούτῳ ἔστι γὰρ συνιδεῖν ἐκείνῃ θεινῇ τοῦ ζώου τὸ παλάμημα.

ἦδη δ' ἐκ μελέων λιαρὸς καὶ ἀθέσφατος ἰδρῶς  
 χεύεται ἀμφοτέροισι· τὰ δ' αἰόλα κέρδεα τέχνης 280  
 πλάζονται, χεῖρές τε περὶ χροῖ κυμαίνονται·  
 ὥς καὶ πουλύποδος κοτυληδόνες οὐ κατὰ κόσμον  
 πλαζόμεναι κενεῇσι παλαισμοσύναις μογέουσιν.  
 ἡ δέ μιν ὀξύτομοισιν ὑπὸ ῥιπῇσιν ὀδόντων  
 δαρδάπτει· μελέων δὲ τὰ μὲν κατεδέξατο γαστήρ, 285  
 ἄλλα δ' ἔτ' ἐν γενύεσσι θοοὶ τρίβουσιν ὀδόντες,  
 ἄλλα δέ τ' ἀσπαίρει καὶ ἐλίσσεται ἡμιδάικτα,  
 εἰσέτι παιφάσσοντα καὶ ἐκφυγέειν ἐθέλοντα.  
 ὥς δ' ὅτ' ἀνὰ ξυλόχους ὀφίων στίβον ἐξερεείνων  
 βριθόκερως ἔλαφος ῥινήλατον ἵχνος ἀνεῦρε, 290  
 χεῖρην δ' εἰσαφίκανε καὶ ἐρπετὸν εἴρυσεν ἔξω  
 δάπτει τ' ἐμμενέως· ὁ δ' ἐλίσσεται ἀμφί τε γούνα,  
 δειρὴν τε στέρνον τε· τὰ δ' ἡμίβρωτα κέχυνται  
 αἴψα, πολλὰ δ' ὀδόντες ὑπὸ στόμα δαιτρεύουσιν·  
 ὥς καὶ πουλύποδος δνοπαλίζεται αἰόλα γυῖα 295  
 δυσμόρου· οὐδέ ἐ μῆτις ἐπιφροσύνης ἐσάωσε  
 πετραίης· εἰ γάρ ποτ' ἀλευόμενος περὶ πέτρην  
 πλέξεται, χροίην τε πανείκελον ἀμφιέσεται,  
 ἀλλ' οὐ μυραίνης ἔλαθεν κέαρ, ἀλλὰ ἐ μούνη  
 φράζεται, ἄπρηκτον δὲ πέλει κείνοιο νόημα. 300  
 ἔνθα μιν οἰκτεῖρειας ἀκοσμοτάτοιο μόροιο,  
 ὥς ὁ μὲν ἐν πέτρῃσιν ὑφέζεται, ἡ δέ οἱ ἄγχι  
 ἡὔτ' ἐπεγγελόωσα παρίσταται· ᾧδὲ κε φαίης  
 μυθεῖσθαι μύραιναν ἀπηνέα κερτομέουσαν·  
 τί πτώσεις δολομῆτα; τίν' ἔλπεαι ἡπεροπεύειν; 305

<sup>a</sup> Ael. II 9 ἔλαφος ὄφιν νικᾷ κατὰ τινὰ φύσεως ὠρεᾶν θαυμα-  
 στήν καὶ οὐκ ἂν αὐτὸν διαλάβοι ἐν τῷ φωλεῷ ὣν ὁ ἐχθιστος, ἀλλὰ  
 προσερείσας τῇ καταδρομῇ τοῦ δακέτου τοὺς ἑαυτοῦ μυκτῆρας,  
 βιαιότατα εἰσπνεῖ, καὶ ἔλκει ὡς ἱγγί τῷ πνεύματι, καὶ ἄκοντα  
 προάγει, καὶ προκύπτοντα αὐτὸν εσθίειν ἄρχεται: Lucan VI 673  
 cervi pastae serpente medullae; Plin. VIII. 118 Et his (cervis)

limbs of both pours the sweat warm and abundant and the varied wiles of their art are all abroad and their hands wave about their bodies: even so the suckers of the Poulpe, at random plied, are all abroad, and labour in vain wrestling. But the Muraena with sharp assault of teeth rends the Poulpe; some of his limbs her belly receives, while other parts the sharp teeth still grind in her jaws, others are still quivering and twisting, half consumed, struggling still and fain to escape. As when in the woods the Stag<sup>a</sup> of heavy horns, seeking out the path of serpents, discovers the track by scent and comes to the lair and hales the reptile out and devours it amain, while the serpent twines about knees and neck and breast, and some of its limbs lie half-eaten, much yet in the Stag's jaws the teeth devour: even so the coiling limbs of the hapless Poulpe writhe, nor does his device of stony craft save him. For even if perchance in his endeavours to escape he twine about a rock and clothe him in a colour like to it, yet he escapes not the wit of the Muraena, but she alone remarks him and his cunning is in vain. Then thou wouldst pity him for his unseemly doom, as he crouches on the rocks, while she stands by, as it were mocking him. Thou wouldst say the cruel Muraena spoke and mocked him thus. "Why dost thou skulk, crafty one? Whom hopest thou to

cum serpente pugna Vestigant cavernas nariumque spiritu  
extrahunt renitentes; Nicand *Th* 139 ff ἡ ὁπότε σκαρθμούς  
ἐλάφων ὀχεῖσιν ἀλύξας | ἀνδρὸς ἐνισκίμψῃ χολῶν γυιοφθόρον  
ἰὼν | ἔξοχα γὰρ δολιχοῖσι κινωπηισταῖς κοτέουσι | νεβροτόκοι καὶ  
ζόρκες ἀνιχνεύουσι δὲ πάντῃ | πτόχμαλα θ' αἰμασιὰς τε καὶ ἰλύνους  
ἐρέοντες, | σμερδαλέῃ μυκτῆρος ἐπισπέρχοντες αὐτῇ Cf Phil  
59, *E M.* s. εἰλαφος It is a common notion in Scotland that  
Goats destroy Adders.

# ΟΡΡΙΑΝ

ἥ τάχα καὶ πέτρης πειρήσομαι, ἣν σε καὶ εἶσω  
 δέξεται σπιλὰς ἥδε καὶ ἡμύσσα καλύψῃ.  
 αὐτίκα δ' ἀγκύλον ἔρκος ἐνιπλήξασα λαφύσει,  
 χοιράδος αὖ ἐρύουσα περίτρομον· αὐτὰρ ὃ γ' οὔτι, 310  
 οὐδὲ δαιζόμενος, λείπει πάγον οὐδ' ἀνίησιν,  
 ἀλλ' ἔχεται πέτρης εἰλιγμένος, εἰσόκεν αὐταὶ  
 λείπωνται μοῦναι κοτυληδόνες ἐμπεφυυῖαι.  
 ὥς δ' ὅτε περθομένης δητῶν ὑπὸ χερσὶ πόλῃος,  
 ἐλκομένων παίδων τε δορυκτῆτων τε γυναικῶν,  
 κοῦρον ἀνὴρ δειρῇ τε καὶ ἀγκάσιν ἐμπεφυῶτα 315  
 γειναμένης ἐρύσῃ πολέμου νόμῳ, αὐτὰρ ὃ χεῖρας  
 πλέγδην οὐκ ἀνίησιν ἀπ' αὐχένος, οὐδέ ἐ μήτηρ  
 κωκυτῷ προῖτησιν, ὁμοῦ δέ οἱ ἔλκεται αὐτῇ·  
 ὥς καὶ πουλύποδος δειλὸν δέμας ἐλκομένοιο  
 λισσάδι μυδαλέῃ περιφύεται, οὐδ' ἀνίησι. 320  
 Κάραβος αὖ μύραιναι ἀπηγέα περ μάλ' εὐόσαν  
 ἐσθίει, αὐτοφόνοισιν ἀγνηορίησι δαμείσαν.  
 ἥ γὰρ ὃ μὲν πέτρης σχεδὸν ἴσταται, ἥ ἔνι ναίει  
 ὀτραλέῃ μύραιναι· δύω δ' ἀνὰ κέντρα τιτήνας  
 δῆια φυσιῶν προκαλίζεται ἐς μόθον ἐλθεῖν, 325  
 ἴσος ἀριστῇ προμάχῳ στρατοῦ, ὅς ῥά τε χειρῶν  
 ἦνορέῃ πολέμου τε δαημοσύνησι πεποιθὼς  
 ἔντεσι καρτύννας βριαρὸν δέμας, ὀξέα πάλλων  
 ἔγχεα, δυσμενέων προκαλίζεται ὅς κ' ἐθέλῃσιν  
 ἀντιάαν· τάχα δ' ἄλλον ἀριστῆων ὀροθύνει· 330  
 ὥς ὃ γε μυραίνης θήγει φρένας, οὐδ' ἐπὶ μῶλον  
 δηθύνει, θαλάμῃς δὲ διαίξασα κελαινή,  
 αὐχένα γυρώσασα, χόλῳ μέγα παιφάσσουσα  
 ἀντιά· τὸν δ' οὔτι περισπέρχουσά περ αἰνῶς  
 βλάπτει τρηχὺν ἐόντα, γένυν δ' ἀνεμώλιον αὐτῶς 335  
 ἐγχρίμπτει, στερεοῖσι δ' ἐτώσια μαίνεται· ὁδοῦσιν·  
 οἱ δὲ πάλιν γενέεσσιν ἀπηγέος ὥς ἀπὸ πέτρης

deceive ? Soon shall I assault the rock, if this cliff receive thee within it and close and cover thee." And straightway she fixes in him the curved hedge of her teeth and devours him, pulling him all trembling from the rock. But he, even while he is rent, does not leave the rock nor let go. Coiling he clings to it till only his suckers remain fast. As when a city is sacked by the hands of the foemen, and children and women are haled away as the prize of the spear, a man drags away a boy who clings to the neck and arms of his mother ; the boy relaxes not his arms that are twined about her neck, nor does the wailing mother let him go, but is dragged with him herself ; even so the poor body of the Poulpe, as he is dragged away, clings to the wet rock and lets not go.

The Crayfish <sup>a</sup> again destroys the Muraena,<sup>b</sup> savage though she be, overcome by her valour fatal to herself. He stands near the rock in which dwells the nimble Muraena and extends his two feelers and, breathing hostile breath, challenges the Muraena to battle even as a chieftain, the champion of an army, who, trusting in the prowess of his hands and his skill in war, arrays in arms his strong body and brandishing his sharp spears challenges any foeman who will to meet him, and presently provokes another chieftain. Even so the Crayfish whets the spirit of the Muraena, and no laggard for battle is the dusky fish, but rushing from her lair with arched neck and quivering with wrath she goes to meet him. Yet for all her terrible rage she hurts not the prickly Crayfish ; vainly and idly she fixes in him her jaw and rages with her hard teeth, which in her jaws rebound as from a hard rock and grow weary and

<sup>a</sup> Ael. ix. 25<sup>b</sup> Ael. i. 32, ix. 25.

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παλλόμενοι κάμνουσι καὶ ἀμβλύνονται ἔρωϊς.  
 τῆς δὲ μέγα φλεγέθει καὶ ὀρίνεται ἄγριον ἦτορ,  
 εἰσόκε μιν χηλῆσιν ἐπαίξας δολιχῆσιν 340  
 κάραβος αὐχενίοιο λάβῃ μέσσοιο τένοντος·  
 ἴσχει δ' ἐμπεφυὼς χαλκείῃ ὥστε πυράγρῃ,  
 νωλεμές, οὐδ' ἀνίησι καὶ ἐσσυμένην περ ἀλύξαι·  
 ἢ δὲ βίῃ μογέουσα καὶ ἀσχαλόωσ' ὀδύνησι,  
 πάντῃ διενεύει σκολιὸν δέμας, αἶψα δὲ νῶτα 345  
 καράβου ὀξυβελῇ περιβάλλεται ἀμφιχυθείσα,  
 ἐν δ' ἐπάγῃ σκώλοισι καὶ ὀξείῃσιν ἀκκακίς  
 ὀστράκου, ὡτειλαῖς δὲ περιπλήθουσα θαμειαῖς  
 ὀλλυται αὐτοδαίκτης, ὑπ' ἀφραδίῃσι θανούσα.  
 ὥς δ' ὅτε θηροφόνων τις ἀνὴρ δεδαημένος ἔργων, 350  
 λαῶν ἀμφιδόμοισιν ἐναγρομένων ἀγορῇσι,  
 πόρδαλιν οἰστρηθείσαν ἐνὶ ῥοίζοισιν ἱμάσθλης  
 ἐγχείῃ δέχεται ταναήκει δοχμὸς ὑποστάς·  
 ἢ δὲ καὶ εἰσορόωσα γένυν θηκτοῖο σιδήρου  
 ἄγρια κυμαίνουσα κορύσσεται, ἐν δ' ἄρα λαιμῷ 355  
 ἤντε δουροδόκῃ χαλκήλατον ἔσπασεν αἰχμὴν·  
 ὥς ἄρα καὶ μύραιναι ἔλεν χόλος ἀφραδίῃσι  
 δύσμορον, αὐτοτύποισιν ὑπ' ὡτειλῇσι δαμείσαν.  
 τοίην που τραφερῆς γαίης ἐπὶ δῆριν ἔθεντο  
 ἄμφω ἐνὶ ξυλόχοισιν ὄφεις καὶ τρηχὺς ἐχῖνος 360  
 ἀντόμενοι καὶ τοῖς γὰρ ἀνάρσιος αἶσα μέμνηλεν.  
 ἦτοι ὁ μὲν προιδὼν ὀλοφώϊον ἐρπυστήρα,  
 φραζάμενος πυκινῆσιν ὑπὸ προβλήσιν ἀκάνθαις  
 εἰλείται σφαιρηδόν, ὑφ' ἔρκει γυῖα φυλάσσων,  
 ἔνδοθεν ἐρπύζων· ὁ δὲ οἱ σχεδὸν αὐτίκα θύνων 365  
 πρῶτα μὲν ἰοτόκοισιν ἐπισπέρχει γενέεσσιν,

<sup>a</sup> The reference is to a *ludus bestiarum* (Senec. *Ep.* viii.

are blunted by their force. Greatly her fierce heart burns and is stirred, until the Crayfish rushes on her with his long claws and seizes her by the tendon in the midst of her throat, and clings and holds her firm as with brazen tongs, and lets her not go though eager to escape. She, distressed by his violence and vexed by pain, wheels every way her crooked body, and speedily she throws herself about the prickly back of the Crayfish and enfolds him and impales herself on the spine and sharp points of his shell, and, full of many wounds, perishes self-destroyed, dead by her own folly. As when a man skilled in the work of slaying wild beasts,<sup>a</sup> when the people are gathered in the house-encircled market-place,<sup>b</sup> awaits the Leopard <sup>c</sup> maddened by the cracking of the whip and with long-edged spear stands athwart her path; she, though she beholds the edge of sharp iron, mantles in swelling fury and receives in her throat, as it were in a spear-stand, the brazen lance; even so wrath slays the unhappy Muraena in her folly, overcome by self-dealt wounds. Such strife, I ween, upon the dry land a Serpent and a prickly Hedgehog wage, when they meet in the woods, for enmity is their lot also. The Hedgehog, seeing in front of him the deadly reptile, fences himself with his close-set bristling spines and rolls himself into a ball, protecting his limbs under his fence within which he crawls. The Serpent, rushing upon him, first assails him with his venomous

1. 22), in which men, *bestiarii* (Cic. *Pro Sext* 64), opposed wild beasts in the arena. Plin viii 18 ff 131; Juv iv. 100

<sup>b</sup> In the amphitheatre. schol., ἐν ἀγορᾷ κύκλωθεν οἰκήματα ἐχούση Cf Poll vii. 125; Claud *In Ruf.* ii. 394

<sup>c</sup> Dio Cass lxxviii 21 Δούκιος Πρισκυλλιανός ποτε καὶ ἄρκτω καὶ παρδάλει λεαίνῃ τε καὶ λέοντι ἅμα μόνος συνηρέχθη

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ἀλλ' αὐτως μογέει κενεὸν πόνον· οὐ γὰρ ἰκάνει  
 χρωτὸς ἔσω μαλεροῖσι καὶ ἰέμενός περ ὁδοῦσι·  
 τοίη μιν λάχνη δυσπαίπαλος ἀμφιβέβηκεν·  
 αὐτὰρ ὁ κυκλοτερὴς ὀλοότροχος αἰόλα γυῖα 370  
 δινεύων, πυκινῇσι κυλινδόμενος στροφάλιγξιν,  
 ἐμπίπτει σπείρῃσι καὶ οὐτάζει βελέεσσι  
 χαίτης ὀξυτόμοισιν· ὁ δ' ἄλλοθεν εἵβεται ἄλλος  
 ἰχὼρ αἱματόεις, τὸν δ' ἔλκεα πόλλ' ἀνιάζει.  
 ἔνθα μιν ἀμφιβαλὼν περιηγεί πάντοθεν ὀλκῷ 375  
 ὑγρὸς ὄφιν χαλεποῖσι περιπλέγδην ὑπὸ δεσμοῖς  
 ἴσχει τ' ἐμπρίει τε χόλῳ τ' ἐνερεῖδεται ἀλκῇ.  
 τοῦ δ' εἴσω τάχα πᾶσαι ὀλισθαίνουσιν ἄκανθαι  
 ὀξέα πεφρικυῖαι· ὁ δ' ἐν σκολόπεσσι πεπηγὼς  
 οὔτε βίην ἀνίησι καὶ οὐκ ἐθέλων πεπέδεται, 380  
 ἀλλὰ μένει γόμφοισιν ἄτε κρατεροῖσιν ἀρηρώς,  
 ὄφρα θάνῃ, σὺν δ' αὐτὸν ἀπέφθισε θῆρα πιέζων  
 πολλάκις, ἀλλήλοις δὲ μόρος καὶ πῆμα γέγοντο·  
 πολλάκι δ' ἐξήλυξε καὶ ἔκφυγε δεινὸς ἐχίνος,  
 ἐκδὺς ἐρπυστήρος ἀλυκτοπέδης τε κελαυνῆς, 385  
 εἰσέτι τεθνηῶτος ἔχων περὶ σάρκας ἀκάνθαις.  
 τοίη καὶ μύραινα κακόφρονι δάμναται ἄτῃ,  
 καράβῳ ἀρπαλέῃ τε καὶ εὐάντητος ἐδωδή.  
 Κάραβον αὖ καὶ τρηχὺν ὁμῶς καὶ κραιπνὸν ἔοντα  
 δαίνυντ' ἀφαιρότερός περ ἐὼν καὶ νωθρὸς ἐρωὴν 390  
 πούλυπος· ἡνίκα γάρ μιν ὑπὸ σπιλάδεσσι νοήσῃ  
 αὐτως ἀτρεμέοντα καὶ ἥμενον, αὐτὰρ ὁ λάθρη

\* In Hom *Il* v 340 and 416 *ichoi* means the blood of the gods; later the serous or watery part of the blood (A. P. A. 651 a 17 τὸ ὑδατώδες τοῦ αἵματος), the discharge from a wound, etc Cf. Milton, *Par Lost*, vi 331 of Satan's wound: "from the gash | A stream of nectarous humour issuing flow'd | Sanguine, such as celestial Spirits may bleed," Byron, *Vision of Judgement*, 25 of St Peter, "Of course his  
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jaws, but his labour is all in vain. For despite his eagerness he cannot reach the flesh within with his devouring teeth; so rough a pile surrounds the Hedgehog; who, like a round boulder, wheels his shifty limbs, rolling turn on turn, and falls upon the coils of the Serpent and wounds him with the sharp arrows of his bristles, and here and there flows the bloody ichor<sup>a</sup> and many wounds torment the Serpent. Then the clammy Snake girds the Hedgehog all about with his circling coil and in the embrace of his grievous bonds holds him and bites and puts therein the strength of anger. Then swiftly all the sharp-bristling spines of the Hedgehog glide into him; yet, impaled upon the prickles, he abates not his effort though fettered against his will, but remains fast as if held by strong dowels, until he dies; and often by his pressure he destroys the beast as well, and they become doom and bane to one another. But often, too, the dread Hedgehog gets away and escapes, slipping from the reptile and his darksome fetter, bearing still upon his spines the flesh of the dead Serpent. In like fashion also the Muraena perishes by a foolish doom, to the Crayfish an eager and welcome feast.

The Crayfish again, quickly though he be and swift, is devoured by the Poulpe,<sup>b</sup> albeit he is weaker and sluggish of motion. For when the Poulpe remarks him under the rocks sitting all motionless, stealthily

perspiration was but ichor | Or some such other spiritual liquor."

<sup>b</sup> Ael ix 25 κάραβος πολύποδι έχθρός τὸ δὲ αἴτιον, ὅταν αὐτῷ τὰς πλεκτάνας περιβάλῃ, τῶν μὲν ἐπὶ τοῦ νώτου ἐκπεφυκῶτων αὐτῷ κέντρων ποιεῖται οὐδεμίαν ὥραν, εἰαυτὸν δὲ περιχέας αὐτῷ ἐς πνίγμα ἄγχει ταῦτα ὁ κάραβος σαφῶς οἶδεν καὶ ἀποδιδράσκει αὐτόν

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νῶτον ἐπαΐξας περιβάλλεται αἰόλα δεσμά,  
 ἰφθίμων δολιχῆσι ποδῶν σειρῆσι πιέζων,  
 σὺν δέ οἱ ἀκράϊης κοτυληδόσι θερμὸν ἐρείδει 395  
 αὐλὸν ἐπισφίγγων στόματος μέσον, οὐδ' ἀνίσσι  
 πνοιὴν ἡερίην οὔτ' ἔνδοθεν οὔθ' ἐτέρωθεν.  
 καὶ γὰρ καὶ νεπόδεσσι παλirroos ἔλκεται ἀήρ.  
 ἀλλ' ἔχει ἀμφιπεσών· ὁ δὲ νήχεται, ἄλλοτε μῖννει,  
 ἄλλοτε δ' ἀσπαίρει, ποτὲ δὲ προβλήσιν ὑπ' ἄκραις 400  
 ῥήγνυται· αὐτὰρ ὃ γ' οὔτι βίης μεθήσιν ἄεθλον,  
 ὄφρα ἐ τεθνηῶτα λίπη ψυχὴ τε καὶ ἀλκή.  
 δῆ τότε μιν προπесόντα παρήμενος ἐν ψαμάθοισι  
 δαίνυται, ἥντε κοῦρος ὑπὲκ μαζοῖο τιθήνης  
 χεῖλεσιν αὖ ἐρύει λαρόν γλάγος· ὥς ὁ γε σάρκας 405  
 λάπτων ὄξυπόροιο κατέσπασεν ἄγγεος ἕξω  
 μυζήσας, γλυκερῆς δὲ βορῆς ἐνεπλήσατο νηδύν.  
 ὥς δέ τις ἡμερόκοιτος ἀνὴρ ληϊστορι τέχνη  
 ὀρμαίνων αἰδῆλα, δίκης σέβας οὔποτ' ἀέζων,  
 ἐσπέριος στευνῆσι καταπτήξας ἐν ἀγυιαῖς, 410  
 ἄνδρα παραστείχοντα μετ' εἰλαπίνην ἐλόχησε·  
 καὶ ῥ' ὁ μὲν οἶνοβαρῆς ἔρπει πάρος, ὑγρόν αἰείδων,  
 οὐ μάλα νηφάλιον κλάζων μέλος· αὐτὰρ ὁ λάθρη

\* παλirroos (Eur *I in T* 1397, Aesch *Ag* 191), παλirroa (Soph *fr* 716, Herod *ii* 23, Diodor *i* 32) are constantly used of the ebb and flow of the tide and hence of any ebb and flow, *e g* of fortune (παλirroa τῆς τύχης Diodor *xviii*. 59). Especially natural is the application to air or breath (Tryphiod. 76 παλirroon ἄσθμα; cf Theophrast *De vent* 10, A. *De spir.* 482 b 3, *Pr obl.* 940 b 25). As to the breathing of Fishes, Aristotle classes them among τὰ μὴ ἀναπνέοντα (*De sens* 444 b 7), but the contrary opinion is maintained by Pliny, ix. 16 ff "They . . . suppose likewise that no fishes having gills do draw in and deliver their wind againe too and fro . . . Among others I see that Aristotle was of that mind . . . For mine owne part . . . I professe that I

he springs upon his back and casts his various bonds about him, oppressing him with the long chains of his strong feet and with the ends of his tentacles withal he constricts and strangles the warm channel in the midst of his mouth and suffers not his airy breath to pass either out or in (for fishes too draw the tide of air),<sup>a</sup> but holds him in his embrace And the Crayfish now swims, now halts, and again struggles, and anon dashes against the jutting crags But the Poulpe relaxes not the contest of might, until life and strength forsake the other in death Then when the Crayfish falls prone, the Poulpe sits by him on the sands and feasts, even as a child draws with his lips the sweet milk from the breast of his nurse; even so the Poulpe laps the flesh of the Crayfish, sucking and drawing it forth from its prickly vessel, and fills his belly with sweet food. Even as a day-sleeping<sup>b</sup> man, with predatory craft devising dark counsels, never honouring the majesty of justice, skulks at evening in the narrow streets and lies in wait for one passing by after a banquet; the banqueter, heavy with wine, goes forward, singing drunkenly, bawling no very sober melody, and the other

am not of their judgement For why? Nature if she be so disposed, may give instead of lights [*i.e.* lungs] some other organs and instruments of breath" (Holland's *translations*), principally on the ground that (1) they are seen to pant in hot weather, (2) they sleep—"quis enim sine respiratione somno locus?" (3) they have the senses of hearing and of smell—"ex aeris utrumque materia. Odorem quidem non aliud quam infectum aera intelligi potest"

<sup>b</sup> From Hesiod, *W* 60 μή ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρέμαθ' ἔλθεται Cf *E M.* s ἡμερόκοιτος Ἡσίοδος, Μήποτέ δ' ἔλθεται ὁ τὴν ἡμέραν καθεύδων, τὴν δὲ νύκτα ἀγρυπνῶν, τουτέστιν ὁ κλέπτῃς Cf *Suid* and *Hesych* s v. ἡμερόκοιτος ὁ κλέπτῃς

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ἐξόπιθε προὔτυψε καὶ αὐχένα χερσὶ δαφουναῖς  
 εἶλεν ἐπιβρίσας, κλινέν τέ μιν ἄγριον ὕπνον 415  
 οὐ τηλοῦ θανάτοιο καὶ εἴματα πάντ' ἐναρίξας  
 ὥχετο, δυσκερδῇ τε φέρων καὶ ἀνέστιον ἄγρην·  
 τοιάδε καὶ πινυτοῖσι νοήματα πουλυπόδεσσιν.

Οἶδε μὲν ἀντίβιοι καὶ ἀνάρσιοι ἔξοχ' ἔασιν  
 εἰναλίων· μῦνοι δὲ μετ' ἰχθύσιν αἰολοφύλοις 420  
 ποινητῆρες ἔασιν καὶ ἀλλήλων ὀλετῆρες.

Ἄλλοι δ' ἰοφόροι νεπόδων, στομάτεσσι δ' ἀεικῆς  
 ἰὸς ἐνιτρέφεται στυγερός τ' ἐπὶ δῆγμασιν ἔρπει.  
 τοῖον καὶ σκολόπενδρα, δυσώνυμον ἔρπετον ἄλμης,  
 ἴσον ἐπιχθονίῳ δέμας ἔρπετῳ· ἀλλὰ τό γ' ἄτην 425  
 κύντερον· εἰ γάρ οἱ τις ἐπιψαύσειε πελάσσας,  
 αὐτίκα οἱ κνήστις μὲν ἐπὶ χροῖ θερμὸν ἔρευθος  
 φοινίσσει, σμῶδιξ δὲ διατρέχει ἡὔτε ποίης,  
 τὴν κνίδα κικλήσκουσιν, ἐπωνυμίην ὀδυνάων  
 ἐχθρῇ δὲ σκολόπενδρα πανέξοχον ἀσπαλιεῦσι 430  
 ἐμπελάαν· εἰ γάρ ποτ' ἐπιψαύσειε δελέτρον,  
 οὐκ ἂν τις νεπόδων κείνου πέλας ἀγκίστροιο  
 ἔλθοι· τοῖον γάρ οἱ ἀπεχθέα μίσγεται ἰόν.

Τοίη καὶ βαλιῇσιν ἰουλίσι τέτροφεν ἄτη

<sup>a</sup> Ael ii 50 λωβίος, δράκων, χελιδών, τρυγών are venomous, the last fatally

<sup>b</sup> A. 505 b 13 εἰσὶ δὲ καὶ σκολόπενδραι θαλάττιαι, παραπλήσιαί τὸ εἶδος ταῖς χερσαῖαις, τὸ δὲ μέγεθος μικρῷ ἐλάττους γίνονται δὲ περὶ τοὺς πετρώδεις τόπους; 621 a 6 ἦν δὲ καλοῦσι σκολόπενδραν, ὅταν καταπῇ τὸ ἀγκίστρον, ἐκτρέπεται τὰ ἐντος ἐκτός, ἕως ἂν ἐκβάλῃ τὸ ἀγκίστρον εἰθ' οὕτως εἰστρέπεται πάλιν ἐντός. βαδίζουσι δ' αἱ σκολόπενδραι πρὸς τὰ κνισώδη, ὥσπερ καὶ αἱ χερσαῖαι τῷ μὲν οὖν στόματι οὐ δάλνουσι, τῇ δὲ ἀψφει καθ' ὅλον τὸ σῶμα,

darts forth stealthily behind and seizes his neck with murderous hands and overpowers and lays him low in a cruel sleep not far from death and despoils him of all his raiment and goes his way with his booty, ill-gotten and unlawful: even such are the devices of the cunning Poulpes.

These above all creatures of the sea are hostile and unfriendly and alone among the fishes of varied tribe are avengers and slayers one of the other

Others of the fishes are venomous<sup>a</sup> and an ugly venom is bred in their mouths and creeps hateful into their bite. Such is the Scolopendra,<sup>b</sup> an ominous reptile of the brine, like in form to the reptile of the land, but deadlier in its hurt. For if one approach and touch it, straightway itch makes a hot redness on his flesh and a weal runs over him as from the grass which, from the pains which it causes, men call the nettle. Most hateful of all is the Scolopendra for fishermen to encounter, for if it touch the bait, not a fish will come near that hook; with such a hateful venom does the Scolopendra infect it.

A like bane also is bred in the mouth of the spotted

ὥσπερ αἱ καλούμεναι κνίδαι, Ael vii 35. Generally supposed to be an annelid worm, *cf* Plin ix 145 Scolopendrae terrestribus similes, quas centipedes vocant, hamo devorato omnia interanea evomunt, donec hamum egerant, deinde resorbent, Plut Mor 567 B ὅσοι δὲ προσχημα καὶ δόξαν ἀρετῆς περιβαλόμενοι διεβίωσαν κακίᾳ λανθανούσῃ, τοὺς ἐπιπόνως καὶ ἰδυνηρῶς ἡνάγκαζον ἕτεροι περιστῶτες ἐκτρέπεσθαι τὰ ἐντὸς ἐξω τῆς ψυχῆς, ἰλυσπωμένους παρὰ φύσιν καὶ ἀνακαμπομένους, ὥσπερ αἱ θαλάττιαι σκολόπενδραι καταπιῶσαι τὸ ἄγκιστρον ἐκτρέπουσιν αὐτάς. The name σκολόπενδρα was also given to an unknown sea-monster (λήτος θαλάττιον) described by Ael xiii 23, to which the reference must be in *A P* vi 222, vi 223

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ἄν στόμα· τὰς δὲ μάλιστα βυθῶν διφήτορες ἄνδρες 435  
 δύπται σπογγοτόμοι τε δυηπαθέες στυγέουσιν·  
 εὔτε γὰρ ἀθρήσωσιν ἐρευνητῆρα θαλάσσης  
 σπερχόμενον ποτὶ βυσσὸν ὑποβρυχίοισι πόνοισιν,  
 αἷ δ' ἀπὸ πετράων μάλα μυρίαὶ ὀρμηθεῖσαι  
 ἄνδρα περιπροθέουσι καὶ ἀθρόαι ἀμφιχέονται 440  
 καὶ μιν ὁδοῦ βλάπτουσι πονεύμενον, ἄλλοθεν ἄλλαι  
 κνίζουσai στομάτεσσιν ἀναιδέσιν· αὐτὰρ ὁ κάμνει  
 ὕδατι καὶ στυγερῇσιν ἰουλίσιν ἀντιβολήσας,  
 χερσὶ δ', ὅσον σθένος ἐστίν, ἐπειγομένοις τε πόδεσσι  
 σεύει ἀμυνόμενος διερὸν στρατόν· αἷ δ' ἐφέπονται 445  
 ἀστεμφεῖς, μυῖαις ἐναλίγκιοι, αἷ ῥά τ' ἐπ' ἔργοις  
 ἀνέρας ἀμητῆρας ὀπωρινὸν μογέοντας  
 πάντοσ' ἀνιηραὶ θέρεος στίχες ἀμφιπέτονται.  
 οἷ δ' ἄμα μὲν καμάτῳ τε καὶ ἀκρήτοισι βολῇσιν  
 ἥερος ἰδρώουσιν, ἀνιάζουσὶ τε μυῖαις 450  
 ἐκπάγλως· αἷ δ' οὐδὲν ἀναιδείης χαλῶσι,  
 πρὶν θανέειν ἢ ξουθὸν ἀπ' ἀνέρος αἷμα πάσασθαι.  
 τόσσος ἔρωσ καὶ τοῖσιν ἐν ἰχθύσιν αἵματος ἀνδρῶν  
 Οὐ μὴν θὴν ἀβληχρὸν ἔχει δάκος εὔτε χαράξῃ

<sup>a</sup> *Coris uilis*, M G γύλος (ἰύλος), "poisson rusé, d'où le proverbe. γύλος εἶμαι σὲ γελῶ, καὶ χάνος εἶμαι χάνομαι" i.e. "I am γύλος (as if = 'the mocker') and I laugh at you: I am χάνος (as if = 'the gaper') and I scoff at you," cf ἐγχάσκω = mock, Aristoph. *Wasps*, 721 etc. (Apost p 20)  
 320

Rainbow-wrasses<sup>a</sup>, them do men who explore the depths of the sea chiefly abhor—divers and toilsome sponge-cutters<sup>b</sup> For when they behold the searcher of the sea hasting to the depths for his labour under the water, in tens of thousands they spring from the rocks and rush around the man and throng in swarms about him and stay him in his course as he labours, on this side and on that stinging him with relentless mouths. He is wearied by his conflict with the water and the hateful Wrasses. With hands and hasting feet he does all he can to ward off and drive away the watery host. But they pursue him stubbornly, like unto flies, the grievous hosts of harvest, which on every side fly about the reapers at their work when they toil in autumn; and the reapers sweat at once with their toil and the intemperate shafts of the air and they are vexed exceedingly by the flies; but these abate nothing of their shamelessness until they die or have tasted the reaper's dusky blood. Even such lust have these fishes also for the blood of men.

No feeble bite verily hath the reptile Poulpe<sup>c</sup> when

"Equally and even more vivid are the Wrasses, of which many gorgeous sorts are common among the rocks close to the shore. The *Iulis Mediterranea* [= *Coris iulis*] is the brightest of these painted beauties, exceeding all fishes of the Mediterranean for splendour of colour" ("Beacon" Report on E. Mediterranean Fishes ap. E. Forbes, p. 196).

<sup>b</sup> Ael. II. 41 αἱ ἰουλίδες ἰχθύες εἰσι πέτραις ἐντροφοὶ καὶ ἔχουσιν τοῦ τὸ στόμα ἐμπλεῶν. λυποῦσι δὲ καὶ τοὺς ἐν ταῖς ὑδροθηρίαις ὑποδουμένους τε καὶ νηχομένους, πολλαὶ καὶ δηλτικαὶ προσπίπτουσαι, ὡς αὐτόχρημα ἐπὶ τῆς γῆς αἱ μύϊαι.

<sup>c</sup> Ael. V. 144 ἦν δὲ ἄρα δηλτικὸν καὶ ὁ ὁσμήλος καὶ ὁ πολύπους καὶ δάλοι μὲν ἂν οὗτος σηπίας βιαίωτερον, τοῦ δὲ ἰοῦ μεθήσιν ἡττον.

πούλυπος έρπυστήρ ἢ σηπίη, ἀλλὰ καὶ αὐτοῖς 455  
 ἐντρέφεται βαιὸς μὲν ἀτὰρ βλαπτήριος ἰχώρ.  
 κέντρα δὲ πευκήεντα μετ' ἰχθύσιν ὠπλίσσαντο  
 κωβίος, ὃς ψαμάθοισι, καὶ ὃς πέτρησι γέγηθε  
 σκορπίος, ὠκεΐαί τε χελιδόνες ἡδὲ δράκοντες  
 καὶ κύνες οἱ κέντροισιν ἐπώννυμοι ἀργαλέοισι, 460  
 πάντες ἀταρτηροῖς ὑπὸ νύγμασιν ἰὸν ἰέντες.

<sup>a</sup> Ael. l.c. ἔχει δὲ δῆγμα ἢ σηπία ἰώδες καὶ τοὺς ὀδόντας ἰσχυρῶς ὑπολανθάνοντας

<sup>b</sup> M.G. κωβίος (γωβίος) is generic for the various species of Goby, of which *Gobius niger* is the commonest in Greek waters (Apost. p. 10). A. 598 a 11, 610 b 4, etc. The identification rests mainly on the use of κωβίος in M.G. Cuvier, xii. 4 ff., argues against the identification on two grounds: 1. A. 508 b 15 οἱ δ' ἰχθύες (ἀποφύδας ἔχουσιν, have caeca) ἀνῶθεν περὶ τὴν κοιλίαν, καὶ ἔνιοι πολλάς, οἷον κωβίος, γαλέος. Now the Goby has no caeca. But the reading is suspect as the γαλέος also is without caeca. 2. Whereas Oppian and Aelian speak of the formidable spines of the κωβίος, "the simple rays of the Gobies are flexible and cannot wound." Cuvier, basing on Athen. 309 c, where we read that the κωβίος was also called κῶθος, or κῶθων, identifies the κωβίος with *Cottus gobio* L., the Bull-head or Miller's Thumb. It is possible that κωβίος was also applied to the fresh-water Gudgeon, *Gobio fluviatilis*, which may be the fish referred to Athen. 309 e ποταμίων δὲ κωβίων μνημονεύει Δωρίων ἐν τῷ περὶ ἰχθύων, although the Goby also enters rivers and lakes, A. 601 b 21 γίνονται δὲ καὶ οἱ κωβιοὶ πόντος ἐν τοῖς ποταμοῖς, as in Latin writers certainly *gobio* or *gobius* sometimes means Goby, Plin xxxii 146 *cobio* (i.e. *gobio*) among "peculiares maris," sometimes Gudgeon, Auson *Mosell* 131 Tu quoque flumineas inter memorande cohortes, Gobio, non geminis maior sine pollice palmis, Praepinguis (an epithet which suggests that even A. 601 b 21 may refer to the Gudgeon)



he wounds, nor the Cuttle-fish,<sup>a</sup> but in them also is bled an ichor scanty but noxious. Among fishes armed with sharp stings are the Goby<sup>b</sup> which rejoices in the sands and the Scorpion<sup>c</sup> which rejoices in the rocks, and the swift Swallows and the Weevers<sup>d</sup> and those Dog-fish<sup>e</sup> which are named from their grievous spines—all discharging poison with their deadly pricks.

The Goby is probably intended in Ov. *Hal* 128 *Spina nocuus non gobius ulla*.

<sup>c</sup> *H* 1. 171 n.; Ov. *Hal* 116 *Et capitis duro nociturus scorpius ictu*.

<sup>d</sup> *Trachinus draco* L., the Greater Weever, and allied species, *T. vipera*, the Lesser Weever, *T. radiatus*, *T. araneus*, the first two found in British waters all in M G. *δράκαινα* Cf Ael. ii 50, v 37, xiv 12, A 598 a 11, Phil. 94, Plin. ix. 82 *rursus draco marinus captus atque immissus in harenam cavernam sibi rostro mira celeritate excavat*; xxxii 148 *draco—quidam aliud volunt esse dracunculum [prob *T. vipera*], est autem geniculæ [= Gr *μακρίς*] amplæ, aculeum in bianchis habet ad caudam spectantem, sicut scorpio laedit dum manu tollitur*. Also called *araneus*, Plin xxxii 145 *Peculiares autem maris . . . araneus, ix. 155 Aequè pestiferum animal araneus spinæ in dorso aculeo noxius* "Ils sont très redoutés par les pêcheurs, leurs blessures déterminant quelquefois de graves accidents Il est généralement admis que les arêtes de ces poissons sont vénéneuses Aussi les pêcheurs les saisissent-ils avec la plus grande précaution, on les apporte rarement intacts au marché; le plus souvent, pour éviter tout danger, on les mutile aussitôt après les avoir capturés" (Apost p. 9) Drayton, *Polyolbion* xxv 167 *The Weaver, which although his prickles venom bee, By Fishers cut away which Buyers seldom see* Cf Day i 78 ff It is generally thought that the correct spelling of the English name is Weever, O.F. *wivre*, Lat. *vipera*, cf the heraldic *Wyvern*, though the Lat *araneus*=spider suggests some doubt, Weaver (Wyver) being in some places, e.g. Banffshire, in familiar use as a name for a species of spider

<sup>e</sup> *Squalus centrina* L., cf *II* 1. 378 n.

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Τρυγόνι δὲ ξιφίῃ τε θεὸς κρατερώτατα δῶρα  
 γυίοις ἐγκατέθηκεν, ὑπέρβιον ὄπλον ἐκάστω  
 καρτύνας· καὶ τῷ μὲν ὑπὲρ γένυν ἐστήριξεν  
 ὄρθιον, αὐτόρριζον, ἀκάχμενον, οὔτι σιδήρου 465  
 φάσγανον, ἀλλ' ἀδάμαντος ἰσόσθενες ὄβριμον ἄορ.  
 οὐ κείνου κρυόεσσαν ἐπιβρίσαντος ἀκωκὴν  
 οὐδὲ μάλα στερεὴ τλαίῃ λίθος οὐτηθείσα·  
 τοίῃ οἱ ζαμενῆς τε πέλει πυρόεσσα τ' ἐρωή.

Τρυγόνι δ' ἐκ νεάτης ἀνατέλλεται ἄγριον οὐρῆς 470  
 κέντρον ὁμοῦ χαλεπὸν τε βίῃ καὶ ὀλέθριον ἰῷ  
 οὐδὲ κεν οὐ ξιφίαί, οὐ τρυγόνες ἐν γενέεσσι  
 φορβὴν πρόσθε πάσαιντο, πάρος βελέεσσι δαφουνοῖς  
 οὐτῆσαι ζῶον τε καὶ ἄπνοον ὅττι παρείῃ.  
 ἀλλ' ἦτοι ξιφίην μὲν ἐπὴν προλίπησιν αὐτμή, 475  
 αὐτίκα οἱ κἀκείνο συνέφθιτο καρτερὸν ἄορ,  
 αὐτῷ δ' ὄπλον ἀνακτι συνέσβετο, καδδὲ λέλειπται  
 ὁστέον οὐδενόσωρον, ἀμύχανον ὅσσον ἰδέσθαι  
 φάσγανον οὐδὲ κεν ἂν τι καὶ ἰέμενος τελέσειας.  
 τρυγονίου δ' οὔπω τι κακώτερον ἔπλετο πῆμα 480  
 τρώματος, οὐδ' ὅσα χεῖρες ἀρήια τεχνήσαντο  
 χαλκῶν, οὐδ' ὅσα φερεπτερύγων ἐπ' οἰστών  
 Πέρσαι φαρμακτῆρες ὀλέθρια μητίσαντο·  
 τρυγόνι γὰρ ζωῇ τε βέλος ῥίγιστον ὀπηδεῖ  
 ζαφλεγές, οἷόν ποῦ τις ἀνὴρ πέφρικεν ἀκούων, 485  
 ζῶει τε φθιμένης καὶ ἀτειρέα ρύεται ἀλκὴν

<sup>a</sup> *Trygon vulgaris* Risso (*T. pastinaca* Cuv.), M. G. τρυγῶν at Paros, μούτρουβα at Chalcis (Apost. p. 6) A long spine on the tail represents the dorsal fin. It is sometimes as much as eight inches long and is capable of causing a serious wound. It is used by the savages of the South Sea Islands to tip their spears Cf A 598 a 12, etc; Athen 330 a, Phil 106; Plin. ix 155 Sed nullum usquam execrabilus quam radius super caudam eminens trygonis, quam nostri 324

For the Sting-ray<sup>a</sup> and the Swordfish<sup>b</sup> God has put in their bodies most powerful gifts, equipping each with a weapon of exceeding might. Above the jaw of the Swordfish he has set a natural sword, upright and sharp, no sabre of iron but a mighty sword with the strength of adamant. When he puts his weight behind his terrible spear not even the hardest rock may endure the wound; so fierce and fiery is the onset.

In the Sting-ray there springs from below the tail a fierce sting, at once grievous in its power and deadly with its venom. Neither the Sword-fishes nor the Sting-rays will taste any food with their jaws, until they have first wounded with their deadly jaws whatever prey is at hand whether it be alive or lifeless. But when the breath of life forsakes the Sword-fish, his mighty sword straightway perishes with him and his weapon is quenched with its master and there is left a bone of no account, a great sword only to behold and thou couldst do nothing with it if thou wouldst. But than the wound of the Sting-ray there is no more evil hurt, neither in the warlike weapons which the hands of the smith contrive nor in the deadly drugs which Persian pharmacists have devised upon their winged arrows. While the Sting-ray lives, a terrible and fiery weapon attends it, such, I ween, as a man trembles to hear of, and it lives when the Sting-ray itself has perished and preserves its un-

pastinacam appellat, quincunciali magnitudine. Arbores infixus radicis necat, arma ut telum perforat vi ferri et veneni malo letalis trygon, Auson. *Ep.* xiv 60; Ael. i. 56, ii. 36, ii. 50, viii 26, xi 37, xvii. 18.

<sup>a, b</sup> *Xiphas gladius*, M G *ξίφας* (Bik p 82). A. 505 b 18, 506 b 16, 602 a 26, Athen 314 c, Ael. ix. 40, xiv 23 and 26, xv 6, Plin. iv. 3, 54, and 145.

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ἄτροπον· οὐδ' ἄρα μοῦνον ἐνὶ ζώοις αἰδηλον  
 ἄτην, ὅσσα βάλησιν, ἐρεύγεται, ἀλλὰ καὶ ἔρνος  
 καὶ πέτρην ἐκάκωσε, καὶ εἴ ποθι κεῖνο πελάσση  
 εἰ γάρ τίς κ' ἐριθηλὲς ἀεξόμενον φυτὸν ὥραις, 490  
 θαλλοῖς τ' εὐφύεσσι καὶ εὐκάρποισι γονῇσι,  
 νέρθεν ὑπὸ ρίζησιν ἀναιδέι τύμματι κείνῳ  
 οὐτήσῃ, τόδ' ἔπειτα κακῇ βεβολημένον ἄτη  
 λήγει μὲν πετάλων, κατὰ δὲ ῥέει ἡὔτε νούσῳ  
 πρῶτον ἀπ' ἀγλαΐης δὲ μαραίνεται, οὐδέ τι τηλοῦ 495  
 αὐδὸν τ' οὐτιδανόν τε καὶ ἄχλοον ὄψεαι ἔρνος.

Κεῖνό ποτ' αἰγανέῃ δολιχῆρει κωπηέσση  
 Κίρκῃ Τηλεγόνῳ πολυφάρμακος ὥπασε μήτηρ,  
 αἰχμάζειν δηίοις ἄλιον μόρον αὐτὰρ ὁ νήσῳ  
 αἰγιβότῳ προσέκελσε, καὶ οὐ μάθε πώεα ἐέρθων 500  
 πατρὸς ἐοῦ, γεραρῶ δὲ βοηδρομέοντι τοκῇ  
 αὐτῷ, τὸν μάστευε, κακὴν ἐνεμάξατο κῆρα  
 ἔνθα τὸν αἰολόμητιν Ὀδυσσέα, μυρία πόντου  
 ἄλγεα μετρήσαντα πολυκμήτοισιν ἀέθλοις,  
 τρυγῶν ἀλγινόεσσα μιῇ κατενήρατο ριπῇ. 505

Θύνῳ δὲ ξιφίῃ τε συνέμπορον αἰὲν ὀπηδεῖ  
 πῆμα· τὸ δ' οὔ ποτ' ἔχουσιν ἀπότροπον οὔτε μεθέσθαι

wearied strength unchanged, and not only on the living creatures which it strikes does it belch mysterious bane but it hurts even tree and rock and wherever it comes nigh. For if one take a lusty tree that flourishes in its season, with goodly foliage and fruitful crop, and wound it in the roots below with that relentless stroke, then, smitten by an evil bane, it ceases to put forth leaves and first droops as if by disease and its beauty fades away, and at no distant date thou shalt behold the tree withered and worthless and its greenery gone.

That sting it was which his mother Circe,<sup>a</sup> skilled in many drugs, gave of old to Telegonus for his long hilted spear, that he might array for his foes death from the sea. And he beached his ship on the island that pastured goats; and he knew not that he was harrying the flocks of his own father, and on his aged sire who came to the rescue, even on him whom he was seeking, he brought an evil fate. There the cunning Odysseus, who had passed through countless woes of the sea in his laborious adventures, the grievous Sting-ray slew with one blow.

The Tunny and the Sword-fish are ever attended and companioned by a plague, which they can never

<sup>a</sup> The story was told in the *Telegony* (Kinkel, p. 57). Cf. Apollod. epit. vii. 36 Τηλέγονος [son of Odysseus and Circe] παρὰ Κίρκης μαθὼν ὅτι παῖς Ὀδυσσεύς ἐστίν, ἐπὶ τὴν τοῦτο ζήτησιν ἐκπλεῖ παραγενόμενος δὲ εἰς Ἰθάκην τὴν νῆσον ἀπελαύνει τινὰ τῶν βοσκημάτων, καὶ Ὀδυσσεύς βοηθοῦντα τῷ μετὰ χεῖρας δόρατι Τηλέγονος <τρυγόνος> κέντρον τὴν αἰχμὴν ἔχοντι τιτρώσκει, καὶ Ὀδυσσεὺς θνήσκει; Lycophr. Alex. 795 ἁπενεῖ δὲ τύψας πλευρὰ λοίγιος στόνουξ | κέντρῳ δυσαλθῆς ἔλλοπος Σαρδωνικῆς. According to one interpretation this is the reference of the prophecy of Teiresias, Hom. Od. xi 134 θάνατος δὲ τοι ἐξ ἁλὸς αὐτῷ | ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κ' ἐπεφύνη κτλ.

# OPPIAN

οὔτε φυγεῖν, πτερύγεσσιν ἐνήμενον ἄγριον οἶστρον,  
 ὃς σφίσι, καυστηροῖο κυνὸς νέον ἵσταμένοιο,  
 κέντρον πευκεδανοῖο θοὴν ἐνερείδεται ἀλκήν, 510  
 ὃξὺ μάλ' ἐγχερίμπτων, χαλεπὴν δ' ἐπὶ λύσσαν ὀρίνει,  
 θωρήξας ὀδύνησιν· ἐπισπέρχει δ' ἀέκοντας  
 φοιταλέῃ μᾶστιγι χορευέμεν οἱ δὲ κελαινῶ  
 τύμματι παιφάσσουσι μεμνηνότες, ἄλλοτε δ' ἄλλῃ  
 κῦμα καθιππεύουσιν, ἀνήνυτον ἄλγος ἔχοντες. 515  
 πολλάκι καὶ νήεσσιν εὐκραίροις ἐνόρουσαν  
 ῥιπῇ ἐλαννόμενοι δυσκραεῖ πολλάκι δ' ἄλμης  
 ἔκθορον ἐς γαῖαν τε κατέδραμον ἀσπαίροντες  
 καὶ μόρον ἡμείψαντο πολυκμήτων ὀδυνάων·  
 τοῖον γὰρ δάκος αἰνὸν ἐπιρρέπει οὐδ' ἀνίησι. 520  
 καὶ γάρ τοι καὶ βουσὶν ἀνάρσιος εὖτε πελάσση  
 οἶστρος, ἐνιχρίμψῃ δὲ βέλος λαγόνεσσιν ἀραιαῖς,  
 οὔτε τι βουφόρβων μέλεται σέβας οὔτε νομοῖο,  
 οὔτ' ἀγέλης ποίην δὲ καὶ αὔλια πάντα λιπόντες  
 σεύονται λύσση τεθωμένοι οὐδέ τις αὐτοῖς 525  
 οὐ ποταμῶν, οὐ πόντος ἀνέμβατος, οὐδὲ χαράδραι  
 ῥωγάδες, οὐ πέτρη τις ἀφοίτητος κατερύκει  
 ῥιπὴν ταυρεῖν, ὅτ' ἐπιζέσῃ ὃξὺν κελεύων  
 βουτύπος, ὀτρηρῇσιν ἐπισπέρχων ὀδύνησι·  
 πάντῃ δὲ βρυχή, πάντῃ δέ οἱ ἄλματα χηλῆς 530  
 εἰλεῖται· τοίῃ μιν ἄγει δριμεῖα θύελλα  
 καὶ τὸ μὲν ἰχθύσιν ἄλγος ὁμοῖον ἥδὲ βόεσσι.  
 Δελφῖνες δ' ἀγέλησιν ἁλὸς μέγα κοιρανέουσιν,

\* 602 a 25 οἱ δὲ θίννοι καὶ οἱ ξιφίαι οἶστρῳσι περὶ κυνὸς  
 επιτολήν· ἔχουσι γὰρ ἀμφότεροι τηνικαῦτα περὶ τὰ πτερύγια οἶον  
 σκολήκιον τὸν καλούμενον οἶστρον, ὅμοιον μὲν σκορπίῳ, μέγεθος δ'  
 ἡλίκον ἀράχνης· ποιοῦσι δὲ ταῦτα πόνον τοσοῦτον ὥστ' ἐξάλλεσθαι  
 οὐκ ἔλαττον ἐνίοτε τὸν ξιφίαν τοῦ δελφίνος, διὸ καὶ τοῖς πλοίοις  
 πολλάκις ἐμπίπτουσιν Cf 557 a 27; Plin. ix 54 Animal est  
 parvum scorpiionis effigie, aranei magnitudine. Hoc se et  
 328

turn away or escape a fierce gadfly <sup>a</sup> which infests their fins and which, when the bunning Dog-star is newly risen, fixes in them the swift might of its bitter sting, and with sharp assault stuns them to grievous madness, making them drunk with pain With the lash of frenzy it drives them to dance against their will ; maddened by the cruel blow they rush and now here, now there ride over the waves, possessed by pain unending. Often also they leap into well-beaked ships, driven by the stress of their distemper ; and often they leap forth from the sea and rush writhing upon the land, and exchange their weary agonies for death ; so dire pain is heavy upon them and abates not Yea, for oxen <sup>b</sup> also, when the cruel gadfly attacks them and plunges its arrow in their tender flanks, have no more regard for the herdsmen nor for the pasture nor for the herd, but leaving the grass and all the folds they rush, whetted by frenzy ; no river nor untrodden sea nor rugged ravine nor pathless rock stays the course of the bulls, when the gadfly hot and sharp impels, urging them with keen pains Everywhere there is bellowing, everywhere range their bounding hoofs · such bitter tempest drives. This pain the fishes suffer even as do the cattle.

The Dolphins lord it greatly among the heads of the

thyнно et ei qui gladius vocatur crebro delphini magnitudinem excedenti sub pinna affigit aculeo, tantoque infestat dolore, ut in naves saepenumero exsiliant, Athen 302 b c The characteristic parasite of the Tunny is *Brachiella thynni* Cuv, that of the Sword-fish *Pennatula filosa* Gmelin

<sup>b</sup> Apoll Rh 1. 1265 ὡς δ' ὅτε τις τε μύωπι τετυμμένος ἔσσυτο ταῦρος | πῖσέα τε προλιπὼν καὶ ἐλεσπίδας, οὐδὲ νομῶν | οὐδ' ἀγέλης ὀθεται, πρήσσει δ' ὁδὸν ἄλλοι' ἀπαυστος, | ἄλλοτε δ' ἰστάμενος καὶ ἀνὰ πλατὺν αὐχέν' αἰέρων | ἤρην μύκημα κακῶ βεβολημένος οἰστρῶ Cf Hom Od xxii 299, Verg. G iii 146 ff.

ἔξοχον ἡγορέῃ τε καὶ ἀγλαιῇ κομῶντες  
 ῥιπῇ τ' ὠκυάλῳ· διὰ γὰρ βέλος ὥστε θάλασσαν 535  
 ἵπτανται· φλογόεν δὲ σέλας πέμπουσιν ὁπωπαῖς  
 ὀξύτατον· καὶ πού τιν' ὑποπτῆσσοντα χαράδραις  
 καὶ τιν' ὑπὸ ψαμάθοις εἰλυμένον ἔδρακον ἰχθύν.  
 ὅσσον γὰρ κούφοισι μετ' οἰωνοῖσιν ἄνακτες  
 αἰετοὶ ἢ θήρεσσι μετ' ὠμηστῆσι λέοντες, 540  
 ὅσσον ἀριστεύουσιν ἐν ἐρπυστήρσι δράκοντες,  
 τόσσον καὶ δελφῖνες ἐν ἰχθύσιν ἡγεμονῆες.  
 τοῖς δ' οὐτ' ἐρχομένοις πελάσαι σχεδὸν οὔτε τις ἄντην  
 ὅσσε βαλεῖν τέτληκεν, ὑποπτῶσσουσι δ' ἄνακτος  
 τηλόθεν ἄλματα δεινὰ καὶ ἄσθματα φυσιόωντος. 545  
 οἱ δ' ὁπότ' ἰθύσσωσι λιλαιόμενοι μετὰ φορβήν,  
 πάντ' ἄμυδις κλονέουσιν ἀθέσφατα πῶεα λίμνης,  
 παμφύγδην ἐλόωντες· ἐνέπλησαν δὲ φόβοιο  
 πάντα πόρον· σκιεροὶ δὲ μυχοὶ χθαμαλαί τε χαράδραι  
 στείνονται λιμένες τε καὶ ἡιόνων ἐπιωγαὶ 550  
 πάντοθεν εἰλομένων ὃ δὲ δαίνυται ὄν κ' ἐθέλῃσι,  
 κρινάμενος τὸν ἄριστον ἀπειρεσίῳ παρεόντων.  
 Ἄλλ' ἔμπησ καὶ τοῖσιν ἀνάρσιοι ἀντιφέρονται  
 ἰχθύες, οὓς ἀμίας κικλήσκομεν οὐδ' ἀλέγουσι  
 δελφίνων, μοῦναι δὲ κατ' ἀντία δηριόωνται. 555  
 ταῖς μὲν ἀφαιρότερον θύννων δέμας, ἀμφὶ δὲ σάρκες

<sup>a</sup> As the Eagle (ὠκιστος πετεηνῶν Hom *Il* xxi 253, ἔστι δ' αἰετὸς ὡς ἐν ποτανοῖς Pind *N* iii 80) is the type of swiftness in the air, so is the Dolphin (Pind *N* vi 61 δελφῖνί κεν τάχος δι' ἄλμας εἰκάσοιμι Μελησίαν) the type of swiftness in the sea· Pind *P.* ii 50 θεός, ὃ καὶ πτερόεντ' αἰετὸν κίχρε καὶ θαλασσαιὸν παραμείβεται δελφίνα

<sup>b</sup> Hom *Il.* xxi. 22 ὡς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι | 330



sea, pluming themselves eminently on their valiance and beauty and their swift speed in the water ; for like an arrow they fly through the sea, and fiery and keen is the light which they flash from their eyes, and they descry, I ween, any fish that cowers in a cleft or wraps itself beneath the sands. Even as the Eagles<sup>a</sup> are lords among the lightsome birds or Lions amid ravenous wild beasts, as Serpents are most excellent among reptiles, so are Dolphins leaders among fishes. Them as they come no fish dares to approach nor any to look them in the face, but they tremble from afar at the dread leaps and snorting breath of the lord of fishes. When the Dolphins set out in quest of food, they huddle<sup>b</sup> before them all the infinite flocks of the sea together, driving them in utter rout, they fill with terror every path of the sea, and shady covert and low ravine, and the havens and the bays of the shore are straitened with fishes huddling from every side, and the Dolphin devours whichsoever he will, choosing the best of the infinite fishes at hand

But, notwithstanding, even the Dolphins have foes who meet their encounter, the fish called *Amia*,<sup>c</sup> which care not for the Dolphin but alone fight them face to face. These have a weaker body than the

*φεύγοντες πιμπλάσι μυχοῦς λιμένος εὐόρμου, | δειδίότες μάλα γάρ τε κατεσθίει ὅν κ'ε λάβησιν*, Hesiod, *Sc* 211 *δοιοὶ δ' ἀναφυσιδῶντες | ἀργύρεοι δελφῖνες ἐφοίτων ἔλλοπας ἰχθύς | τῶν δ' ὑποχάλκειαι τρέον ἰχθύες*, Apost. p 40 "il est facile de se rendre compte de la présence du poisson en écoutant le bruit que font les dauphins qui le poursuivent à la surface de l'eau"

<sup>c</sup> *Pelamys sarda*, M G *παλαμύδα* (Apost p. 14), the Bonito Cf A 598 a 22, 601 b 21, etc., Athen. 277 e-278 d, 324 d, Plin ix 49 *Amiam* vocant cuius incrementum singulis diebus intelligitur.

# ΟΡΡΙΑΝ

ἀβληχραί, θαμέες δὲ διὰ στόμα λάβρον ὀδόντες  
 ὀξέα πεφρίκασι· τὸ καὶ μέγα θάρσος ἔχουσιν,  
 οὐδὲ καταπτώσσουσιν ὑπέρβιον ἡγητήρα.  
 εὔτε γὰρ ἀθρήσωσιν ἀπόσσυτον οἶον ἀπ' ἄλλων 560  
 δελφίνων ἀγέλης, αἱ δ' ἀθρόαι ἄλλοθεν ἄλλαι,  
 ἡὔθ' ὑπ' ἀγγελίης στρατὸς ἄσπετος, εἰς ἓν' ἰοῦσαι  
 στέλλονται ποτὶ μῶλον ἀθαμβέες, ὥστ' ἐπὶ πύργον  
 δυσμενέων θύνοντες ἀρήιοι ἀσπιστῆρες.  
 δελφίς δ' ἡυγένειος ὑπαντιόωντος ὁμίλου 565  
 πρῶτα μὲν οὐκ ἀλέγει, μετὰ δ' ἔσσεται, ἄλλοτε ἄλλην  
 ἀρπάγδην ἐρύων, μενοεικέα δαῖτα κιχῆσας.  
 ἀλλ' ὅτε μιν πολέμοιο περιστέψωσι φάλαγγες  
 πάντοθεν, ἀμφὶ δέ μιν στίφος μέγα κυκλώσωνται,  
 δῆ τότε οἱ καὶ μόχθος ὑπὸ φρένα δύεται ἡδῆ· 570  
 ἔγνω δ' αἰπὺν ὄλεθρον ἀπειρεσίοις ἔνι μοῦνος  
 ἐρχθεῖς δυσμενέεσσι· πόνος δ' ἀναφαίνεται ἀλκῆς.  
 αἱ μὲν γὰρ λυσσηδὸν ἀολλέες ἀμφιχυθεῖσαι  
 δελφίνος μελέεσσι βίην ἐνέρεισαν ὀδόντων·  
 πάντῃ δὲ πρίουσι καὶ ἄτροποι ἐμπεφύασι, 575  
 πολλαὶ μὲν κεφαλῆς δεδραγμέναι, αἱ δὲ γενεῖων  
 γλαυκῶν, αἱ δ' αὐτῆσιν ἐνὶ πτερύγεσσιν ἔχονται,  
 πολλαὶ δ' ἐν λαγόνεσσι γένυν πῆξαντο δαφοινῆν,  
 ἄλλαι δ' ἀκροτάτην οὐρὴν ἔλον, αἱ δ' ὑπένερθε  
 νηδύν, αἱ δ' ἄρ' ὑπερθεν ὑπὲρ νώτοιο νέμονται, 580  
 ἄλλαι δ' ἐκ λοφιῆς, αἱ δ' αὐχένος ἡώρηνται.  
 αὐτὰρ ὁ παντοίοισι περιπληθῆς καμάτοισι  
 πόντον ἐπαιγίζει, σφακέλω δέ οἱ ἔνδον ὀρεχθεῖ  
 μαινομένη κραδίη, φλεγέθει δέ οἱ ἦτορ ἀνίη,  
 πάντῃ δὲ θρώσκει καὶ ἐλίσσεται ἀκριτα θύων, 585  
 παφλάζων ὀδύνῃσι· κυβιστητῆρι δ' εἰοικῶς  
 ἄλλοτε μὲν βαθὺν κῦμα διατρέχει ἡὔτε λαίλαψ,  
 ἄλλοτε δ' ἐς νεάτην φέρεται βρύχα, πολλάκι δ' ἄλμης

Tunny and are clothed in feeble flesh, but in their ravenous mouth bristles sharp a dense array of teeth ; wherefore also they have great courage and do not cower before the mighty lord of fishes For when they see one that has wandered away alone from the rest of the herd of Dolphins, then from this quarter and from that, as a great army at command, they gather in a body together and set forth to battle dauntlessly, like shielded warriors against the tower of the foe. And the bearded Dolphin, when the crowd meets him, at first recks not of them but rushes among them, seizing and rending now one and now another, finding a banquet after his heart. But when the ranks of war surround him on every side and encircle him with their great and dense array, then trouble at length enters his heart and he knows that sheer destruction is upon him, hemmed about as he is, alone among countless foes ; and the toil of battle appears For furiously they fall in a body about the limbs of the Dolphin and fix in him the might of their teeth ; everywhere they bite him and cling to him relentlessly, many clutching his head, others his grey jaws, while yet others cleave to his very fins , many in his flanks fix their deadly teeth, others seize the end of his tail, others his belly beneath, others feed upon his back above, others hang from his mane, others from his neck And, full of manifold distress, he rushes over the sea and his frenzied heart within him is racked with agony and his spirit is afire with pain Every way he leaps and turns, rushing blindly in the spasms of agony Like a diver, now he runs over the deep waves like a whirlwind, now he plunges to the nether deeps ; and often he springs up and

# OPPIAN

ἀφρὸν ὑπερθρώσκων ἀναπάλλεται, εἴ ἔ μεθείη  
 ἔσμος ὑπερφιάλων νεπόδων θρασύς· αἱ δ' ἄλιαστοι 590  
 οὔτι βίης μεθιᾶσιν, ὁμῶς δέ οἱ ἐμπεφύασι,  
 καὶ οἱ δυομένω τε μίαν δύνουσι κέλευθον,  
 αὖτις δ' ἀνθρώσκοντι σὺν ἕξαλοι αἰσσοῦσιν  
 ἐλκόμεναι· φαίης κε νέον τέρας Ἐννοσιγαίῳ  
 τίκτεσθαι δελφῖσι μεμιγμένον ἢδ' ἀμίησιν· 595  
 ὦδε γὰρ ἀργαλήη ξυνοχῇ πεπέδηται ὀδόντων.  
 ὥς δ' ὅταν ἱητῆρ πολυμήχανος, ἕλκος ἀφύσσω  
 οἰδαλέον, τῷ πολλὸν ἀνάρσιον ἔνδοθεν αἶμα  
 ἐντρέφεται, διεράς τε γονάς, κυανόχροα λίμνης  
 ἐρπετά, τειρομένοιοι κατὰ χροὸς ἐστήριξε, 600  
 δαίνυσθαι μέλαν αἶμα· τὰ δ' αὐτίκα γυρωθέντα  
 κυρτοῦνται καὶ λύθρον ἐφέλκεται οὐδ' ἀνίησιν,  
 εἰσόκεν αἰμοβαρῇ ζωρὸν πότον αὖ ἐρύσαντα  
 ἐκ χροὸς αὐτοκύλιστα πέση μεθύουσιν ὁμοῖα·  
 ὥς ἀμύαις οὐ πρόσθε χαλᾶ μένος, εἰσόκε σάρκα 605  
 κείνην, ἣν ποτ' ἔμαρψαν, ὑπὸ στόμα δαιτρεύσωνται.  
 ἀλλ' ὅτε μιν προλίπωσιν, ἀναπνεύσῃ δὲ πόνοιο  
 δελφίς, δὴ τότε λύσσαν ἐσόψει ἡγητῆρος  
 χωομένου· κρυερῇ δ' ἀμύαις ἀναφαίνεται ἄτῃ.  
 αἱ μὲν γὰρ φεύγουσιν, ὁ δ' ἐξόπιθεν κεραίζων, 610  
 εἰδόμενος πρηστῆρι δυσηχεί, πάντ' ἀμαθύνει,  
 δάπτων ἐμμενέως, κατὰ δ' αἵματι πόντον ἐρεύθει  
 αἰχμάζων γενέεσσι, παθὼν δ' ἀπετίσατο λώβην

\* The reference is to the Leech, βδέλλα, *Hirudo medicinalis*. Cf Theocr II 55 τί μεν μέλαν ἐκ χροὸς αἶμα | ἐμφὺς ὡς λιμναῖτις ἀπαν ἐκ βδέλλα πέπωκας, Herod II 68; A *De incess* 709 a 29; Ael. III 11, VIII 25, XII 15, Plaut *Epid* 188, 334

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leaps above the foam of the sea, if haply the bold swarm of overweening fishes may let him go. But they, relentless, no wise abate their violence but cling to him all the same ; when he dives, they dive along with him ; when he leaps up again, they likewise spring forth from the sea in his train. You would say that the Shaker of the Earth had gotten a new and monstrous birth, half Dolphin and half *Amia* ; so grievous the bond of teeth wherewith he is bound. As when a cunning physician drains a swollen wound, within which is gathered much unwholesome blood, and he applies to the flesh of the sufferer the watery brood, the dark-hued reptiles of the marsh,<sup>a</sup> to feast on his black blood ; and straightway they become arched and rounded and draw the filth and abate not until having drained the strong drink of blood they roll of themselves from the flesh and fall like drunken men ; even so the fury of the *Amia* abates not until they have devoured with the mouth the flesh which they once seized. But when they leave him and the Dolphin gets a breathing-space from toil, then shalt thou behold the rage of the angry lord of fishes and deadly doom appears for the *Amia*. They flee ; and he behind working havoc, like hurricane of evil noise, lays all waste, devouring them incontinently, and with ravening jaws reddens the sea with blood ; and he avenges the despite that he suffered. Even so in

Plin viii 29 hirudine quam sanguisugam vulgo coepisse appellari adverto. For the Leech in medical use *cf* Plin xxxii 123 Diversus hirudinum, quas sanguisugas vocant, ad extrahendum sanguinem usus est. Quippe eadem ratio earum quae cucurbitularum medicinalium ad corpora levanda sanguine, spiramenta laxanda indicatur, multi podagris quoque admittendas censuere. Decidunt satiatae et ponere ipso sanguinis detractae aut sale aspersae.

# ΟΡΡΙΑΝ

ὦδε καὶ ἐν ξυλόχοισιν ἔχει φάτις ἀγρευτῆρων  
 θῶας ὑπερφιάλους ἔλαφον πέρι ποιπνύεσθαι 615  
 ἀγρομένους· οἱ μὲν γὰρ ἐπαῖγδην γενύεσσι  
 σάρκας ἀφαρπάζουσι καὶ ἀρτιχύτοιο φόνοιο  
 θερμὸν ἔαρ λάπτουσιν· ὁ δ' αἰμάσσων ὀδύνῃσι,  
 βεβρυχῶς ὀλοῇσι περίπλεος ὠτειλῇσιν,  
 ἄλλοτ' ἐπ' ἀλλοίων ὀρέων διαπάλλεται ἄκρας 620  
 οἱ δέ μιν οὐ λείπουσιν, αἰεὶ δέ οἱ ἐγγὺς ἔπονται  
 ὤμῃσται, ζῶν δὲ διαρταμέοντες ὁδοῦσι  
 ῥινὸν ἀποσχίζουσι, πάρος θανάτω κυρῆσαι,  
 δαῖτα κελαινοτάτην τε καὶ ἀλγίστην πονέοντες.  
 ἀλλ' ἢ τοι θῶες ~~μὲν ἀναιδέες οὕτιν' ἔτισαν~~ 625  
 ποινήν, ἐκ δ' ἐγέλασσαν ἐπὶ φθιμένους ἐλάφοισιν,  
 θαρσαλέαι δ' ἀμῖαι τάχα κύντερα δηρίσαντο.  
 Δελφίνων κακὲντο πανέξοχον ἔργον ἀκούων  
 ἡγασάμην· τοῖς εὖτ' ἂν ὀλέθριος ἐγγὺς ἴκηται  
 νοῦσος ἀταρτηρή, τοὺς δ' οὐ λάθεν, ἀλλ' ἐδάησαν 630  
 τέρμα βίου· πέλαγος δὲ καὶ εὐρέα βένθεα λίμνης  
 φεύγοντες κούφοισιν ἐπ' αἰγιαλοῖσιν ἔκελσαν·  
 ἔνθα δ' ἀποπνείουσι καὶ ἐν χθονὶ μοῖραν ἔλοντο,  
 ὄφρα τις ἢ μερόπων ἱερὸν τρόχιν Ἐννοσιγαίου  
 κείμενον αἰδέσσαιτο χυτῇ τ' ἐπὶ θινὶ καλύψαι, 635  
 μνησάμενος φιλότῃτος ἐνθέος, ἥ ἐ καὶ αὐτὴ  
 βρασσομένη ψαμάθοισι δέμας κρύψειε θάλασσα,  
 μηδέ τις εἰναλίων ἐσίδοι νέκυν ἡγητῆρα,  
 μηδέ τις οἰχομένῳ περ ἐνὶ χροὶ λωβῆσαιτο  
 δυσμενέων· ἀρετὴ δὲ καὶ ὀλλυμένοισιν ὀπηδεῖ 640  
 καὶ κράτος, οὐδ' ἥσυχναν ἐὼν κλέος οὐδὲ θανόντες.  
 336

the woods, as hunters tell, the terrible Jackals <sup>a</sup> gather and busy themselves about a Stag, they rush upon him and rend his flesh with their jaws and lap the warm gore of new-shed blood. the Stag bellowing in his bloody pain, full of deadly wounds, bounds now to this mountain-crag, now to that, but the ravenous beasts leave him not but always follow him close, and rend him alive and tear off his hide before he finds death, making a black and woeful banquet. But while the shameless Jackals pay no requital but laugh loud over the dead Stags, the bold Amia soon fight a less happy fight

This other excellent deed of the Dolphins have I heard and admire. When fell disease and fatal draws nigh to them, they fail not to know it but are aware of the end of life. Then they flee the sea and the wide waters of the deep and come aground <sup>b</sup> on the shallow shores. And there they give up their breath and receive their doom upon the land; that so perchance some mortal man may take pity on the holy messenger <sup>c</sup> of the Shaker of the Earth when he lies low, and cover him with mound of shingle, remembering his gentle friendship, or haply the seething sea herself may hide his body in the sands; nor any of the brood of the sea behold the coise of then lord, nor any foe do despite to his body even in death. Excellence and majesty attend them even when they perish, nor do they shame their glory even when they die

<sup>a</sup> C iii 338 n

<sup>b</sup> A 631 b 2 διαπορεύεται δὲ περὶ αὐτῶν διὰ τί ἐξοιέλλουσιν εἰς τὴν γῆν ποιεῖν γὰρ φασὶ τοῦτ' αὐτοὺς εὐλοτε, ὅταν τύχῳσι, δι' οὐδεμίαν αἰτίαν

<sup>c</sup> For τρύχης cf Aesch P. V 941 τὸν Διὸς τρύχιν = Hermes.

Κεστρέα δ' ἐν πάντεσσιν ἀλὸς νεπόδεσσιν ἀκούω  
 φέρβειν πρηῦτατόν τε δικαιοτάτόν τε νόημα·  
 μούνοι γὰρ κεστρήες ἐνηέες οὔθ' ὁμόφυλον  
 οὔτε τιw' ἀλλοίης γενεῆς ἀπο πημαίνουσιν. 645  
 οὔδ' ποτε ψαύουσιν ὑπὸ στόμα σαρκὸς ἔδωδ' ἤ,  
 οὔδ' φόνου λάπτουσιν, ἀπημοσύνη δὲ νέμονται,  
 αἵματος ἄχραντοι καὶ ἀκηδέες, ἀγνὰ γένεθλα·  
 φέρβονται δ' ἢ χλωρόν ἀλὸς μνίον ἢ καὶ αὐτὴν  
 ἰλύν, ἀλλήλων τε δέμας περιλιχμαῖζουσιν. 650  
 τοῦνεκα καὶ τιw' ἔχουσι μετ' ἰχθύσι τίμιον αἰδῶ·  
 οὐ γάρ τις κείνων νεαρὸν τόκον οἶα καὶ ἄλλων  
 σίνεται, ὠμοφάγων δὲ βίην ἀπέχουσιν ὀδόντων.  
 ὥς αἰεὶ μετὰ πᾶσι Δίκης πρεσβῆια κέεται  
 αἰδοίης, πάντα δὲ γεράσμιον ἥρατο τιμήν. 655

\* In Aristotle *κεστρεύς* is sometimes generic for the Grey Mulletts (*Mugilidae*), including *κέφαλος*: A. 534 b 14 ἀρχονται δὲ κύειν τῶν κεστρέων οἱ μὲν χελῶνες τοῦ Ποσειδεῶνος καὶ ὁ σάργος καὶ ὁ σμύζων καλούμενος καὶ ὁ κέφαλος; sometimes specific and contrasted with *κέφαλος*. A 570 b 14 τίκτει δὲ πρῶτον τῶν τοιούτων ἀθερίνη . . . κέφαλος δὲ ὕστατος . . . τίκτει δὲ καὶ κεστρεύς ἐν τοῖς πρώτοις. As a specific name *κέφαλος* is perhaps *Mugil cephalus*, M G. *κέφαλος*, γομβύλι at Chalcis; *στειράδια* the males and *μπάφες* the females at Missolonghi: they spawn about the month of May, "de leurs œufs on fait la boutargue" (Apost p 20). *κεστρεύς* is perhaps *M. capito*, M G. *λαγιάδες* at Chalcis, *βελάνισες* at Aitolico (Apost l c). But whatever the original distinction, *κέφαλος* as a name seems to have usurped the place of *κεστρεύς* (Suid s *κεστρεύς* ὁ νῦν λεγόμενος *κέφαλος*) and in the Cyclades is now the generic name for all species of Grey Mullet (Erh p 89). The making of "boutargue" (Sp *botargo*)—"produit excessivement recherché"—is described by Apostolides, p. 66: "La boutargue n'est autre chose que les ovaires des poissons, arrivés à l'état de maturité regorgeant déjà d'œufs prêts à être pondus et qui sont préparés par salaison. Une fois que le poisson sorti de l'eau, étant encore frais, on incise son ventre et on enlève



The Grey Mullet,<sup>a</sup> I hear, among all the fishes of the sea nurses the gentlest and most righteous<sup>b</sup> mind. For only the kindly Grey Mulletts harm neither one of their own kind nor any of another race. Nor do they touch with their lips fleshly food nor drink blood, but feed harmlessly, unstained of blood and doing no hurt, a holy race. Either upon the green seaweed they feed or on mere mud, and lick the bodies one of the other. Wherefore also among fishes they have honourable regard and none harms their young brood, as they do that of others, but refrain the violence of their ravenous teeth. Thus always and among all reverend Justice hath her privilege appointed and everywhere she wins her meed of honour. But all

les ovaires entiers, en tâchant de ne pas produire la moindre coupure à leur mince enveloppe. On les laisse pendant quatre heures dans du sel. Après, on les lave, on les place entre deux planches pour leur donner la forme sous laquelle on les voit habituellement dans le commerce, et on les laisse exposés au soleil pendant 4 à 8 jours. Une fois complètement secs, ils sont prêts à être vendus; mais si on veut les conserver pendant longtemps, on les entoure d'une couche de cire en les plaçant pendant un instant dans la cire jaune fondue, d'où on les retire brusquement."

<sup>b</sup> Cf. *H* 1 111; *A* 591 a 17 ἀλληλοφαγοῦσι δὲ πάντες μὲν πλὴν λεστρέως . . . ὁ δὲ κέφαλος καὶ ὁ λεστρεὺς ὅλως μόνοι οὐ σαρκοφαγοῦσιν σημεῖον δέ, οὔτε γὰρ ἐν τῇ κοιλίᾳ πώποτ' ἔχοντες εἰλημμένοι εἰσὶ τοιοῦτον οὐδὲν οὔτε δελέασι χρῶνται πρὸς αὐτοὺς ζῶων σαρκὶν ἀλλὰ μᾶζην. τρέφεται δὲ πᾶς λεστρεὺς φυκίοις καὶ ἄμμῳ, *Athen.* 307, *Plut. Mor.* 965 E; *Ael.* 1 3, *Suid.* 3 *λεστρεῖς*. The teeth in these fishes are either entirely absent or very fine. "In an aquarium it is most interesting to observe them suck in the sand, the coarser portion of which they almost immediately afterwards expel from their mouths. A sifting or filtering apparatus exists in the pharynx, which precludes large and hard substances from passing into the stomach, or sand from obtaining access to the gills" *Day* 1. p. 229.

# OPPIAN

οἱ δ' ἄλλοι μάλα πάντες ὀλέθριοι ἀλλήλοισιν  
 ἔρχονται· τὸ καὶ οὐ ποτ' ἐσώψαι ὑπνώνοντας  
 ἔλλοπας, ἀλλ' ἄρα τοῖσι καὶ ὄμματα καὶ νόος αἰὲν  
 ἐγρήσσει πανάνυπνος· ἐπεὶ τρομέουσι μὲν αἰεὶ  
 φέρτερον ἀντιόωντα, χειριότερον δ' ὀλέκουσι 660  
 μόνον δ' οὐ ποτε φασὶν ἀνὰ κνέφας ἀσπαλιῆς  
 εἰς ἄγρην πεσέειν ἀπαλὸν σκάρον, ἀλλὰ πού ὑπνον  
 ἐννύχιον κοίλοισιν ὑπὸ κευθμῶσιν ἰαύειν.

Οὐ μέντοι τό γε θαῦμα Δίκην ἀπάτερθε θαλάσσης  
 ναιετάειν· οὐ γάρ τι πάλαι πρέσβειρα θεάων 665  
 οὐδὲ μετὰ θνητοῖσιν ἔχε θρόνον, ἀλλὰ κυδοιμοὶ  
 δυσκέλαδοι καὶ θοῦρος Ἄρευσ φθισήνορος ἄτη  
 μαῖιά τ' ἐρικλαύστων πολέμων Ἔρις ἀλγεσίδωρος  
 ἔφλεγον ἡμερίων δειλὸν γένος· οὐδέ τι θηρῶν  
 κεκριμένοι πολέες μερόπων ἔσαν, ἀλλὰ λεόντων 670  
 αἰνότεροι πύργους τ' εὐτείχεας ἡδὲ μέλαθρα  
 νηούς τ' ἀθανάτων εὐώδεας αἵματι φωτῶν  
 καπνῷ τ' αἰθαλόεντι κατείννον Ἡφαίστοιο,  
 εἰσόκε ραιομένην γενεὴν ὤκτειρε Κρονίων,  
 ὑμῖν δ' Αἰνείαδῃσιν ἐπέτραπε γαῖαν ἀνάψας 675  
 ἀλλ' ἔτι καὶ προτέροισιν ἐν Αὔσονίων βασιλεῦσι  
 θῦνεν Ἀρης, Κελτούς τε καὶ αὐχήμεντας Ἰβήρας  
 θωρήσων Λιβύης τε πολὺν πόρον ἔργα τε Ῥήνου  
 Ἰστρον τ' Εὐφρήτην τε· τί μοι τάδε δούρατος ἔργα  
 μεμνήσθαι; νῦν γάρ σε, Δίκη θρέπτειρα πολλῶν, 680  
 γινώσκω μερόπεσσι συνέστιον ἡδὲ σύνοικον,  
 ἐξ οὗ μοι κραίνουσι μέγαν θρόνον ἐμβεβαῶτες

<sup>a</sup> On the contrary A. 536 b 32 ὁμοίως δὲ καὶ τὰ ἐνυδρα, οἷον  
 οἱ τε ἰχθύες καὶ τὰ μαλάκια καὶ τὰ μαλακόστρακα, κἀραβοὶ τε καὶ  
 τὰ τοιαῦτα βραχύνπνα μὲν οὖν ἐστὶ τὰτα πάντα, φαίνεται δὲ  
 καθεύδοντα.

<sup>b</sup> H. 1 134 n

other fishes come fraught with destruction to one another, wherefore also thou shalt never see fishes sleeping<sup>a</sup> but evermore awake and sleepless are their eyes and wits, since always they dread the encounter of a stronger and slay the weaker. Only the tender Parrot-wiasse,<sup>b</sup> as fishermen say, never falls into their nets in the darkness but doubtless sleeps<sup>c</sup> by night in the hollow ocean caves.

Yet it is no marvel that Justice should dwell apart from the sea. For not long since that first of goddesses had no throne even among men, but noisy riots and raging ruin of destroying Wars and Strife, giver of pain, nurse of tearful wars, consumed the unhappy race of the creatures of a day. Nor different at all from wild beasts were many among men; but, more terrible than Lions, well-built towers and halls and fragrant temples of the deathless gods they clothed with the blood of men and dark smoke of Hephaestus until the Son of Cronus took pity on the afflicted race and bestowed upon you, the Sons of Aeneas, the earth for keeping. Yet even among the earlier kings of the Ausonians War still raged, arming Celts and proud Iberians and the great space<sup>d</sup> of Libya and the lands of the Rhine<sup>e</sup> and Ister and Euphrates. Wherefore need I mention those works of the spear? For now, O Justice, nurse of cities, I know thee to share the hearth and home of men, ever since they hold sway together, mounted on their mighty throne—the

<sup>a</sup> Athen 320 a Σέλευκος δ' ὁ Ταρσεὺς ἐν τῷ Ἀλιευτικῷ μόνον φησὶ τῶν ἰχθύων τὸν σκάρου λαθεῦδειν ὅθεν οὐδὲ νύκτωρ ποτὲ ἀλῶναι τοῦτο δ' ἴσως διὰ φόβον αὐτῷ συμβαίνει

<sup>d</sup> For use of πόρον cf Dion P 331 Εὐρώπης λοιπὸν πόρον.

<sup>e</sup> For periphrasis cf H 1 105 ἔργα τ' ὀνίσκων; Dion P 916 Ποσιδήμια ἔργα

# ΟΡΡΙΑΝ

ἄμφω θεσπέσιός τε πατήρ καὶ φαίδιμος ὄρπηξ·  
 ἐκ τῶν μοι γλυκὺς ὄρμος ἀνακτορίης πεπέτασται.  
 τοὺς μοι καὶ ῥύοισθε καὶ ἔμπεδον ἰθύνετε 685  
 πολλαῖς ἐν δεκάδεσσιν ἐλισσομένων ἐνιαυτῶν,  
 Ζεῦ τε καὶ Οὐρανίδαι, Ζηνὸς χορός, εἴ τις ἀμοιβή  
 εὐσεβείης· σκήπτρῳ δὲ τελεσφόρον ὄλβον ἄγοιτε.

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wondrous Sire and his splendid scion <sup>a</sup>. by whose rule  
a sweet haven is opened for me. Them, I pray, O  
Zeus and ye Sons of Heaven, the choir of Zeus, may  
ye keep and direct unfailingly through many tens of  
the revolving years, if there be any reward of piety,  
and to their sceptre bring the fulness of felicity.

<sup>a</sup> Schol. Ἀντωνίνος καὶ Κώμοδος

## ΑΛΙΕΥΤΙΚΩΝ ΤΟ Γ

Νῦν δ' ἄγε μοι, σκηπτοῦχε, παναίολα δήνεα τέχνης  
 ἰχθυβόλου φράζοιο καὶ ἀγρευτῆρας ἀέθλους,  
 θεσμόν τ' εἰνάλιον ξυμβάλλεο, τέρπεο δ' οἴμῃ  
 ἡμετέρῃ· σοῖς μὲν γὰρ ὑπὸ σκήπτροισι θάλασσα  
 εἰλεῖται καὶ φύλα Ποσειδάωνος ἐναύλων, 5  
 ἔργα δέ τοι ξύμπαντα μετ' ἀνδράσι πορσύνονται,  
 σοὶ δ' ἐμὲ τερπωλήν τε καὶ ὑμνητῆρ' ἀνέηκαν  
 δαίμονες ἐν Κιλίκεσσιν ὑφ' Ἑρμαίοις ἀδύτοισι.  
 Ἑρμεία, σὺ δέ μοι πατρώιε, φέρτατε παίδων  
 Αἰγιόχου, κέρδιστον ἐν ἀθανάτοισι νόημα, 10  
 φαῖνέ τε καὶ σήμαινε καὶ ἄρχεο, νύσσαν ἀοιδῆς  
 ἰθύνων βουλὰς δὲ περισσυνόων ἀλιήων  
 αὐτός, ἄναξ, πρῶτιστος ἐμήσαο καὶ τέλος ἄγρης  
 παντοίης ἀνέφηνας, ἐπ' ἰχθύσι κῆρας ὑφαίνων.  
 Πανὶ δὲ Κωρυκίῳ βυθίην παρακάτθεο τέχνην, 15  
 παιδὶ τεῶ, τὸν φασὶ Διὸς ῥυτῆρα γενέσθαι,

<sup>a</sup> Schol Κιλίξ γὰρ ὁ ποιητὴς ἀπὸ τῆς Ἀναξάρβου (Amm Marc.  
 xiv 8. 3; Suid s v, Plin v 93; Steph Byz s Ἀναξαρβά)  
 ὅπου ἦν Ἑρμοῦ ἱερόν

<sup>b</sup> Introd p xix

<sup>c</sup> The craft of Hermes is proverbial, Hom *H.* (*Herm*)  
 iii. 413 ἀλεψίφρονος, 514 ποικιλομήτα. φαῖνε seems to be used  
 absolutely as in Theocr. ii 11, Hom *Od* vii 102, etc, or it  
 may govern νύσσαν, cf Theocr ix 28 βουκολίαι Μοῖσαι μάλα  
 χαίρετε, φαίνετε δ' ὥδαν The order of the words is against  
 taking νόημα as object to φαῖνε For νόημα cf Pind. *O.* vii.

## HALIEUTICA, OR FISHING

### III

COME now, O Wielder of the Sceptre, mark thou the cunning devices of the fisher's art and his adventures in the hunting of his prey, and learn the law of the sea and take delight in my lay. For under thy sceptre rolls the sea and the tribes of the haunts of Poseidon, and for thee are all deeds done among men. For thee the gods have raised me up to be thy joy and thy minstrel among the Cilicians beside the shrine of Hermes. And, O Hermes,<sup>a</sup> god of my fathers,<sup>b</sup> most excellent of the children of the Aegis-bearer, subtlest mind<sup>c</sup> among the deathless gods, do thou enlighten and guide and lead, directing me to the goal of my song. The counsels of fishermen excellent in wit thou didst thyself, O Lord, first devise and didst reveal the sum of all manner of hunting, weaving doom for fishes. And thou didst deliver the art of the deep for keeping to Pan of Corycus,<sup>d</sup> thy son,<sup>e</sup> who, they say, was the saviour

71 ἐνθα Ῥόδῳ ποτὲ μυχθεὶς τέκεν | ἐπτα σοφώτατα νοήματ' ἐπὶ  
προτέρων ἀνδρῶν παραδεξαμένους παῖδας, *P* vi. 28 ἐγεντο καὶ  
πρότερον Ἀντίλοχος βιατὰς | νόημα τοῦτο φέρων, *Hom Od.* viii.  
548 νοήμασι κερδαλέοισιν.

<sup>a</sup> *H* iii 209 n

<sup>e</sup> Schol. Ἑρμοῦ γὰρ καὶ Πηνελόπης ὁ Πᾶν, *Hom H* xix 1.  
Ἑρμείας φίλον γόνον, *Plin.* vii 204 Pan Mercuri (filius).

# OPPIAN

Ζηνὸς μὲν ρυτῆρα, Τυφαόνιον δ' ὀλετῆρα.  
 κείνος γὰρ δείπνοισιν ἐπ' ἰχθυόλοισι δολώσας  
 σμερδαλέον Τυφῶνα παρήπαφεν, ἔκ τε βερέθρου  
 δύμεναι εὐρωποῖο καὶ εἰς ἄλὸς ἐλθέμεν ἀκτὴν· 20  
 ἔνθα μιν ὀξείαι στεροπαὶ ριπαί τε κεραυνῶν  
 ζαφλεγέες πρήνιξαν· ὁ δ' αἰθόμενος πυρὸς ὄμβροισι  
 κρᾶθ' ἑκατὸν πέτρῃσι περιστυφελίζετο πάντῃ  
 ξαινόμενος· ξανθαὶ δὲ παρ' ἡιόνεσσιν ἔτ' ὄχθαι  
 λύθρῳ ἐρευθιώσιν Τυφαονίων ἀλαλητῶν. 25  
 Ἑρμεία κλυτόβουλε, σὲ δ' ἔξοχον ἱλάσκονται  
 ἰχθυόλοι· τῷ καὶ σε σὺν ἀγροίοισιν αὔσας  
 daίμοσιν εὐθήροιο μετὰ κλέος ἔρχομαι οἴμης.

Πρῶτα μὲν ἀσπαλιῇι δέμας καὶ γυῖα παρείη  
 ἀμφότερον καὶ κραιπνὰ καὶ ἄλκιμα, μήτε τι λίην 30  
 πύονα μήτε τι σαρκὶ λελειμμένα· δὴ γὰρ ἀνάγκη  
 πολλάκι μιν κρατεροῖσιν ἀνελκομένοισι μάχεσθαι  
 ἰχθύσιν, οἷς ὑπέροπλον ἔνι σθένος, εἰσόκεν ἄλμης  
 μητρὸς ἐν ἀγκοίνῃσιν ἐλίσσόμενοι δονέονται.  
 χρεῖῳ δ' ἐκ πέτρης τε θορεῖν πέτρην τ' ἀνοροῦσαι 35  
 ῥηιδίως· χρεῖῳ δὲ πόνου βυθίοιο ταθέντος  
 ῥίμφα διχνεῦσαι δολιχὸν πόρον ἔς τε βάθιστα  
 δύναι καὶ μίμνοντα μετ' οἷδμασιν ὥς ἐπὶ γαίης  
 δηθύνειν ἔργοισι πονεύμενον, οἷς ἐνὶ πόντῳ  
 ἄνδρες ἀεθλεύουσι ταλάφρονα θυμὸν ἔχοντες. 40

<sup>a</sup> *i q* Typhos (Aesch *P V* 370, Pind *P* 1 16, viii. 16), Typhoeus (Hes. *Th* 821), son of Tartarus and Gaia (Hes *l. c.*) In mythology his birth and life is mostly associated with Cilicia (Pind *P*. 1 16 Τυφῶς ἑκατοντακάρανος τὸν ποτε | Κιλικίον θρέψεν πολυώνυμον ἄντρον, viii. 16 Τυφῶς Κίλιξ, Aesch *P V* 351 τὸν γηγενῇ τε Κιλικίῳ οἰκῆτορα | ἄντρον, Hom *Il* 11 784), his 346



of Zeus—the saviour of Zeus but the slayer of Typhon.<sup>a</sup> For he tricked terrible Typhon with promise of a banquet of fish and beguiled him to issue forth from his spacious pit and come to the shore of the sea, where the swift lightning and the rushing fiery thunderbolts laid him low; and, blazing in the rain of fire, he beat his hundred heads upon the rocks whereon he was carded all about like wool. And even now the yellow banks by the sea are red with the blood of the Typhomian battle. O Hermes, glorious in counsel, thee especially do fishermen worship.<sup>b</sup> Therefore invoking thee with the gods who aid their hunt I pursue the glorious song of their chase.

First of all the fisher should have body and limbs both swift and strong, neither over fat nor lacking in flesh. For often he must fight with mighty fish in landing them—which have exceeding strength so long as they circle and wheel in the arms of their mother sea. And lightly he must leap from a rock; and, when the toil of the sea is at its height, he must swiftly travel a long way and dive into the deepest depths and abide amongst the waves and remain labouring at such works as men upon the sea toil at with enduring heart. Cunning of wit too and wise

death with Sicily (Aesch. *P V* 365 *ἰπούμενος ῥίζαισιν Αἰτναίαις ὑπο*; Pind. *P* 1 18 *ταί θ' ὑπὲρ Κύμας ἀλιερκές ὄχθαι Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα*).

<sup>b</sup> Pan father of Hermes as a νόμιος θεός (Hom. *H* xix 5) is patron alike of Hunting, Fishing, cf. *A P* vi. 167 (a dedication to Pan) ὦ δισσᾶς ἀγέτα θηροσύνας | σοὶ γὰρ καστορίδων ὕλα καὶ τρίστομος αἰχμὴ | εὐαδε καὶ ταχυνῆς ἔργα λαγωσφαγίης | δίκτυά τ' ἐν ῥοθίοις ἀπλούμενα καὶ καλαμεντὰς | κάμων καὶ μογερῶν πῆψμα σαγγοβόλων, and Fowling, cf. *A P* vi. 180 ταῦτά σοι ἐκ τ' ὀρέων ἐκ τ' αἰθέρος ἐκ τε θαλάσσης | τρεῖς γνωτοὶ τέχνας σύμβολα, Πάν, ἔθεσαν Cf. *ibid* 11-16, 179, 181-187.

# OPPIAN

ψυχὴν δ' ἀσπαλιεὺς πολυπαίπαλος ἥδ' ἐ νοήμων  
 εἶη· ἐπεὶ μάλα πολλὰ καὶ αἰόλα μηχανώονται  
 ἰχθυῖες ἐγκύρσαντες ἀνωῖστοισι δόλοισι.  
 τολμήεις δὲ μάλιστα καὶ ἄτρομος ἥδ' ἐ σαόφρων  
 εἶη, μὴδ' ὕπνου φιλέοι κόρον· ὅξυ δὲ λεύσσοι 45  
 ἐγρήσσων κραδίῃ τε καὶ ὄμμασι πεπταμένοισιν.  
 εὖ δὲ φέροι καὶ χεῖμα Διὸς καὶ δίψιον ὦρην  
 Σειρίου· ἰμεῖροι δὲ πόνων, ἐράοι δὲ θαλάσσης·  
 ὦδε γὰρ εὐάγρης τε καὶ Ἑρμεία φίλος εἶη.  
 Θήρῃ δ' ἐσπερίῃ μὲν ὀπωρινῇσιν ἐν ὥραις 50  
 καρτίστη τελέθει καὶ ἐωσφόρος εὖτ' ἀνατέλλῃ·  
 χεῖματι δ' ἡελίοιο βολαῖς ἅμα κιδναμένῃσι  
 στέλλεσθαι· πᾶν δ' ἡμαρ ἐν εἵαρι τηλεθόντι  
 ἄγραις παντοίῃσιν ὀφέλλεται, ἦμος ἅπαντες  
 ἔλλοπες ἡιόνεσσιν ἐφέστιοι ἐγγύθι γαίης 55  
 ἔλκονται τοκετῶν τε μόγῳ δίψῃ τ' Ἀφροδίτης.  
 αἰεὶ δ' εἰς ἄνεμον παπταινόμεν, ὅς κεν ἄῃσιν  
 ἥπιος, εὐδιόων, μαλακὴν ἄλα κοῦφα κυλίνδων  
 λάβρους γὰρ τρομέουσι καὶ ἐχθαίρουσιν ἀήτας  
 ἰχθυῖες, οὐδ' ἐθέλουσιν ὑπεῖρ ἄλα δινεύεσθαι· 60  
 εὐκραεὶ δ' ἀνέμῳ περιδέξιος ἴσταται ἄγρη.  
 πάντες δὲ πνοιῇσιν ἐναντία καὶ ῥοθίοισι  
 πλῶτες ἀλὸς θύνουσιν, ἐπεὶ σφίσιν ὦδε κέλευθος  
 ῥηιτέρῃ στείχουσιν ἐπ' ἡόνας, οὐδ' ὑπ' ἀνάγκης  
 ἐξόπιθε ῥιπῇσιν ἐλαυνόμενοι μογέουσιν. 65

<sup>a</sup> *H* v 616 ὕπνω τ' οὐχ ἀλειψῖν ἐοικότι

<sup>b</sup> *Hom H* xix 14 (*Pan*) ὀξέα δερκόμενος.

<sup>c</sup> *Cf C* iii 322 κύνα Σείριον; *H.* i 152 ὀπωρινόιο κυνός  
 Sirius, or the Dog-star, the heliacal (morning) rising of which  
 in July was associated with extreme heat. *Hesiod, S* 397  
 ἴδει ἐν ἀκροτάτῳ ὅτε τε χρῶα Σείριος ἄξει, *cf ibid.* 153; *W.*  
 417, 587, 609. the *dies caniculares* or dog-days, *cf Calverley,*  
*Lines on Hearing the Organ.* Neath the baleful star of Sirius,  
 348

should the fisher be, since many and various are the devices that fishes contrive, when they chance upon unthought-of snares. Daring also should he be and dauntless and temperate and he must not love satiety <sup>a</sup> of sleep but must be keen of sight, <sup>b</sup> wakeful of heart and open-eyed. He must bear well the wintry weather and the thirsty season of Sirius <sup>c</sup>, he must be fond of labour and must love the sea. So shall he be successful in his fishing and deal to Hermes.

In the autumn season fishing is best in the evening and when the morning-star rises. In winter the fisher should set out with the spreading rays of the sun. In bloomy spring the whole day is prosperous in all manner of fishing, what time all fishes are drawn to haunt the coasts near the land by the travail of birth and the thirst of desire. Look always for a wind that blows gentle and fair, lightly rolling a tranquil sea. For fishes fear and loathe violent winds and will not wheel over the sea, but with a temperate wind fishing is exceedingly favourable. All the fishes that swim the sea speed against wind and wave, since this is the easier way for them in their march toward the shores, and they do not suffer through being driven forcefully by the current. But when the

When the postmen slower jog, And the ox becomes delirious, And the muzzle decks the dog. Alcaeus *f* 39  
 τέγγε πλεύμονα οἶνῳ τὸ γὰρ ἄστρον περιτέλλεται, | α δ' ὥρα  
 χαλέπα, πάντα δὲ δίφαισ' ὑπὰ καύματος. The name Sirius does  
 not occur in Homer, but the star is referred to *Il* v 4 ἀστέρ'  
 ὀπωρινῷ ἐναλίγκιον ὅς τε μάλιστα | λαμπρὸν παμφαίνῃσι λείνου-  
 μένος Ὀκεανοῖο, xxii 26 παμφαίνουθ' ὥς τ' ἀστέρ' ἐπεσσύμενον  
 πεδίοιο | ὅς ῥά τ' ὀπώρας εἰσιν ἀρίζηλοι δέ οἱ αὐγαί | φαίνονται  
 πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ, | ὃν τε κύν' Ὀρίωνος  
 ἐπικλήσιν καλέουσι | λαμπρότατος μὲν ὃ γ' ἐστὶ κακὸν δέ τε σῆμα  
 τέτυκται, | καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν

# OPPIAN

ἀλλ' ἀλιεὺς στέλλοιτο λίνον πνοιῇσι πετάσσας  
οὔριον, ἐς Βορέην μὲν, ἐπὴν Νότος ὑγρὸς ἄησιν·  
ἐς Νοτίην δὲ θάλασσαν ἐπειγομένου Βορέαο·  
Εὐρου δ' ἰσταμένοιο ποτὶ Ζεφύροιο κέλευθα·  
πρὸς δ' Εὐρον Ζέφυρος φορέοι σκάφος· ὦδε γὰρ ἔσμοι 70  
ἄσπετοι ἀντήσουσι καὶ εὖβολος ἔσσεται ἄγρη  
Τέτραχα δ' εἰναλῆς θήρης νόμον ἐφράσσαντο  
ἰχθυόλοι· καὶ τοὶ μὲν ἐπ' ἀγκίστροισι γάννυνται,  
τῶν δ' οἱ μὲν δονάκεσσιν ἀναψάμενοι δολιχοῖσιν  
ὀρμιῇν ἵππειον εὐπλοκον ἀγρώσσουσιν· 75  
οἱ δ' αὖτως θώμιγγα λινόστροφον ἐκ παλαμᾶν  
δησάμενοι πέμπουσιν ὁ δ' ἥ καθέτοισι γέγηθεν  
ἥ πολυαγκίστροισιν ἀγάλλεται ὀρμιῇσι.  
δίκτυα δ' αὖτ' ἄλλοισι μέλει πλεόν ἐντύνεσθαι·  
τῶν τὰ μὲν ἀμφίβληστρα, τὰ δὲ γρίφοι καλέονται, 80  
γάγγαμά τ' ἡδ' ὑποχαὶ περιηγέες ἡδὲ σαγήναι·  
ἄλλα δὲ κυκλήσκουσι καλύμματα, σὺν δὲ σαγήναις

<sup>a</sup> Introd p xxxix

<sup>b</sup> Hom *Od* iv 368 αἰεὶ γὰρ νῆσον ἀλώμενοι ἰχθυόασκον |  
γναμπτοῖς ἀγκίστροισιν, xii 330 καὶ δὴ ἄγρην ἐφέπεσκον ἀλη-  
τεύοντες ἀνάγκη, | ἰχθὺς θριθάς τε, φίλας ὅτι χεῖρας ἵκοιτο, |  
γναμπτοῖς ἀγκίστροισιν, *A P* vi 4. 1 εὐκαμπῆς ἀγκίστρον; vi  
5. 2 γυρῶν ἀγκίστρων λαμοδακεῖς ἀκίδας (barbs), *ibid* 27. 6;  
28. 2, etc; Theocr xxi 10.

<sup>c</sup> *A P* vi 4. 2 ὀρμιῇν; *E.M.* s ὄρμος . παρὰ τὸ εἶρω,  
ἐξ οὗ καὶ ὀρμιά, ἡ σειρὰ πρὸς ἣν τὸ ἀγκίστρον ἐπισφάλλισται  
δεδεμένον, Hesych. s. ὀρμιά σχοινίον λεπτόν, s. ὀρμιευτῆς  
ἀλιεύς; Eur. *Hel* 1615 ὀρμιατόνοι=fishermen

<sup>d</sup> *A P* vi 23. 7 καὶ βαθὺν ἱππείης πεπεδημένον ἄμματι  
χαίτης, | οὐκ ἄτερ ἀγκίστρων, λιμνοφυῇ δόνακα; vi. 192. 3  
γαμψὸν χαίτησιν ἐφ' ἱππείῃσι πεδηθὲν ἀγκίστρον.

<sup>e</sup> *A P* vi. 4. 1 δούρατα δουλιχόεντα, vi 27. 2 ἀγκίστρων  
συζυγίην δονάων; vi. 28. 1 καμπτομένους δόνακας, cf. vi 29 4.  
Also called κάλαμοι; Theocr. xxi. 10, and 43, κάλαμος sing  
*ibid*. 47 Lat. *arundo*.

<sup>f</sup> Hom. *Il.* xvi. 406 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος ὥς ὅτε

fisher puts to sea let him set his sail with the wind—Northward when the wet South Wind blows ; Southward when the North Wind drives the sea ; when the East Wind rises, towards the paths of the West Wind ; towards the East let the West Wind bear his vessel ; for so will infinite shoals meet him and his fishing will be blest with luck.

Fourfold <sup>a</sup> modes of hunting their prey in the sea have fishermen devised. Some delight in Hooks <sup>b</sup> ; and of these some fish with a well-twisted line <sup>c</sup> of horse-hair <sup>d</sup> fastened to long reeds, <sup>e</sup> others simply cast a flaxen cord <sup>f</sup> attached to their hands, another rejoices in leaded lines <sup>g</sup> or in lines with many hooks <sup>h</sup> Others prefer to array Nets <sup>i</sup> ; and of these there are those called casting-nets, and those called draw-nets—drag-nets and round bag-nets and seines. Others they call cover-nets, and, with the seines,

τις φῶς | πέτρῃ ἐπὶ προβλήτῃ καθήμενος ἱερὸν ἰχθὺν | ἐκ πόντοιο θύραζε λίνῳ καὶ ἥσπι χαλλῶ. The reference is to what is now called "hand-lines "

<sup>g</sup> *κάθετος* is properly a plummet, Lat *perpendicularum* Here of a fishing-line weighted at the end *ΑΡ* vii 637 Πύρρος ὁ μουνερέτης ὀλίγη νεί λεπτά ματεύων | φυκία καὶ τριχίνης μαινίδας ἐκ καθέτης, cf. Apost. p. 48 " Pour la pêche des serrans (χάνους) et celle des pagels on emploie une ligne appelée χανικό, καθετή Cet engin porte à son extrémité libre un morceau cônica de plomb (μολυβίθρα) à la partie supérieure duquel sont attachés sur des avancées 4 ou 8 hameçons. Il est totalement en crins de cheval tordus ; il est employé surtout par les amateurs de pêche, dans leurs moments de loisir. On se rend sur de petites embarcations dans les endroits rocheux, on mouille le bateau et l'on commence la pêche en jetant la ligne, \* à laquelle le poids du plomb fait prendre, dans l'eau, une direction perpendiculaire ; une fois qu'elle a touché le fond, on la soulève un peu et on la tient ainsi disposée pour la pêche." <sup>h</sup> Introd p. xxxix

<sup>i</sup> For the varieties of net mentioned here see Introd. p. xl

# OPPIAN

πέζας καὶ σφαιρῶνας ὁμοῦ σκολιὸν τε πάναγρον·  
 μυρία δ' αἰόλα τοῖα δολορραφέων λῖνα κόλπων.  
 ἄλλοι δ' αὖ κύρτοισιν ἐπὶ φρένα μᾶλλον ἔχουσι, 85  
 κύρτοις, οἱ κνώσσοντας ἐοῦς ἡϋφρηναν ἄνακτας  
 εὐκήλους· βαιῶ δὲ πόνῳ μέγα κέρδος ὀπηδεῖ  
 ἄλλοι δ' οὐτάζουσι τανυγλώχινι τριαίνῃ  
 ἔλλοπας ἐκ χέρσου τε καὶ ἐκ νεός, ὥς ἐθέλουσι.  
 τῶν πάντων καὶ μέτρον ὅσον καὶ κόσμον ἐκάστου 90  
 ἀτρεκέως ἴσασι, ὅσοι τάδε τεκταίνονται  
 Ἰχθύσι δ' οὐκ ἄρα μῦνον ἐπ' ἀλλήλοισι νόημα  
 πυκνὸν ἔην καὶ μῆτις ἐπίκλοπος, ἀλλὰ καὶ αὐτοὺς  
 πολλάκις ἐξεπάφησαν ἐπίφρονας ἀγρευτῆρας  
 καὶ φύγον ἀγκίστρων τε βίας λαγόνας τε πανάγρων, 95  
 ἥδη ἐνισχόμενοι, παρὰ δὲ φρένας ἔδραμον ἀνδρῶν,  
 βουλῇ νικήσαντες, ἄχος δ' ἄλιεῦσι γέγοντο.  
 Κεστρεὺς μὲν πλεκτῆσιν ἐν ἀγκοίνῃσι λίνιοι  
 ἐλκόμενος δόλον οὔτι περιδρομον ἡγνοίησεν,  
 ὕψι δ' ἀναθρώσκει, λελητημένος ὕδατος ἄκρου, 100  
 ὀρθὸς ἄνω σπενδῶν ὅσσον σθένος ἄλματι κούφῳ  
 ὀρμήσαι, βουλῆς δὲ σαόφρονος οὐκ ἐμάτησε  
 πολλάκι γὰρ ῥιπῇσι καὶ ὕστατα πείσματα φελλῶν

<sup>a</sup> Lat *nassa*, Sil Ital. v. 47, Plin. ix. 132, etc.; a long basket of wickerwork (σχοινίδι κύρτη Nicand. A. 625, Plat. Tim. 79 D κύρτου πλέγματι, cf. Plin. xxi. 114) with wide funnel-shaped mouth and narrow throat, so constructed that once the fish has entered, it cannot get out again, Theocr. xxi. 11; Poll. x. 132, A.P. vi. 23 πλωτῶν τε πάγην περιδέα κύρτον, cf. vi. 192

<sup>b</sup> Plato, Laws 823 E εὐδοῦσι κύρτοις ἄργον θήραν διαπονουμένοις

<sup>c</sup> A three-pronged fork for spearing fish. Poll. x. 133 τριόδους, τρίαῖνα, ἰχθυόεντρον; Plat. Soph. 220 c, Athen. 323 e; A.P. vi. 30, Hom. Od. x. 124 ἰχθύς δ' ὥς πείροντες, where Eustath. τριαῖναις ἢ τισιν ἐτέροις ἀπωξυμένους ὀργάνοις, Plin. ix. 51, 84, 92.

there are those called ground-nets and ball-nets and the crooked trawl innumerable are the various sorts of such crafty-bosomed Nets Others again have their minds set rather upon Weels <sup>a</sup> which bring joy to their masters while they sleep <sup>b</sup> at ease, and great gain attends on little toil Others with the long pronged Trident <sup>c</sup> wound the fish from the land or from a ship as they will The due measure and right ordering of all these they know certainly who contrive these things.

Fishes, it seems, not only against one another employ cunning wit and deceitful craft but often also they deceive even the wise fishermen themselves and escape from the might of hooks and from the belly of the trawl when already caught in them, and outrun the wits of men, outdoing them in craft, and become a grief to fishermen.

The Grey Mullet,<sup>d</sup> when caught in the plaited arms of the net, is not ignorant of the encircling snare, but leaps up, eager to reach the surface of the water, hasting with all his might to spring straight up with nimble leap, and fails not of his wise purpose. For often he lightly overleaps <sup>e</sup> in his rush the utmost

<sup>a</sup> H. ii. 642 n.

<sup>e</sup> The leaping powers of the Grey Mullet (τὸν τάχιστον τῶν ἰχθύων A. 620 b 26) necessitate a special arrangement of nets; Apost. p. 31 "Les filets, simples ou compliqués, servent à capturer tous les poissons, excepté les muges, qui, sauteurs par excellence, peuvent d'un bond passer par-dessus le piège tendu. Pour attraper ce poisson, on ajoute aux filets simples et placés perpendiculairement à la surface des eaux d'autres filets compliqués, lesquels, convenablement tendus par des roseaux, se tiennent sur une ligne horizontale à celle de la surface même de l'eau; ainsi le muge en sautant pour échapper au piège tombe sur ces autres filets aux mailles desquels il se prend en se débattant."

ῥηιδίως ὑπεράλτο καὶ ἐξήλυξε μόροιο.  
 ἦν δ' ὁ γ' ἀνορμηθεὶς πρῶτον στόλον αὖτις ὀλίσθη 105  
 ἐς βρόχον, οὐκέτ' ἔπειτα βιάζεται οὐδ' ἀνορούει  
 ἀχνύμενος, πείρη δὲ μαθὼν ἀποπαύεται ὁρμῆς.  
 ὥς δ' ὅτε τις νούσῃ πολυκηδέϊ δηρὸν ἀλύων  
 πρῶτα μὲν ἱμείρων τε καὶ ἰέμενος βιότοιο  
 πάντα μάλ' ἱητήρσιν ἐφέσπεται, ὅσσα κέλονται 110  
 ῥέζων· ἀλλ' ὅτε κῆρες ἐπικρατέωσιν ἄφυκτοι  
 Ἄιδος, οὐκέτ' ἔπειτα μέλει βίου, ἀλλὰ τανυσθεὶς  
 κεῖται ἐπιτρέψας θανάτῳ κεκαφηότα γυῖα,  
 ἦδη λοίσθιον ἡμαρ ὀρώμενος ἐγγύθι πότμου·  
 ὥς ἄρα καὶ κεστρεὺς ἐδάη τέλος οἶον ἰκάνει, 115  
 κεῖται δὲ προπεσών, μίμνων μόρον ἀγρευτήρος  
 Μύραιναι δ' ὅτε κέν ποτ' ἐνιπλήξωσι λίνιοις,  
 διζόμεναι βρόχον εὐρὺν ἐν ἔρκει δινεύονται,  
 τοῦ δὲ διαίγδην ὀφίων νόμον ὀρμηθεῖσαι  
 πᾶσαι ὀλισθηροῖσι διεξέπεσον μελέεσσι 120  
 Λάβραξ δὲ πτερύγεσσι διὰ ψαμάθοιο λαχῆνας  
 βόθρον ὅσον δέξασθαι ἐὼν δέμας ἡὔτ' ἐς εὐνήν  
 ἐκλίνθη· καὶ τοῖ μὲν ἐπ' ἡϊόνας κατὰγουσι  
 δίκτυον ἀσπαλιῆς, ὁ δ' ἰλύι κείμενος αὐτῶς  
 ἀσπασίως ἦλυξε καὶ ἔκφυγεν ἄρκυν ὀλέθρου 125

<sup>a</sup> The corks which both support the net and mark its position. Pind. *P.* ii. 79 ἄτε γὰρ εἰνάλιον πόνον ἐχολίσας βαθὺ σκευᾶς ἐτέρας ἀβάπτιστός εἰμι φελλὸς ὡς ὑπὲρ ἔρκος ἄλμας; Aesch. *Ch.* 505 παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι | θανόντι φελλοὶ δ' ὡς ἄγουσι δίκτυον, | τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου; *A.P.* vi 192. 5 ἀβάπτιστόν τε καθ' ὕδωρ | φελλὸν ἀεὶ κρυφίων σῆμα λαχόντα βόλων; Alciphro *Ep.* i 1 4 μικρὸν δὲ ἀπώθεν τῆς ἀκτῆς χαλάσαντες, φεῦ τῆς εὐοψίας, ὅσον ἰχθύων ἐξειλκύσαμεν μικροῦ καὶ τοὺς φελλοὺς ἐδέησε κατασύραι ὑφάλους τὸ δίκτυον ἐξαγωγκόμενον; Pausan. viii. 12 Ἀρκάδων δὲ ἐν τοῖς δρυμοῖς εἰσιν αἱ δρῦς διάφοροι, καὶ τὰς μὲν πλατυφύλλους αὐτῶν, τὰς δὲ φηγοὺς καλοῦσιν, αἱ τρίται δὲ ἀραιὸν τὸν φλοῖον καὶ οὕτω δὴ τι παρέχονται κοῦφον, ὥστε ἀπ' αὐτοῦ καὶ ἐν θαλάσῃ ποιοῦνται 354



bounds of the corks <sup>a</sup> and escapes from doom. But if at his first upward rush he slips back again into the net, he makes no further effort and leaps no more in his grief but taught by trial, ceases from his endeavours. As when a man, long distressed by painful disease, at first, in his yearning and desire for life, obeys the physicians and does all things that they bid him; but when the unescapable fates of death prevail, he cares no more for life but lies stretched out, giving over to death his exhausted limbs, beholding already at hand the final day of fate; even so the Grey Mullet knows what manner of end is come upon him and lies prone, awaiting doom from his captor.

The Muraena,<sup>b</sup> when they are caught in the net, circle about in the enclosure seeking for a wide mesh and through it making their way, after the manner of snakes, with slippery limbs they all escape

The Basse <sup>c</sup> digs with its fins in the sand a trench large enough to admit its body and lays itself therein as in a bed And the fishermen bring down to the shore a net but the Basse by simply lying in the mud gladly avoids them and escapes the net of destruction

σημεῖα ἀγκύραις καὶ δικτύοις ταύτης τῆς δρυὸς [*Quercus suber*] τὸν φλοιὸν ἄλλοι τε Ἰώνων καὶ Ἑρμησιάναξ ὁ τὰ ἐλεγεία ποιήσας φελλὸν ὀνομάζουσιν; *Plut. Mor* 127 D ὅπως, κὰν πιεσθῇ ποτε, φελλοῦ δίκην ὑπὸ κοφύτου ἀναφέρεται; *Poll* 1. 97; x. 133.

<sup>b</sup> *Ael* 1. 33 ὅταν δὲ αὐτὴν τὸ δίκτυον περιβάλλῃ, διανήχεται καὶ ζητεῖ ἢ βρόχον ἀραιὸν ἢ ῥῆγμα τοῦ δικτύου πάνυ σοφῶς καὶ ἐντυχούσα τοιούτων τινὶ καὶ διεκδύσα ἐλευθέρᾳ νήχεται αὐθις εἰ δὲ τύχοι μία τῆσδε τῆς εὐερμίας, καὶ αἱ λοιπαὶ ὅσαι τοῦ αὐτοῦ γένους συνεαλώκασιν κατὰ τὴν ἐκείνης φυγὴν ἐξίσουσιν, ὥς ὁδὸν τινα λαβοῦσαι παρ' ἡγεμόνος.

<sup>c</sup> *Plut. Mor* 977 F ὥσπερ τῷ λάβρακι συρομένην (τὴν σαγήνην) γὰρ αἰσθανόμενος βίᾳ δίσθησι καὶ τύπτει κοιλαίνων τοῦδαφος ὅταν δὲ ποιήσῃ ταῖς ἐπιδρομαῖς τοῦ δικτύου χώραν, ἔωσεν αὐτὸν καὶ προσέχεται, μέχρι ἂν παρέλθῃ.

## ΟΡΡΙΑΝ

Τοῖα δὲ τεχνάζει καὶ μορμύρος· εὐτ' ἂν ἐς ἄγρην  
φράσσηται προπεσών, ὃ δὲ δύεται ἐν ψαμάθοισι.

Λάβραξ δ' ἀγκίστροιο τυπεὶς εὐκαμπέος αἰχμῇ  
ὑψόσ' ἀναθρώσκων κεφαλὴν ἀζηχὲς ἐρείδει  
αὐτῇ ἐν ὀρμιῇ βεβημένος, ὄφρα οἱ ἔλκος 130  
εὐρύτερόν τε γένοιτο καὶ ἐκφυγέησιν ὀλεθρον.

Τοῖα καὶ ὄρκυνοι μεγακήτεες ἐφράσσαντο·  
εὖτε γὰρ ἀρπάξωσι γένυν γναμποῖο δόλοιο,  
ρίμφα τιταινόμενοι νεάτην ὑπὸ βύσσαν ἱενται,  
χεῖρα βιαζόμενοι θηρήτορος· ἦν δ' ἀνύσωσιν 135  
ἐς πέδον, αὐτίκ' ἔπειτα κάρη θείνοντες ἐς οὐδας  
ὠτειλὴν ἔρρηξαν, ἀποπτύουσι δ' ἀκωκὴν.

Ἄλλ' ὅπoταν καθέτοισι πελώριοι ἀμφιχάνωσιν  
ιχθύες, οἷα βοῶν τε πέλει προβάτων τε γένεθλα  
ἦ βατὶς ἦ καὶ ὄνων νωθρόν γένος, οὐκ ἐθέλουσιν 140  
ἔσπεσθαι, ψαμάθοισι δ' ἐπὶ πλατὺ σῶμα βαλόντες  
ἀθρόοι ἐμβαρύθουσι, μόγον θ' ἀλιεῦσιν ἔθηκαν.  
πολλάκι δ' ἐξώλισθον ἀπ' ἀγκίστροιο λυθέντες

<sup>a</sup> C. i. 74 n , H. i. 100 n.; Plut. Mor. 977 F ἀμφιβλήστροις  
μὲν γὰρ καὶ ὑποχαῖς . ἀλίσκονται μόρμυροι κτλ.

<sup>b</sup> Plut. Μοι. 977 B ὃ δὲ λάβραξ ἀνδρικώτερον τοῦ ἐλέφαντος  
οὐχ ἕτερον ἀλλ' αὐτὸς ἑαυτόν, ὅταν περιπέσῃ τῷ ἀγκίστρῳ,  
βελουлкеῖ, τῇ δευρὸ κακεῖ παραλλάξει τῆς κεφαλῆς ἀνευρύων τὸ  
τραῦμα καὶ τὸν ἐκ τοῦ σπαραγμοῦ πόνον ὑπομένων, ἀχρι ἂν ἐκβάλῃ  
τὸ ἀγκίστρον

<sup>c</sup> A large-sized Tunny. In M.G. ὄρκύνος = *Thynnus*  
*brachypterus* (Apost. p. 14) Cf. Athen. 303 b Ἡρακλέων δ'  
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A like device is practised by the Mormyrus<sup>a</sup>: when it perceives that it has fallen into the net, it hides in the sands.

The Basse,<sup>b</sup> when smitten by the point of the bent hook, leaps on high and incessantly presses its head violently on the line itself, till the wound becomes wider and it escapes destruction.

The mighty Orcynus<sup>c</sup> employ a similar device. For when they have seized the jaw of the guileful hook, swiftly they strain and rush to the nether depths, putting pressure on the hand of the fisher; and if they reach the bottom, straightway they beat their head against the ground and tear open the wound and spit out the barb.<sup>d</sup>

But when giant fishes swallow the leaded hooks—such as the tribes of the Ox-ray<sup>e</sup> and the Sea-sheep<sup>f</sup> and the Skate<sup>g</sup> or the sluggish race of the Hake<sup>h</sup>—they will not yield to it but throwing their flat bodies in the sands they put all their weight upon the line and cause trouble to the fishermen, and often they get free from the hook and escape

ὁ Ἐφέσιος <θύνον> τὸν ὄρνυν φησι λέγειν τοὺς Ἀπτικούς. Σώστρατος δ' ἐν δευτέρῳ περὶ ζώων τὴν πηλαμύδα θυννίδα καλεῖσθαι λέγει, μείζω δὲ γινομένην θύνον, ἐτι δὲ μείζονα ὄρνυν, ὑπερβαλλόντως δὲ αὐξανόμενον γίνεσθαι κῆτος Cf. Hesych. s. θύνον and s. ὄρνυς, A. 543 b 4 οἱ δ' ὄρνυες (τίκτουσιν) ἐν τῷ πελάγει. For the form ὄρνυες cf. Anaxandr. ap. Athen. 131 e; Plin. xxxii. 149 orcyne—hic est pelamydum generis maximus neque ipse redit in Macotim, similis tritomi, vetustate melior. Cf. P. Rhode, *Thyngioium Captura*, p. 10.

<sup>a</sup> Ael. i. 40 ὅταν γοῦν περιπαρῇ τῷ ἀγλίστρῳ, καταδύει αὐτὸν εἰς βυθὸν καὶ ὠθεῖ καὶ προσαράττει τῷ δαπέδῳ καὶ κρούει τὸ στόμα, ἐκβαλεῖν τὸ ἀγλίστρον ἐθέλων εἰ δὲ ἀδύνατον τοῦτο εἶη, εὐρύνει τὸ τραῦμα καὶ ἐκπτύεται τὸ λυπὸν αὐτὸν καὶ ἐξάλλεται

<sup>b</sup> H. n. 141 n.

<sup>f</sup> H. i. 146 n.

<sup>g</sup> H. i. 103 n.

<sup>h</sup> II i. 151 n.

# OPPIAN

Λαυφηραι δ' ἀμίαι καὶ ἀλώπεκες εὐτ' ἂν ἔχωνται,  
εὐθύς ἄνω σπεύδουσιν ὑποφθαδόν, αἶψα δὲ μέσσην 145  
ὄρμιῇν ὑπ' ὁδοῦσι διέτμαγον ἥε καὶ ἄκρας  
χαίτας· τοῦνεκα τῇσιν ἐχαλκεύσανθ' ἀλιῆς  
καυλὸν ἐπ' ἀγκίστρῳ δολιχώτερον, ἄρκος ὁδόντων

Ναὶ μὴν καὶ νάρκη σφέτερον νόον οὐκ ἀπολείπει  
πληγῇ ἀνιάζουσα· τιταινομένη δ' ὁδύνῃσιν 150  
ὄρμιῇ λαγόνας προσπτύσσεται· αἶψα δὲ χαίτης  
ἱππείης δόνακός τε διέδραμεν ἔς θ' ἀλιῆος  
δεξιτερὴν ἔσκηψε φερώνυμον ἰχθύος ἄλγος·  
πολλάκι δ' ἐκ παλάμης κάλαμος φύγεν ὄπλα τε  
θήρης.

τοῖος γὰρ κρύσταλλος ἐνίζεται αὐτίκα χειρί. 155

<sup>a</sup> H. II. 554 n. A. 621 a 16, immediately after the allusion to the Fox-shark quoted in next note, adds συστρέφονται δὲ καὶ αἱ ἀμιαί, ὅταν τι θηρίον ἴδωσι, καὶ κύκλῳ αὐτῶν περιένουσιν αἱ μέγισται, κἂν ἀπτηταί τις ἀμύνουσιν· ἔχουσι δ' ὁδόντας ἰσχυρούς, καὶ ἤδη ὥπται καὶ ἄλλα καὶ λάμια ἐμπεσοῦσα καὶ καθελκωθεῖσα. Ael. I. 5 describes ὁ ἰχθύς ὁ τρώκτης, by which he clearly means the Amia· ἄλους ἀγκίστρῳ μόνος ἰχθύων ἐς τὸ ἔμπαλιν ἑαυτὸν οὐκ ἐπανάγει ἀλλ' ὠθεῖται, τὴν ὄρμιαν ἀποθερίσαι διψῶν, οἱ δὲ ἀλιεῖς σοφίζονται τὰ ἐναντία, τὰς γάρ τοι τῶν ἀγκίστρων λαβὰς χαλλεύονται μακράς κτλ., Plut. Mor. 977 A τῶν δ' ἀγκίστρων τοῖς μὲν στρογγύλοις ἐπὶ κεστρέας καὶ ἀμίας χρῶνται μικροστόμους ὄντας τὸ γὰρ εὐθύτερον εὐλαβοῦνται

<sup>b</sup> H. I. 381 n. Cf. A. 621 a 6 ἦν δὲ καλοῦσι σκολόπενδραν, ὅταν καταπίῃ τὸ ἀγκίστρον, ἐκτρέπεται τὰ ἐντὸς ἐκτός, ἕως ἂν ἐκβάλῃ τὸ ἀγκίστρον εἰθ' οὕτως εἰστρέπεται πάλιν ἐντὸς . . . τῶν δ' ἰχθύων αἱ ὀνομαζόμεναι ἀλώπεκες ὅταν αἰσθωνται ὅτι τὸ ἀγκίστρον καταπεπώκασιν, βοηθοῦσι πρὸς τοῦτο ὥσπερ καὶ ἡ σκολόπενδρα ἀναδραμοῦσα γὰρ ἐπὶ πολὺ πρὸς τὴν ὄρμιαν ἀποτρώγουσιν αὐτῆς ἀλίσκονται γὰρ περὶ ἐνίου τόπους πολυαγκίστροις ἐν ῥώδεσι καὶ βαθέσι τόποις, Plin. ix. 145 Scolopendrae . . . hamo devorato omnia interanea evomunt, donec hamum

The swift *Amia*<sup>a</sup> and the Fox-sharks,<sup>b</sup> when they are hooked, straightway hasten upwaid to forestall the fisher and speedily bite through with their teeth the middle of the line or the extreme hairs. Therefore for them the fishermen forge a longer socket on the hook, as a protection against their teeth.

The Cramp-fish,<sup>c</sup> moreover, forgets not its cunning in the pain of being stuck, but straining in its agony it puts its flanks against the line, and straightway through the horse-hair and through the rod<sup>a</sup> runs the pain which gives the fish its name<sup>e</sup> and lights in the right hand of the fisher; and often the rod and the fishing-tackle escape from his palm. Such icy numbness straightway settles in his hand.

egerant, deinde resorbent. At vulpes marinae simili in periculo gluttiunt amplius usque ad infirma lineae qua facile praerodant, Ael. *V.H.* 1. 5 (ἡ ἀλώπηξ ἢ θαλαττία) ἀνέθορε καὶ ἀπέκειρε τὴν ὀρμίαν καὶ νήχεται αὐθις, Antig. 49 τὰς δὲ καλουμένας ἀλῶπεκας, ὅταν αἰσθωνται ὅτι τὸ ἀγκίστρον καταπεπώκασιν, ἀναδραμούσας ἀνωθεν τῆς ὀρμῆς ἀποτρώγειν. But Ael. *N.A.* ix. 12 ἡ γὰρ οὐ πρόσεισι τῷ ἀγκίστρῳ τὴν ἀρχὴν ἢ καταπιούσα παραχρῆμα ἐαυτῆς τὸ ἐντὸς μετεκδύσα ἔστρεψεν ἔξω, ὥσπερ οὖν χιτῶνα τὸ σῶμα ἀνελίξασα, καὶ τοῦτον δῆπου τὸν τρόπον ἐξεώσατο τὸ ἀγκίστρον; Plut. *Mor.* 977 B ἡ δ' ἀλώπηξ οὐ πολλάκις μὲν ἀγκίστρῳ πρόσεισιν ἀλλὰ φεύγει τὸν δόλον, ἀλούσα δ' εὐθὺς ἐκτρέπεται. πέφυκε γὰρ δι' εὐτονίαν καὶ ὑγρότητα μεταβάλλειν τὸ σῶμα καὶ στρέφειν, ὥστε τῶν ἐντὸς ἐκτὸς γενομένων ἀποπίπτειν τὸ ἀγκίστρον.

<sup>a</sup> *H.* 11. 56 n

<sup>a</sup> Ael. ix. 14 εἴ τις προσάψαιτο τῆς νάρκης ὅτι τὸ ἐκ τοῦ ὀνόματος πάθος τὴν χεῖρα αὐτοῦ καταλαμβάνει, τοῦτο καὶ παιδάριον ὡς ἤκουσα τῆς μητρὸς λεγούσης πολλάκις, σοφῶν δὲ ἀνδρῶν ἐπιθυμία ὅτι καὶ τοῦ δικτύου ἐν ᾧ τεθῆραται εἴ τις προσάψαιτο νάρκῃ πάντως Cf. Plut. *Mor.* 978 B-C, Athen. 314 c.

<sup>c</sup> i.e. νάρκη, cramp. cf. Ael. *l.c.* and 1. 36 ὁ ἰχθὺς ἡ νάρκη ὅπου ἂν καὶ προσάψῃται τὸ ἐξ αὐτῆς ὄνομα ἔδωκε τε καὶ νάρκῃ ἐποίησεν; Athen. 314 b ἡ δὲ κλήσις αὐτῆς καὶ παρ' Ὀμήρῳ [*Il.* viii. 328] “νάρκησε δὲ χεῖρ ἐπὶ καρπῷ.”

# OPPIAN

Σηπίαι αὖ τοίησι δολοφροσύνησι μέλονται.  
 ἔστι τις ἐν μήκωσι θολὸς κείνησι πεπηγὼς  
 κυάνεος, πίσεως δνοφερώτερος, ἀχλύος ὑγρῆς  
 φάρμακον ἀπροτίοπτον, ὃ τε σφίσιν ἄλκαρ ὀλέθρου  
 ἐντρέφεται· τὰς δ' εὖτ' ἂν ἔλῃ φόβος, αὐτίκα κείνου 160  
 ὀρφναίας ραθάμιγγας ἀνήμεσαν, ἀμφὶ δὲ πόντου  
 πάντα περίξ ἐμίγη καὶ ἡμάλδυνε κέλευθα  
 ἰχῶρ ἀχλυόεις, ἀνὰ δ' ἔτραπε πᾶσαν ὀπωπὴν  
 αἱ δὲ διὰ θολόεντος ἄφαρ φεύγουσι πόροιο  
 ῥηιδίως καὶ φῶτα καὶ εἴ ποθι φέρτερον ἰχθύν. 165  
 Ταῖς δ' ἴσα τεχνάζουσι καὶ ἡερόφοιτα γένεθλα  
 τευθίδος· οὐ δ' ἄρα τῇσι μέλας θολὸς ἄλλ' ὑπερευθεῖς  
 ἐντρέφεται, μῆτιν δὲ πανεῖκελον ἐντύνονται  
 Τοίοις μὲν φρονέουσι νοήμασιν· ἀλλὰ καὶ ἔμπης  
 ὄλλυνται πυκινῇσιν ἐπιφροσύναις ἀλιήων 170  
 τοὺς μὲν δὴ πελάγεσσιν ἐν ἡλιβάτοισι θέοντας  
 ῥηιδίως ἐρύουσιν· ἐπεὶ σφίσιν οὔτι νόημα  
 ποικίλον· ἥδη γάρ τις ἐπέσπασε καὶ κρομύοισι  
 γυμνοῖς τ' ἀγκίστροισιν ἐλὼν πελαγοστρόφον ἰχθύν.  
 ὅσσοι δ' αὖ γαίης ἀλιερκέος ἄγχι νέμονται, 175  
 τοῖσι μὲν ὀξύτερος πέλεται νόος, ἀλλὰ καὶ αὐτῶν

<sup>a</sup> H. II. 121 n.

<sup>b</sup> A. 524 b 15 τοῦτον (sc. τὸν θόλον) δὲ πλείστον αὐτῶν (sc. τῶν μαλακίων) καὶ μέγιστον ἡ σηπία ἔχει ἀφήσι μὲν οὖν ἅπαντα, ὅταν φοβηθῇ, μάλιστα δὲ ἡ σηπία, cf. P.A. 679 a 4 ff But it is not only through fear that it employs this artifice A. 621 b 28 τῶν δὲ μαλακίων πανουργότατον μὲν ἡ σηπία καὶ μόνον χρῆται τῷ θόλῳ κρύψεως χάριν καὶ οὐ μόνον φοβουμένη· ὁ δὲ πολύπους καὶ ἡ τευθὶς διὰ φόβον ἀφήσι τὸν θόλον; Plut. Mor. 978 A; Ael. I. 34, Phil. 105; Plin. IX. 84, Cic. N.D. II 50, 127; Ov. Hal. 18 Sepia tarda fugae, tenui cum forte sub unda | Deprensa est iam iamque manus timet illa rapaces,— Inficiens aequor nigrum vomit ore cruorem | Avertitque vias, oculos frustrata sequentes.

### HALIEUTICA, III. 156-176

The Cuttle-fishes <sup>a</sup> again practise this craft <sup>b</sup> They have seated in their heads a dark muddy fluid blacker than pitch, a mysterious drug causing a watery cloud, which is their natural defence against destruction When fear seizes them, immediately they discharge the dusky drops thereof and the cloudy fluid stains and obscures all around the paths of the sea and ruins all the view ; and they straightway through the turbid waters easily escape man or haply mightier fish

A like craft is practised also by the air-travelling <sup>c</sup> tribes of the Calamary.<sup>d</sup> Only their fluid is not black but reddish,<sup>e</sup> but the device which they employ is altogether similar.

Such are the cunning devices <sup>f</sup> of fishes ; yet notwithstanding they perish by the subtle wiles of fishermen. Those which run in the sheer depths of the sea the fishers capture easily, since they possess no subtle craft. For ere now one has caught and landed a deep-sea fish with onions <sup>g</sup> or with bare hooks Those on the other hand which range near the sea-girding land have sharper wits ; yet even of these

<sup>c</sup> Schol. *ἡρόφουτα ἀέρι πετόμενα τὰς τευθίδας φησὶν ἡρόφουτα γένεθλα ὡς ἐν τῷ ἀέρι φοιτῶντα . πέτονται γὰρ καὶ διὰ τοῦ ἀέρος φέρονται ὡς ὑπόπτερα τευθίδες δ' εἰσὶ τὰ κοινῶς λεγόμενα καλαμάρια.* One might be tempted to take the sense to be "travelling in darkness" like Homer's *ἡρόφοιτος Ἑρινύς* (*Il.* ix 571), but the reference is no doubt, as the schol takes it, to its flying habits ; *cf. H* 1 427 ff., *Epicharm ap. Athen.* 318 *ε ποταναὶ τευθίδες.*

<sup>d</sup> *H.* 1. 428 n. *Cf.* note on v. 156 above.

<sup>e</sup> *Athen* 326 b *ἔχει δὲ (ἡ τευθίς) καὶ θύλον . οὐ μέλανα ἀλλ' ὤχρον.* But *On Hal.* 129 *Et nigrum niveo portans in corpore virus* | *Lohgo*

<sup>f</sup> *Cf. H* 1. 7

<sup>g</sup> On baits in general see *A.* 534 a 11-534 b 10 ; 591 a-b.

# OPPIAN

βαιοὶ μὲν καρῖσιν ἀφαιροτέrais ἐρύονται,  
 πουλυπόδων θυσάνοις ἢ καρκίνω ἀμφιχανόντες  
 καρκινάσιν τ' ὀλίγησι καὶ εἰ κρέας ἀλμυρὸν ἄπτοις 180  
 πετραίαις θ' ἐλμίσι καὶ ὅττι τοι ἄγχι παρείη  
 ἰχθυόεν· βαιοὺς δ' ἐπὶ μείζουσιν ὀπλίζοιο·  
 δείπνοις γὰρ γελώωντες ἐπισπεύδουσιν ὀλεθρον·  
 ἦ γὰρ αἰὲ πλωτῶν σιφλὸν γένος ὕγρα θεόντων.  
 θύννον μὲν κορακίνος ἄγει, λάβρακα δὲ καρὶς  
 πιαλέη, χάννος δὲ φίλον φάγοισι δέλετρον 185  
 καὶ βῶκες συνόδοντι καὶ ἵππούροισιν Ἰουλοῖ·  
 τρίγλη δ' ὀρφὸν ἔπεφνε καὶ ἔσπασε κερρίδα πέρκη,  
 μαινίδι δὲ χρύσοφρυς ἀνέλκεται· αὐτὰρ ἀνιγραί  
 μύραιναι μετὰ σάρκας ἐπειγόμεναι φορέονται  
 πουλυπόδων· ὅσσοι δὲ δέμας περίμετρον ἔχουσι, 190  
 θύννω μὲν κάλλιχθυσ ἰαίνεται, αὐτὰρ ὀνίσκοις  
 ὄρκυνος, λάβρακα δ' ἐπ' ἀνθήη ὀπλίζοιο,  
 ἵππουρον ξιφίη, γλαύκω δ' ἐπὶ κεστρέα πείροις·

<sup>a</sup> H 1. 320 ff.

<sup>b</sup> A. 534 a 16 ἔτι δὲ πολλοὶ τῶν ἰχθύων διατρίβουσιν ἐν σπηλαίοις, οὓς ἐπειδὴν βούλονται προκαλέσασθαι πρὸς τὴν θήραν οἱ ἀλιεῖς, τὸ στόμα τοῦ σπηλαίου παραλείφουσι ταριχηραῖς ὀσμαῖς, πρὸς ἃς ἐξέρχονται ταχέως; Ael. xiii. 2 περιπεῖρει τῷ ἀγκίστρῳ γλυκύστομον δντα ἡμιτάριχον.

<sup>c</sup> A. 534 a 23 ff.

<sup>d</sup> One of the *Sciaenidae*, perhaps *Corvina nigra* Cuv.; "à Chalcis un vieux pêcheur m'a dit qu'on l'appelle Σκιὸς καλιακούδα, c'est-à-dire Corv corneille," Apost. p 13

<sup>e</sup> H ii. 130 n.

<sup>f</sup> H. i 124 n

<sup>g</sup> C. ii. 391 n.

<sup>h</sup> Cf. H. i. 110 where ἀμφότεροι βῶκες refers to the two species *Box boops* (*Box vulgaris*), M.G. βῶπα or γούπα, and *Box salpa*, M.G. σάλπα (Apost. p 17) They belong to the *Sparidae* or Sea-brems.

<sup>i</sup> H iii. 610 n.

<sup>k</sup> H ii 434 n For Ἰουλος = *Ιουλὶς* cf Eratosth ap Athen 284 d ἔτι ζῶντας Ἰούλους



# HALIEUTICA, III. 177-193

the small fishes are caught with the feeble Prawn . they swallow tentacted Poulpe or Crab or tiny Hermit-crabs <sup>a</sup> or bait of salted flesh <sup>b</sup> or rock-haunting Worms or anything of the fishy kind <sup>c</sup> that may be at hand The small fish thou shouldst use as bait for the larger ; for rejoicing in the banquet they speed their own destruction ; gluttonous verily always is the race of the swimming tribes that roam the water. The Crow-fish <sup>d</sup> attracts the Tunny, the fat Prawn attracts the Basse, <sup>e</sup> the Channus <sup>f</sup> is a bait beloved of the Braize, <sup>g</sup> as the Bogue <sup>h</sup> is to the Dentex <sup>i</sup> and the Rainbow-wrasse <sup>k</sup> to the Hippurus <sup>l</sup>, the Red Mullet <sup>m</sup> slays the Merou, <sup>n</sup> the Perch <sup>o</sup> catches the Cirrhus, <sup>p</sup> the Gilt-head <sup>q</sup> is landed by the Maems <sup>r</sup> ; while the baleful Muraena <sup>s</sup> haste after the flesh of the Poulpe. <sup>t</sup> As for those fishes which are of enormous size, the Beauty-fish <sup>u</sup> delights in the Tunny, the Orcynus <sup>v</sup> in the Oniscus <sup>w</sup> ; while for the Anthias <sup>x</sup> thou shouldst array the Basse, <sup>y</sup> the Hippurus <sup>z</sup> for the Swordfish, <sup>2a</sup> and for the Glaucus <sup>2b</sup> thou shouldst impale the Grey Mullet <sup>2c</sup> To entrap

<sup>l</sup> H 404 n

<sup>n</sup> H 1 142 n

<sup>p</sup> H. 1. 129.

<sup>r</sup> Three species of the genus *Maena* occur in the Mediterranean: *M vulgaris*, *M osbecki*, *M ruscukum*. *σμαπλις* (*ισμαπλις*), by which the schol glosses *μαυλις* here and H. 1 108, is an allied genus (M G *σμαπλις*, *μαπλις*) of the same family *Maenidae* (Apost p 18) Cf Ov Hal 120 Fecundumque genus maenae

<sup>s</sup> H 1 142 n

<sup>u</sup> Introd p lvii

<sup>w</sup> H. 1. 593 n.

<sup>y</sup> H 11. 130 n.

<sup>2a</sup> H. 11. 462 n.

<sup>2c</sup> H. 11 642 n.

<sup>m</sup> C 11 392 n

<sup>o</sup> H 1 124 n

<sup>q</sup> H 1 169 n

<sup>t</sup> H 1 306 n

<sup>v</sup> H. 11 132 n

<sup>z</sup> Introd. p. liii.

<sup>2b</sup> H. 1v 404 n.

<sup>2b</sup> Introd. p lxi

# OPPIAN

ἄλλω δ' ἄλλοιήν γενεήν ἐπιτεχνάζοιο,  
 κρέσσονι χειροτέρην· ἐπεὶ ἡ μάλα πάντες ἔασιν 195  
 ἀλλήλοισι φορβή τε φίλη καὶ λίχνος ὄλεθρος.  
 ὥς οὐδὲν λιμοῖο κακώτερον οὐδὲ βαρείης  
 γαστέρος, ἥ κρατέει μὲν ἐν ἀνθρώποισιν ἀπηνῆς  
 καὶ χαλεπὴ δέσποινα συνέστιος, οὐποτε δασμῶν  
 ληθομένη, πολλοὺς δὲ παρασφήλασα νόοιο 200  
 εἰς ἄτην ἐνέηκε καὶ αἷσχεσιν ἐγκατέδησε·  
 γαστήρ δὲ θήρεσσι καὶ ἔρπυστήρσιν ἀνάσσει  
 ἡερίης τ' ἀγέλησι, τὸ δὲ πλεον ἐν νεπόδεσσι  
 κάρτος ἔχει· κείνοισι γὰρ αἰεὶ μόρος ἔπλετο γαστήρ.  
 Ἀνθιέων δὲ πρῶτα περίφρονα πεύθεο θήρην, 205  
 οἷον ἡμετέρης ἐρικυδέος ἐντύνονται  
 πάτρης ἐνναετῆρες ὑπὲρ Σαρπηδόνος ἀκτῆς  
 ὅσοι θ' Ἑρμείας πόλιν, ναυσίκλυτον ἄστν  
 Κωρύκιον, ναίουσι καὶ ἀμφιρύτην Ἐλεοῦσαν.  
 πέτρας μὲν κείνας τεκμαίρεται ἐγγύθι γαίης 210  
 ἰδρὶς ἀνὴρ, οἷσιν ὑπ' ἀνθίαι αὐλίζονται,  
 ἀντροφυεῖς, κευθμῶσι διαρρῶγας θαμέεσσι·  
 δουρὶ δ' ἀναπλώσας πινάκων ἐριχηέα τεύχει  
 δοῦπον ἐπικροτέων· πατάγω θ' ἐπιτέρπεται ἡτορ  
 ἀνθιέων καὶ πού τις ἀνέδραμεν αὐτίκα λίμνης, 215  
 παπταίνων ἄκατόν τε καὶ ἀνέρα τῷ δ' ἄρ' ἐτοίμας  
 πέρκας εὐθύς ἔησιν ἐν οἷσμασιν ἢ κορακίνοισι

<sup>a</sup> Hom Od vii 216 οὐ γάρ τι στυγερὴ ἐπὶ γαστέρι κύντερον ἄλλο | ἔπλετο

<sup>b</sup> Introd p lxx.

<sup>c</sup> Introd. p. xix.

<sup>d</sup> Promontory of Cilicia · Strabo 627 Καλλισθένης δ' ἐγγὺς τοῦ Καλυκάδου καὶ τῆς Σαρπηδόνης ἄκρας παρ' αὐτὸ τὸ Κωρύκιον ἄντρον (φησὶν) εἶναι τοὺς Ἀρίμους Cf 670, 682; Ptolem. v. 8.3; Plin. v 92 mox flumen Calycadnus, promuntuium Sarpedon

<sup>e</sup> A P. ix. 91 Ἑρμῇ Κωρύκιον ναίων πόλιν Cf Hicks, 364

other fish employ other breeds, the weaker as bait for the stronger ; since verily all fishes are welcome food to one another and gluttonous destruction. So true it is that naught is deadlier than hunger and the grievous belly,<sup>a</sup> which bears harsh sway among men and is a stern mistress to dwell with : who never forgets her tribute and who misleads the wits of many and casts them into ruin and binds them fast to shame The belly bears sway over wild beasts and over reptiles and over the flocks of the air, but it has its greatest power among fishes ; for them evermore the belly proves their doom.

Hear first the cunning mode of taking the Anthias<sup>b</sup> which is practised by the inhabitants of our glorious fatherland<sup>c</sup> above the promontory of Sarpedon,<sup>d</sup> those who dwell in the city of Hermes,<sup>e</sup> the town of Corycus,<sup>f</sup> famous for ships, and in sea-girt Eleusa.<sup>g</sup> A skilful man observes those rocks near the land, under which the Anthias dwell : caverned rocks, cleft with many a covert. Sailing up in his boat he makes a loud noise by striking planks together ; and the heart of the Anthias rejoices in the din, and one haply rises presently from the sea, gazing at the boat and the man. Then the fisher straightway lets down into the waves the ready bait of Perch or Crowfish,

*I H.S.* xii. p. 240 (metrical dedication of statues of Hermes and Pan from the Corycian cave) Hermes appears on coins of Corycus, Adana, Mallos.

<sup>f</sup> Seaport in Cilicia, N.-E. of Sarpedon, Strabo 670 Κώρυκος ἄλλα, ὑπὲρ ἧς ἐν εἰκοσι σταδίοις ἐστὶ τὸ Κωρύκιον ἄντρον, Plin. v 92 iuxtaque mare Corycos, eodem nomine oppidum et portus et specus ; Strabo 671 mentions τὴν εὐπορίαν τῆς τε ναυπηγησίμου ὕλης καὶ τῶν λιμένων in this region

<sup>g</sup> Island off Cilicia Strabo 671 εἰθ' ἡ Ἐλαιούσσα νῆσος μετὰ τὴν Κώρυκον, προσκειμένη τῇ ἡπείρῳ ; 537 τὴν Ἐλαιούσσαν νῆσιον εὐκαρπον Cf *ibid.* 535, Plin v 130.

# OPPIAN

ἀσπαλιεύς, πρώτης ὀρέγων ξεινήια φορβῆς.  
 αὐτὰρ ὃ γ' ἀρπάγδην κεχαρημένος εἰλαπινάζει 220  
 δαῖτα φίλην σαίνει τε δολόφρονα θηρητῆρα.  
 ὥς δὲ φιλοξείνοιο μετ' ἀνέρος οἰκία κέλσῃ  
 κλεινὸς ἀνὴρ ἢ χειρὸς ἐν ἔργμασιν ἢ ἐνόοιο,  
 ἀσπασίως δ' ὃ μιν εἶδεν ἐφέστιον, εὖ δέ ἐδύροις  
 εὖ τέ μιν εἰλαπίναις τε φιλοφροσύναις τ' ἀγαπάζει 225  
 παντοίοις· ἄμφω δὲ γεγηθότες ἄμφι τραπέζῃ  
 τέρπονται κρητῆρος ἀμοιβαίοις δεπάεσσιν·  
 ὥς ὁ μὲν ἀσπαλιεύς κεχαρημένος ἐλπρωρῆσι  
 μευιδία, δείπνοις δὲ νέοις ἐπιτέρπεται ἰχθύς.  
 ἔνθεν ἔπειθ' ὁ μὲν αἰὲν ἐπημάτιος ποτὶ πέτρην  
 στέλλεται, οὐδ' ἀνίσχων ἐὼν πόνον οὐδ' ἀπολείπει 230  
 δαῖτα φέρων· οἱ δ' αὐτίκ' ἀολλέες ἀμφαγέρονται  
 δαιτυμόνες κατὰ χώρον, ἅτε κλητῆρος ἄγοντος.  
 αἰεὶ δὲ πλεόνεσσιν ἐτοιμοτέροις τε παρίσχει  
 φορβὴν ἀρπαλέην· οὐδέ σφισιν ἄλλα κέλευθα  
 οὐδ' ἄλλοι κεεθμῶνες ἐνὶ φρεσίν, ἀλλὰ μένοντες 235  
 αὐτοῦ δηθύνουσιν, ἅτε σταθμοῖσι νομῶν  
 πῶεα χειμερίοισιν ἐν ἡμασιν αὐλίζονται,  
 οὐδ' ὀλίγον σηκοῖο λιλαιόμενα προνέεσθαι.  
 οἱ δ' ὅτ' ἐσαθρήσωσιν ἀειρομένην ἀπὸ χέρσου  
 σπερχομένην τ' ἐλάταις ἄκατον τρόφον, αὐτίκα πάντες 240  
 ὀρθοὶ καγχαλόωντες ὑπεῖρ ἄλα δινεύοντες  
 ἱμερόεν παίζουσι καὶ ἀντιόωσι τιθήνῃ.  
 ὥς δ' ὁπότ' ἀπτήνεσσι φέρῃ βόσιν ὄρταλίχοισι  
 μήτηρ, εἰαρινοῦ ζεφύρου πρωτάγγελος ὄρνις,  
 οἱ δ' ἀπαλὸν τρύζοντες ἐπιθρώσκουσι καλιῇ 245  
 γηθόσυνοι περὶ μητρὶ καὶ ἱμείροντες ἐδωδῆς

\* Ον *H.* n 853 Fallimur, an veris praeununtia venit  
 hirundo The Swallow as herald of Spring is proverbial  
 Hes. *W.* 568, Aristoph. *Pax* 800, *Eq.* 419 σκέψασθε παῖδες  
 οὐχ ὀράθ', ὦρα νέα χελιδῶν

offering a first meal of hospitality. The fish rejoices and greedily feasts on the welcome banquet and fawns upon the crafty fisherman. As to the house of a hospitable man there comes one famous for deeds of hand or head, and his host is glad to see him at his hearth and entreats him well with gifts and feast and all manner of loving-kindness; and at the table both rejoice and take their pleasure in pledging cup for cup; even so the fisher rejoices in hope and smiles while the fish delights in new banquets. Thenceforward the fisherman journeys to the rock every day and relaxes not his labour and ceases not to bring food. And straightway the Anthias gather all together in the place to feast, as if a summoner brought them. Always for more and readier fishes he provides the coveted food, and they have no thought of other paths or other retreats, but there they remain and linger, even as in the winter days the flocks abide in the steadings of the shepherds and care not to go forth even a little from the fold. And when the fishes descry the boat that feeds them starting from the land and speeding with the oars, immediately they are all alert and gaily they wheel over the sea, sporting delightfully, and go to meet their nurse. As when the mother Swallow, the bird that first heralds <sup>a</sup> the West Wind <sup>b</sup> of Spring, brings food to her unfledged nestlings and they with soft cheeping leap for joy about their mother in the nest

<sup>b</sup> The "genitabilis aura Favoni" Luciet. i. 11; cf. v. 735. It ver et Venus et Veneris praeunntius ante | Pennatus graditur Zephyrus; Plin. ii. 122 Favonium quidam a d. viii kalendas Martii chelidoniam vocant ab hirundinis visu. The Swallow (*Hirundo rustica*) arrives in Attica about the second week of March, Mommsen, *Griechische Jahreszeiten*, p. 254.

# OPPIAN

χεῖλος ἀναπτύσσουσιν, ἅπαν δ' ἐπὶ δῶμα λέληκεν  
 ἀνδρὸς ξεινοδόκοιο λίγα κλάζουσα νεοσσοῖς·  
 ὥς οἱ γε θρεπτήρος ἐναντίον ἐρχομένοιο  
 γηθόσυνοι θρώσκουσι, χοροῖτύπον ὥστ' ἀνὰ κύκλον. 250  
 τοὺς δ' ἄλιεὺς βρώμῃσιν ἐπασσυτέρησι λιπαίνων  
 χειρὶ τ' ἐπιψαύων χειρὸς τ' ἅπο δῶρα τιταίνων  
 πρῆνται φίλον ἦτορ· ἄφαρ δέ οἱ ἦντ' ἀνακτι  
 πείθονται, καὶ χειρὸς ὅπη νεύσειε μύωπι  
 ῥίμφα διαῖσσουσιν· ὁ δ' ἄλλοτε νηὸς ὀπισθεν 255  
 ἄλλοτε δὲ πρόσσω, ποτὲ δὲ σχεδὸν ἠπείροιο  
 πέμπει δεξιτερὴν· τοὺς δ' ὄψαι ἦντε παῖδας  
 ἀνδρὸς ἐπιφροσύνησι παλαισμοσύνης ἀνὰ χώρον  
 τῇ καὶ τῇ θύνοντας, ἐπίσκοπος ἔνθα κελεύει.  
 ἀλλ' ὅτε οἱ κομιδῆς μὲν αἴλις, θήρη δὲ μέλῃται, 260  
 δῆ ῥα τόθ' ὄρμην μὲν ἀναψάμενος χερὶ λαιῇ  
 ἔζεται, ἀγκίστρον δὲ βέλος κρατερόν τε θοὸν τε  
 ὀπλίζει, καὶ τοὺς μὲν ἀπέτραπε χερὶ κελεύων  
 πάντας ὁμῶς ἢ λαὸν ἐλὼν ἔρριψε καθ' ὕδωρ·  
 οἱ δ' ἐπὶ τῷ δύνουσιν, διόμενοι βόσιν εἶναι. 265  
 τῶν δ' ἓνα μοῦνον ἔλειπεν ἀπόκριτον, ὃν κ' ἐθέλῃσι,  
 δύσμορον, ὑστατίοισι κεχαρμένον ἐν δείπνοισι·  
 ἄγκιστρον μὲν ὄρεξεν ὑπεῖρ ἀλός· αὐτὰρ ὁ γ' ἄτην  
 καρπαλίμως ἤρπαξεν, ὁ δ' ἔσπασεν ἀμφοτέρησι  
 θερμὸς ἀνὴρ, ὠκείαν ἐλὼν καὶ ἐπὶ κλοπὸν ἄγρην· 270  
 λήθει δ' ἀνθιέων ἄλλον χορόν· ἦν γὰρ ἴδωνται  
 ἢ σμαραγὴν αἴτωσι δυσσαγρέος ἐλκομένοιο,  
 οὐκ ἐτι οἱ τόσα δείπνα παρέσσεται, ὥς κεν ἴκοντο  
 αὖτις ὑποτροπάδην, ἀπὸ δ' ἔπτυσαν ἐχθήραντες  
 καὶ κομιδὴν καὶ χώρον ὀλέθριον· ἀλλὰ τις εἴη 275

<sup>a</sup> Apost. p. 39 " Pour faire tomber les Athérines dans le piège le pêcheur promène sur l'eau un morceau d'étoffe noire  
 368

and open their beaks in their desire for food, and all the house of some hospitable man resounds with the shrill crying of the mother bird, even so the fishes leap joyfully to meet their feeder as he comes, even as in the circle of a dance. And the fisherman fattening them with dainty after dainty and with his hand stroking them and proffering them his gifts from his hand, tames their friendly heart, and anon they obey him like a master, and wheresoever he indicates with his finger,<sup>a</sup> there they swiftly rush. Now behind the boat, now in front, now landward he points his hand; and thou shalt see them, like boys in a place of wrestling, according to the wisdom of a man, rushing this way or that as their master bids. But when he has tended them enough and bethinks him of taking them, then he seats himself with a line in his left hand and fits thereto a hook, strong and sharp. Then all the fishes alike he turns away, commanding them with his hand, or he takes a stone and casts it in the water, and they dive after it, thinking it to be food. One picked fish alone he leaves, whichever he will—unhappy fish, rejoicing in a banquet which is to be its last. Then he reaches down the hook over the sea and the fish swiftly seizes its doom, and the bold fisher draws it in with both hands, winning a speedy prey by his cunning. And he avoids the notice of the rest of the company of Anthias; for if they see or hear the din of the unhappy victim being landed, then the fisher will never more have banquets enough to tempt the fishes to return, but they spurn with loathing both his attentions and the place of destruction.

*attaché au bout d'un long roseau, qu'il tient de la main droite. Les poissons le suivent en grand nombre, et de la main le pêcheur leur montre en quelque sorte le chemin à prendre.*"

# OPPIAN

ἴφθιμος, κρατερῶς δὲ βηισάμενός μιν ἀνέλκοι,  
 ἧ καὶ δεύτερος ἄλλος ἐφαπτέσθω καμάτιο·  
 ὧδε γὰρ οὐ φρονέοντες ἔην δολομήχανον ἄτην  
 αὐτοὶ πιανθέντες ἐοικότα πιαίνουσιν·  
 αἰεὶ δ' ἐὼτ' ἐθέλησθα, παρέσσεται εὖστοχος ἄγρη. 280  
 "Ἄλλοι δ' ἰφθίμῳ τε βίῃ καὶ κάρτει γυίων  
 πειθόμενοι μέγαν ἄθλον ἐπ' ἀνθίῃ ὀπλίζονται,  
 οὐ φιλήν, οὐ σῖτα πονεύμενοι, ἀλλ' ἐς ἀκωκὴν  
 ἀγκίστρου σπεύδουσι καὶ ἡγορέῃ βιόωνται.  
 χαλκοῦ μὲν σκληροῖο τετυγμένον ἧ ἐσιδήρου 285  
 ἀγκίστρον πέλεται, δίχα δὲ γλωχίνες ἔχουσιν  
 ἀμφίδυμοι μέγα πείσμα λινόστροφον· ἀμφὶ δ' ἄρ'  
 αὐτῷ  
 λάβρακα ζῶοντα παρήλασαν, εἴ σφι παρείη·  
 εἰ δὲ θάνοι, τάχα οἱ τις ὑπὸ στόμα θήκε μόλιβδον,  
 δελφίν' ὃν καλέουσιν· ὃ δὲ βρίθοντι μολὶβδῶ 290  
 κλίνει τ' ἀγκλίνει τε κάρη ζῶοντι ἐοικώς  
 θώμιξ δὲ κρατερὴ τε καὶ εὖπλοκος· ἀλλ' ὅτε δοῦπον  
 ἀνθίαι εἰσαῖοντες ἀναθρώξωσι θαλάσσης,  
 ἄλλοις μὲν μέλειται κώπης πόνος, αὐτὰρ ὃ γ' ἄκρης  
 ἐκ πρύμνης ἀλιεύς δόλον ἀγκύλον εἰς ἄλα πέμπει, 295  
 ἦκ' ἀναδιενεύων· οἱ δ' αὐτίκα πάντες ἔπονται  
 νηῖ τε καὶ φεύγοντι δεδορκότες εἵκελον ἰχθύν  
 σπεύδοντες μετὰ δαῖτα παραφθαδὸν ἄτσοουσιν  
 ἀλλήλων φαίης κεν ἐπ' ἀνέρα δήιον ἄνδρα  
 γούνατ' ἐλαφρίζειν πεφοβημένον· οἱ δ' ἄρα νίκης 300  
 ἐσθλῆς ἰμεύουσιν· ὃ δ' ἔξοχον ὃν κεν ἴδῃται  
 ἀσπαλιεύς, τῷ δαῖτα παρέσχεθεν· αὐτὰρ ὃ λάβρωσ  
 δῶρα χανῶν δύσδωρα μετέδραμεν ἔνθεν ἔπειτα  
 ἀλκὴν ἀμφοτέρων θήῃσαι, οἷος ἄεθλος  
 μαρναμένον ἀνδρός τε καὶ ἰχθύος ἐλκομένοιο· 305  
 τοῦ μὲν γὰρ σθηναροὶ τε βραχίονες ἡδὲ μέτωπα  
 370



### HALIEUTICA, III. 276-306

But the fisher should be a powerful man and land his fish by force of strength or else a second man should lend a hand in his labour. For so, unwitting of their crafty doom, fattened themselves they fitly fatten others ; and always when thou wilt, successful fishing shall be thine.

Others trust in their valiant might and strength of limb when they array the great adventure against the Anthias, not cultivating friendship nor proffering food but having recourse at once to the pointed hook and overcoming the fish by their valour. The hook is fashioned of hard bronze or iron, and two separate barbs are attached to the great rope of twisted flax. On it they fix a live Basse—if a live one be at hand ; but if it be a dead one, speedily one puts in its mouth a piece of lead, which they call a dolphin <sup>a</sup> ; and the fish, under the weight of the lead, moves his head to and fro, as if alive. The line is strong and well-woven. When the Anthias hear the noise and leap from the sea, then some attend to the labour of the oar, while the fisherman from the stern-end lets down the crooked snare into the sea, gently waving it about. And the fishes all straightway follow the ship and seeing before their eyes what seems to be a fleeing fish, they rush in haste after the banquet, each striving to outstrip the other : thou wouldst say it was a foeman plying swift knees in pursuit of a routed foe and they are eager for goodly victory. Now whichever fish the fisher sees to be best, to it he offers the banquet, and with eager gape it rushes after the gift that is no gift. Thereupon thou shalt see the valour of both, such a struggle there is as man and captive fish contend. His strong arms and

<sup>a</sup> *H.* iv 81 n

# OPPIAN

ὦμοί τ' αὐχένιοί τε παρασφύριοί τε τένοντες  
 ἀλκῇ κυμαίνουσι καὶ ἡγορέῃ τανύνονται·  
 αὐτὰρ ὃ γ' ἀσχαλὼν ὁδύνῃς ὑπο μάρναται ἰχθύς,  
 ἔλκων αὖ ἐρύοντα, βιώμενος εἰς ἄλα δύναι, 310  
 ἄσχετα μαιμώνων· ὃ δὲ κέκλεται ἄνδρας ἐταίρους  
 ἐμπίπτειν ἐλάτῃσι· διωκομένης δ' ἀκάτοιο  
 ἐμπαλιν ἐκ πρύμνης ὄλος ἔλκεται ἰχθύος ὄρμη  
 κλάζει δ' ὄρμη, χειρὸς δ' ἀπολείβεται αἷμα  
 πριομένης· ὃ δ' ἄρ' οὔτι βαρὺν μεθήσιν ἀγῶνα. 315  
 ὥς δὲ δύω μεμαῶτες ὑπέρβιοι ἄνδρες ἀλκῇν  
 ἄμματ' ἐπ' ἀλλήλοισι τιτανόμενοι βιῶνται  
 ἐλκῦσαι, ῥιπήσιν ὀπισθοφόροις ἐρύοντες,  
 δηρόν τ' ἀμφότεροι καμάτων ἴσα μέτρα φέροντες  
 ἐμμενέως ἔλκουσι καὶ ἐμμενέως ἐρύονται. 320  
 ὥς τοῖς, ἰχθυβόλῳ τε καὶ ἰχθύϊ, νείκος ὄρωρε,  
 τοῦ μὲν ἀπαῖξαι, τοῦ δ' ἐλκέμεν ἱμείροντος.  
 οὐ μὲν μιν λείπουσιν ἐν ἄλγεσιν ἰχθύες ἄλλοι  
 ἀνθία ἀλλ' ἐθέλουσιν ἀμυνέμεν, ἐν δέ οἱ αὐτῷ  
 νῶτα βίῃ χρίμπτουσι καὶ ἐμπίπτουσιν ἑκαστος, 325  
 ἄφρονες, οὐδ' ἐνόησαν ἐὼν τεύροντες ἐταῖρον.  
 πολλὰκι καὶ θώμυγγα λυλαιόμενοι γενέεσσι  
 ῥῆξαι ἀμηχανόωσιν, ἐπεὶ στόμα τοῖσιν ἄοπλον.  
 ὅψε δέ μιν καμάτῳ τε καὶ ἄλγεσι μοχθίζοντα  
 πυκναῖς τ' εἰρεσίῃσι βιώμενος ἔσπασεν ἀνὴρ. 330

<sup>a</sup> So of a fisherman Theocr. i. 42 f. φαίης κα γυίων νιν ὄσον  
 σθένος ἔλλοπιεύειν | ὦδέ οἱ ὠδήκωντι κατ' αὐχένα πάντοθεν ἵνες

<sup>b</sup> ἄμματα is not = σχοινία (ropes), as the schol. interprets,  
 but the hold or grasp of the wrestler. Cf. Plut. Alcib ii.  
 ἐν μὲν γὰρ τῷ παλαίῳ πιεζόμενος ὑπὲρ τοῦ μή πεσεῖν ἀναγαγὼν  
 πρὸς τὸ στόμα τὰ ἄμματα τοῦ πιεζομένου οἷος ἦν διαφαγεῖν τὰς  
 χεῖρας ἀφέντος δὲ τὴν λαβὴν ἐκείνου καὶ εἰπόντος “Δάκνεις,  
 ὦ Ἀλκιβιάδῃ, καθάπερ αἱ γυναῖκες,” “Οὐκ ἐγῶγε,” εἶπεν, “ἀλλ’  
 ὥς οἱ λέοντες”, Fab. xxiii. ὥσπερ ἀθλητῆς ἀγαθὸς ἐπαγωνι-  
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### HALIEUTICA, III. 307-330

brows and shoulders and the sinews of his neck and ankles swell <sup>a</sup> with might and strain with valour; while the fish, chafing with pain, makes a fight, pulling against the pulling fisher, striving to dive into the sea, raging incontinently. Then the fisher bids his comrades plunge in their oars; and as the ship speeds forward, he on the stern is dragged bodily backward by the rush of the fish, and the line whistles, and the blood drips from his torn hand. But he relaxes not the grievous contest. As two keen men of mighty valour stretch their grasp <sup>b</sup> about one another and endeavour each to pull the other, hauling with backward strain; and long time both, enduring equal measure of toil, pull might and main and are pulled; even so between those, the fisher and the fish, strife arises, the one eager to rush away, the other eager to pull him in. Nor do the other Anthias fishes desert the captive in his agony but are fain to help him <sup>c</sup> and violently hurl their backs against him and fall each one upon him, foolishly, and know not that they are afflicting their comrade. Often also when they are fain to tear through the line with their jaws, they are helpless, since their mouth is unarmed.<sup>d</sup> At last when the fish is weary with labour and pain and the quick rowing, the man overpowers him and pulls him in.

ζόμενος τῷ Ἀντίβῳ καὶ ῥαδίως ἀπολυόμενος αὐτοῦ τὰς πράξεις, ὥσπερ ἄμματα καὶ λαβὰς οὐκέτι τὸν αὐτὸν ἐχούσας τόνον.

<sup>a</sup> Ael 1 4 τούτων (τῶν ἀνθίων) γούν ἑκαστοι, ὅταν νοήσωσι τεθηρᾶσθαι τὸν σύννομον, προσνέουσιν ὤκιστα εἴτα ἐς αὐτὸν τὰ νῶτα ἀπερείδουσιν καὶ ἐμπίπτοντες καὶ ὠθούμενοι τῇ δυνάμει κωλύουσιν ἔλκεσθαι; Plut Mor 977 c οἱ δ' ἀνθίαι τῷ συμφύλῳ βοηθοῦσιν ἰταμώτερον τὴν γὰρ ὀρμὴν ἀναθέμενοι κατὰ τὴν ῥάχιν καὶ στήσαντες ὀρθὴν τὴν ἄλανθαν ἐπιχειροῦσι διαπρίειν τῇ τραχύτητι καὶ διαλόπτειν.

<sup>d</sup> i e, toothless.

# OPPIAN

εἰ δ' ἄρα οἱ καὶ τυτθὸν ὑπείξεται, οὐ μιν ἔπειτα  
 ἐλκύσει· τοῖον γὰρ ὑπερφίαλον σθένος αὐτῷ.  
 πολλάκι δ' ὀξύπρωρον ὑπὲρ ῥάχιν ἔτμαγε δάψας  
 ὀρμὴν, ἀπὸ δ' ἦξε λιπὼν κενὸν ἀγρευτῆρα.  
 τοῖον καὶ κάλλιχθς ἔχει σθένος ἡδὲ γενέθλη 335  
 ὀρκύνων ὅσσοι τε δέμας κητώδεις ἄλλοι  
 πλάζονται· τοίοις δὲ βραχίουσιν ἀγρώσσονται.  
 \* Ἄλλους δ' αὖ βρώμησι καὶ εἰλαπίνησι δολώσας  
 ἀγρώσσει ἀλιεύς· ἀγαθὸς δέ οἱ ἔσσεται ἰχθὺς  
 κάνθαρος, ὃς πέτρῃσιν αἰὲν λεπρῇσι γέγηθε. 340  
 κύρτον δὲ πλέξαιο περιδρομον ὅττι μέγιστον,  
 τεύχων ἢ σπάρτοισιν Ἰβηρίσιν ἢ ἐλγίοισι,  
 ῥάβδους ἀμφιβαλὼν· λευρὴ δέ οἱ εἴσοδος ἔστω  
 γαστήρ τ' εὐρυχανής· δέλεαρ δέ οἱ ἔνδον ἐνείης  
 πούλυτον ἐρπυστήν ἢ κάραβον, ἐκ πυρὸς ἀμφῶ 345  
 ὀπταλέους· κνίσση γὰρ ἐφέλκεται ἰχθύας εἴσω.  
 ὦδε μὲν ἐντύνας πλεκτὸν δόλον ἐγγύθι πέτρης  
 δόχμιον ἀγκλίνουσιν, ὕφαλον λόχον αὐτίκα δ' ὀδμή  
 κάνθαρον ὀτρυνέει τε καὶ ἵζεται ἐνδοθι κύρτου,  
 οὐ μάλα θαρσαλέος πρῶτην ὁδόν, ἀλλὰ τάχιστα 350  
 δαισάμενος παλίνορσος ἀπέδραμεν ἔνθεν ἔπειτα  
 κυρτεὺς μὲν κείνοισιν αἰὲν νεοτερπέα φορβὴν  
 ἐντίθεται· τοὺς δ' αἰψα δυσώνυμος ἐντὸς ἀγείρει  
 γαστήρ, ἄλλον δ' ἄλλος ἄγει σύνδορπον ἐταῖρον  
 ἦδη δ' ἀτρομέοντες ἀολλέες ἐνδοθι κύρτου 355  
 ἀγρόμενοι πρόπαν ἡμαρ ἐνήμενοι, ὥστε μέλαθρον

<sup>a</sup> Intro. p lvi

<sup>b</sup> H iii 132 n

<sup>c</sup> *Cantharus griseus* (*Cantharus lineatus*), M G ἀσκάθαρος, βαγιόνο at Corfu (Apost p 18)

<sup>d</sup> Day i p 26 "Prefers rocky ground, feeding on the finer kinds of seaweeds. It is found in bays and harbours, and frequently captured by anglers fishing from the shore, rocks, or piers."

But if the fisher yield to him even a little, he cannot pull him in—so tremendous is his strength. Often he tears and cuts the line on his sharp spine and rushes away, leaving the fisherman empty-handed. A like strength is possessed by the Beauty-fish<sup>a</sup> and the race of the Orcynus<sup>b</sup> and others of monstrous body that roam the deep; and even by such arms are they captured.

Others the fisherman catches with the wile of food and feast. A good fish will be the Black Sea-bream,<sup>c</sup> which ever rejoices in rough rocks<sup>d</sup>. Plait a round weel<sup>e</sup> as large as may be, fashioning it with Iberian broom<sup>f</sup> or withes and putting staves round it. Let the entrance be smooth and the belly yawning wide. As bait, put within it reptile Poulpe or Crayfish, in either case broiled<sup>g</sup> on the fire; for the savour entices the fishes within. Having thus prepared the plaited deceit, lean it obliquely beside a rock, to be an ambush under the sea. And immediately the odour will rouse the Black Sea-bream and he will come within the weel, not very confident on his first journey, but with all haste he makes his meal and speeds away again. Thereafter the weel-fisher puts in the weel ever fresh pleasant food for them and ill-omened gluttony speedily gathers them within, and one fish brings another comrade to share the banquet. At length without fear they gather all together within the weel and remain sitting therein.

<sup>a</sup> *H* iii 86 n

<sup>f</sup> *C* i 156 n.

<sup>g</sup> *A* 534 a 22 καὶ ὅλως δὲ πρὸς τὰ κνισώδη πάντες φέρονται μᾶλλον καὶ τῶν σηπιῶν δὲ τὰ σαρκία σταθεύσαντες ἔνεκα τῆς ὀσμῆς δελεάζουσι τοῦτοις προσέρχονται γὰρ μᾶλλον. τοὺς δὲ πολύπους φασὶν ὀπτῆσαντες εἰς τοὺς κύρτους ἐντιθέσθαι οὐδενὸς ἄλλου χάριν ἢ τῆς κνίσης

# OPPIAN

κτησάμενοι, μίμνουσι, κακὴν δ' εὖροντο καλὴν.  
 ὥς δ' ὀπότη' ὀρφανικοῖο μετ' ἠιθέοιο μέλαθρον  
 οὔτι σαοφροσύνησι μεμηλότες ἡλικες ἄλλοι  
 κλητοὶ τ' αὐτόμολοί τε πανήμεροι ἀγερέθωνται, 360  
 κτήσιν αἰεὶ κείροντες ἀσημάντοιο δόμοιο,  
 οἷα νέους ἀνίησι χαλίφρονας ἄκριτος ἦβη,  
 ἐν δὲ κακοφροσύνησι κακὴν εὖραντο τελευτήν  
 ὥς τοῖς ἀγρομένοισι παρασχεδὸν ἵσταται ἄτη.  
 ἥνικα γὰρ πολλοὶ τε καὶ εὐλιπέες τελέθωσι, 365  
 δὴ τότε' ἀνὴρ κύρτοιο περὶ στόμα πῶμα καλύπτει  
 εὖ ἀραρός· τοὺς δ' ἔνδον ἐν ἔρκει πεπτηῶτας  
 ὑστάτιον κνώσσοντας ἀνείρυσεν· ὅψε δ' ὄλεθρον  
 φρασσάμενοι σπαίρουσι καὶ ἐκδύναι μεμάασι,  
 νήπιοι, οὐδ' ἔτι κύρτον ὁμῶς εὖοικον ἔχουσιν. 370  
 Ἄδμωσιν δ' ἐπὶ κύρτον ὀπωρινὸν ὀπλίζονται  
 ὄτσουν, μέσσοισι δ' ἐν οἷσμασιν ὀρμίζουσι,  
 νέρθεν ἀναψάμενοι τρητὸν λίθον εὐναστήρα·  
 φελλοὶ δ' ὀχμάζουσιν ἄνω δόλον· ἐν δὲ οἱ αἰεὶ  
 τέσσαρας ἀκταίους διεροὺς κάχληκας ἰεῖσι· 375  
 τοῖς δὲ διαινομένοισι περιτρέφεται γλαγόεσσα  
 μύξα θαλασσαιῇ, τῆς ἱμερος ἰχθύας ἔλκει  
 βαιούς, οὐτιδανούς, λίχρον γένος· οἱ δ' ἀγέρονται  
 κύρτον ἐπιπροθέοντες ἐν ἀγκοίνῃς τε μένουσιν.  
 ἄδμωες δ' ὀρόωντες ἔσω κοίλοιο μυχοῖο 380  
 ἀγρομένους τάχα πάντες ἐπὶ σφισιν ὠρμήθησαν,  
 δαιτὸς ἐελδόμενοι· τοὺς δ' οὐ κίχον, ἀλλ' ὑπόλισθον  
 ῥηιδίως· οἱ δ' οὔτι καὶ ἰέμενοί περ ἔχουσιν  
 αὐτὶς ὑπεκδύναι πλεκτὸν λόχον, ἀλλ' ἐτέροισι

\* Admon or Admos, only here Schol ἄδμωσι συνακίους,  
 κατὰ τῶν ἀδμώνων· ἄδμωες εἶδος ἰχθύος τῶν λεγομένων συνακίων  
 This points to some species of Flat-fish, as in late Greek  
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all the day, as if they had acquired a house, and an evil nest they find it. As when to the house of a fatherless youth his age-fellows, who study not sobriety, gather all day bidden and unbidden, wasting evermore the possessions of the masterless house, in such practices as foolish young men are incited to by the waywardness of youth, and in their folly find an evil end; even so for the gathered fishes doom stands nigh at hand. For when they become many and fat, then the man puts a well-fitting cover on the mouth of the weel and takes captive the fishes huddling within the enclosure and sleeping their last sleep. Too late they perceive their doom and struggle and strive to get out—foolish fishes who find the weel no longer so pleasant a home.

Against the Admon<sup>a</sup> they prepare in autumn a weel of osiers and moor it in the midst of the waves, fastening to the bottom a bored stone<sup>b</sup> by way of anchor, while corks<sup>c</sup> support the trap above. In it they always put four wet stones from the beach. On the wet stones grows a milky slime of the sea, desire for which attracts the wretched little fishes, a greedy race, which gather and rush to the weel and remain in its embrace. The Admon, seeing them gathered within the hollow retreat, all speedily rush upon them, eager for a feast. But them they do not overtake: they easily slip away but the Admon are nowise able, for all their endeavour, to escape again from the plaited ambush, but, preparing woe

σύαξ, συάλιον = ψήττα. Cf Du Cange s. σιάκιον and s. σύαξ

<sup>b</sup> Hom *Od* xiii 77 πείσμα δ' ἔλυσαν ἀπὸ τρητοῦ λίθοιο = γρώνης χερμάδος Lycophr 20 Cf Hesych s. γρώνους With εὐναστῆρα cf εὐναί = anchors, Hom *Il* i 436, etc

<sup>c</sup> *H* m 103 n

# OPPIAN

πήματα πορσύνοντες ἐπὶ σφισιν εὖρον ὄλεθρον. 385  
 ὥς δέ τις ἐν ξυλόχοισιν ὀρῆστερος ἀγροιώτης  
 θηρὶ πάγην ἤρτυνεν, ἀπηνεί δ' ἔνδοθι θυμῷ  
 δῆσε κυνὸς σφίγγων ἀπο μήδεα τοῦ δ' ὀδύνησιν  
 ἡχῆεις ὀρυμαγδὸς ἀπόπροθι τειρομένοιοι  
 ἔρχεται, ἀμφὶ δέ οἱ στένεται δρίος· ἢ δ' αἰούσα 390  
 πόρδαλις ἰάνθη τε καὶ ἔσσυται, ἵχνος αὐτῆς  
 μαιομένη τάχα δ' ἴξε καὶ ἔνθορε· τὸν μὲν ἔπειτα  
 ὑψόσ' ἀναρπάξει κρυπτὸς δόλος, ἢ δ' ἐνὶ βόθρῳ  
 εἰλείται προπεσοῦσα, μέλει δέ οἱ οὐκέτι δαιτός,  
 ἀλλὰ φόβου· τῇ δ' οὔτις ὑπέκδυσις ἐστὶν ἐτοίμη 395  
 τοῖα καὶ ἄδμωες δειλοὶ πάθον, ἀντὶ δὲ φορβῆς  
 πότμον ἐφωρμήσαντο καὶ Ἄιδος ἔρκος ἀφυκτον.  
 Καὶ μὲν τις θρίσσησιν ὁμῶς καὶ χαλκίσιν ἄγρην  
 φράσσατ' ὀπωρινήν, καὶ λαρινὸν εἶλε καὶ ἔθνη  
 τραχούρων, κύρτον μὲν ὑπὸ σπάρτοισιν ὑφήνας 400  
 εὐπαγέως, φρυκτῶν δ' ὀρόβων ἐνεθήκατο μάζαν,  
 οἴνω μυδαλέην εὐώδει, μίξε δὲ κούρης  
 δάκρυον Ἀσσυρίης Θειαντίδος, ἣν ποτέ φασι  
 πατρὸς ἐρασσαμένην δυσμήχανον ἔργον ἀνύσαι  
 ἐλθεῖν τ' ἐς φιλότητα χολωσαμένης Ἀφροδίτης· 405

<sup>a</sup> Cf C iv 217

<sup>b</sup> H i 244 n.

<sup>c</sup> Schol λαρινὸν τὸ λεγόμενον λύλας, εἶδος ἰχθύος; Hesych s. λαρινός· ἰχθύς ποιός. Not identified

<sup>d</sup> Schol τραχούρων· τριχῶν and on H i 99 τραχούρων ὅμοια πηλαμύσιν καὶ τῶν τριχαίων. Probably *Trachurus trachurus* Mor. (*Scomber trachurus* L.), M G σαυρίδι. "poisson très abondant et qui se pêche à partir des derniers jours du mois de mai jusqu'à la fin du mois de juin" (Apost p 14). Athen 326 a; Ael xiii. 27; Hesych. s. σισόρβακος, s. σκίθακος, s. σκίθαρος; Galen, *De aliment fac* iii 31; cf σαῦροι H i. 106 n

<sup>e</sup> *Vicia ervilia*

<sup>f</sup> i.e., myrrh, the resinous exudation of *Balsamodendron myrrha*. "δάκρυ" is the regular expression in Greek for 378



for others, they find destruction for themselves. As when some hunter on the hills prepares a trap in the woods for a wild beast and with hard heart ties up a dog,<sup>a</sup> fastening him by a cord about his private parts; the loud howling of the dog in pain travels afar and the wood resounds about him; the Leopard hears and is glad and hastes to track the cry; swiftly she arrives and leaps upon the dog; then a hidden device snatches the dog aloft, while the Leopard rolls headlong in the pit, and has no more thought of feasting but of flight; but for it there is no escape prepared: even such is the fate of the hapless Admon and in place of food they rush upon their fate and the unescapable net of Hades

In like fashion for the Shad<sup>b</sup> also and the Pilchard<sup>c</sup> one devises capture in the autumn and so one takes the Larinus<sup>c</sup> and the tribes of the Trachurus.<sup>d</sup> The fisherman weaves compactly a weel of broom and therein puts a cake of parched vetches,<sup>e</sup> moistened with fragrant wine, and mixes therewith the tear<sup>f</sup> of the Assyrian daughter of Theias<sup>g</sup> who, they say, did a deed of ill contrivance for love of her father and came into his bed, through the anger of such exudation Herod ii 96 τὸ δὲ δάκρυον κόμμι ἐστίν. Cf. A. 553 b 28, 623 b 29, Μετεοί 388 b 19 τὸ ἤλεκτρον καὶ ὅσα λέγεται ὡς δάκρυα οἶον σμύρνα, λιβανωτός, κόμμι; Theophrast H P ix 1 2 ὁ λίβανος καὶ ἡ σμύρνα, δάκρυα καὶ ταῦτα.

<sup>a</sup> Apollodor iii 14. 4 Θείαντος βασιλέως Ἀσσυρίων, δὲ ἔσχε θυγατέρα Σμύρναν αὐτὴ κατὰ μῆνιν Ἀφροδίτης . . ἰσχεῖ τοῦ πατρὸς ἔρωτα καὶ ἀγνοοῦντι τῷ πατρὶ συνεννάσθη ὁ δὲ ὡς ἥσθετο, σπασάμενος ξίφος ἐδίδωκεν αὐτήν· ἡ δὲ περικαταλαμβανομένη θεοῖς εὐξατο ἀφανῆς γενέσθαι θεοὶ δὲ κατοικτείραντες αὐτὴν εἰς δένδρον μετέλλαξαν, δ καλοῦσι σμύρναν. In some versions the father is called Cinyras, the daughter Myrrha. Ov. M x 298 ff. She became mother of Adonis. Lycophr. 829 Μύρρας ἐρυμνὸν ἄστν, τῆς μογοστόλους | ὠδῖνας ἐξέλυσε δεινδρῶδης κλάδος

# OPPIAN

ἀλλ' ὅτε μιν καὶ δένδρον ἐπώνυμον ἐρρίζωσεν  
αἷσα θεῶν, γοάει τε καὶ ἦν ὀλοφύρεται ἄτην,  
δάκρυσι δευομένη λέκτρον χάριν· ἧς ἐνμίσγων  
θεῖον ὅπὸν κύρτον μὲν ἐνορμίζει ῥοθίοισιν,  
ὁδμή δ' αἶψα θάλασσαν ἐπέδραμε λειριόεσσα, 410  
κυκλήσκουσ' ἀγέλας πολυειδέας· οἱ δ' ἐφέπονται  
πνοιῇ νηδυμίῃ δεδονημένοι, ὦκα δὲ κύρτος  
πίμπλαται, ἀγρευτῆρι φέρων εὐθῆρον ἀμοιβήν.

Σάλπαι δ' ἱκμαλέοις μὲν αἰὲ φύκεσσι μάλιστα  
τέρπονται, κείνη δὲ καὶ ἀγρώσσονται ἐδωδῇ. 415  
πλώει μὲν προτέροισιν ἐν ἡμασιν εἰς ἓνα χώρον  
ἀσπαλιεύς, αἰεὶ δὲ μετ' οἷσμασι λᾶας ἱῆσι  
χερμάδας, ἀψάμενος πέρι φύκια τηλεθώοντα.  
ἀλλ' ὅτε δὴ πέμπτη μὲν ἴδη πόνον ἡριγένεια  
σάλπαι δ' ἀγρόμεναι κεῖνον πόρον ἀμφινέμονται, 420  
τῆμος ἐπεντύνει κύρτου δόλον· ἐν δέ οἱ εἴσω  
φύκεσιν εἰλομένους λᾶας βάλεν, ἀμφὶ δὲ ποίας  
εἰναλίας στομίοισιν ἐδήσατο, τῇσι γάνυνται  
σάλπαι τ' ἡδ' ὅσσοι βοτανηφάγοι ἰχθύες ἄλλοι  
οἱ τότε ἀγειρόμενοι ποίας φάγον, αὐτὰρ ἔπειτα 425  
ἐς μυχὸν ἡἰχθησαν· ὁ δ' αὐτίκα κύρτον ἀνέλκει  
ρίμφα μεταπλώσας σιγῇ δὲ οἱ ἄννται ἔργον,  
ἀνδράσι τ' ἀφθόγγοισι καὶ ἀσμαράγοις ἐλάτῃσι·  
σιγῇ γὰρ πάσαις μὲν ὀφέλισμος ἔπλετο θήραις,

<sup>a</sup> *Box salpa* (Gen Box, Fam Sparidae), M G. σάλπα: Apost. p. 17; Plin ix. 68

<sup>b</sup> A. 591 a 15 ἡ δὲ σάλπη (τρέφεται) τῇ κόπρῳ καὶ φυκίοις βόσκεται δὲ καὶ τὸ πράσιον, θηρεύεται δὲ καὶ κολοκύνθη [*gourd, Cucurbita maxima*] μόνῃ τῶν ἰχθύων; 534 a 15 ἐνια γὰρ δελεάζεται τοῖς δυσώδεσιν, ὥσπερ ἡ σάλπη τῇ κόπρῳ.

<sup>c</sup> A. 533 b 15 ἔτι δὲ ἐν ταῖς θήραις τῶν ἰχθύων ὅτι μάλιστα εὐλαβούνται ψόφον ποιεῖν ἢ κώπης ἢ δικτύων οἱ περὶ τὴν θήραν ταύτην ὄντες, ἀλλ' ὅταν κατανοήσωσιν ἐν τινὶ τόπῳ πολλοὺς

Aphrodite ; but since the doom of the gods rooted her and the tree that bears her name, she wails and mourns her woeful fate, wetted with tears for the sake of her bed · her holy sap the fisher mingles with the rest and moors his weel in the waves ; and swiftly the lily fragrance runs over the sea and summons the herds of various kind ; and the fishes moved by the sweet breath obey the call and speedily the weel is filled, bringing to the fisherman a recompense of goodly spoil.

The Saupes <sup>a</sup> always delight above all things in moist seaweed <sup>b</sup> and by that bait also they are taken. On previous days the fisherman sails to one place and always casts in the waves stones of a handy size, to which he has fastened fresh seaweed. But when the fifth morn sees his toil and the gathered Saupes feed about that place, then he arrays his crafty weel. Within it he casts stones wrapped in seaweed and about the mouth he binds such grasses of the sea as Saupes and other plant-eating fishes delight in. Then the fishes gather and eat the grasses and thereafter speed inside the weel. Straightway the fisher sails swiftly to the spot and pulls up the weel. His work is done silently, the men not speaking and the oars hushed. For silence <sup>c</sup> is profitable in all fishing but above all <sup>d</sup> in the case

ἀθρόους ὄντας, ἐκ τοσούτου τόπου τελευταίρομενοι καθιᾶσι τὰ δίκτυα, ὅπως μήτε κώπης μήτε τῆς ῥύμης τῆς ἀλιάδος ἀφίληται πρὸς τὸν τόπον ἐκεῖνον ὁ ψόφος παραγγέλλουσί τε πᾶσι τοῖς ναύταις ὅτι μάλιστα σιγῇ πλεῖν, μέχρι περ ἂν συγκυκλώσωνται

<sup>a</sup> The acuteness of hearing of the Saupé is mentioned A. 534 α 8 μάλιστα δ' εἰσι τῶν ἰχθύων ἀξυήλοισι λεστρούς, χρέμψ, λάβραξ, σάλπη, χρόμις Cf Ael ix 7. Plin. x. 193 produntur etiam clarissime audire mugil, lupus, salpa, chromis, et ideo in vado vivere

# OPPIAN

ἔξοχα δ' ἐν σάλπησιν· ἐπεὶ μάλα τῇσι νόημα 430  
 πτοιαλέον· πτοίῃ δὲ πόνον δύσθηρον ἔθηκε  
 Τρίγλης δ' οὕτω, φημί, χειριωτέρησιν ἐδωδαῖς  
 τέρπεσθαι· πᾶσαν γὰρ ἄσιν ἁλός, ἣν κε κίχῃσι,  
 φέρβεται· ἰμείρει δὲ δυσσαέος ἔξοχα δαιτός·  
 σώμασι δ' ἐκπάγλως ἐπιτέρπεται ἀνδρομέοισι 435  
 πυθομένοις, εὖτ' ἂν τιν' ἔλῃ στονόεσσα θάλασσα.  
 τῷ καὶ μιν δελέασσιν ἀποπνείουσιν αὐτμήν  
 ῥηιδίως ἔλκουσιν, ὅσα πνέει ἐχθρόν ἄημα.  
 εἵκελα δὲ τρίγλησιν ὕεσσί τε, φημί, τετύχθαι  
 ἦθεα, φυρομένοισιν αἰεὶ περὶ γαστέρος ὄρμήν· 440  
 ἄμφω δ' αἰ μὲν ἔασι διάκριτοι ἐν νεπόδεσσιν,  
 οἱ δ' ἐνὶ χερσαίῃσιν ἀριστεύουσ' ἀγέλησιν.  
 Οὐ μὲν δὴ μελάνουρον ἀποίσειαι οὗτ' ἐνὶ κύρτῳ  
 ῥηιδίως ἀπαφών οὗτ' ἐν λινοεργεὶ κύκλῳ·  
 ἔξοχα γὰρ μελάνουρος ἐν ἰχθύσιν ἡμὲν ἀναλκίς 445  
 ἡδὲ σαοφρονέων, λίχνη δέ οἱ οὐποτ' ἐδωδὴ  
 θυμῆρης· αἰεὶ δὲ γαληναίης μὲν ἐούσης  
 κέκλιται ἐν ψαμάθοισι καὶ οὐκ ἀναδύεται ἄλμης  
 ἀλλ' ὅτε κυμαίνουσα περισπέρχῃσι θάλασσα  
 λάβρων ἐξ ἀνέμων, τότε δὴ μοῦνοι μελάνουροι 450  
 κύμα διαῖσσουσιν ἀολλέες, οὕτε τιν' ἀνδρῶν  
 οὕτε τιν' εἰναλίῳν πεφρικότες· οἱ μὲν ἅπαντες  
 ἐς νεάτην κρηπῖδα φόβῳ δύνουσι θαλάσσης,  
 οἱ δὲ τότε ἡϊόνας τε πολυφλοίσβους ἐφέπουσι  
 πέτραις τ' ἐμπελάουσιν ἀλήμονες, εἴ τιν' ἐδητὺν 455  
 κοπτομένη δείξειεν ὑπὸ ῥίπῃσι θάλασσα  
 νήπιοι, οὐδ' ἐδάησαν ὅσον πινυτώτεροι ἄνδρες,  
 οἱ κείνους καὶ πάμπαν ἀλευομένους ἔλον ἄγρῃ.

<sup>a</sup> C. II 392 n

<sup>b</sup> 591 a 12 αἱ δὲ τρίγλαι καὶ φυκίοις τρέφονται καὶ ὀστρέοις καὶ βορβόρῳ καὶ σαρκοφαγοῦσιν.

### HALIEUTICA, III. 430-458

of the Saupes ; since their wits are easily scared and a scare renders vain the labour of the fisher.

No fish, I declare, delights in meaner bait than doth the Red Mullet <sup>a</sup>, for it feeds on all the silt <sup>b</sup> of the sea that it can find and it loves especially evil-smelling food. It delights exceedingly in the rotting bodies of men, when the dolorous sea makes any man its prey Wherefore fishers easily take them with smelly baits which have a hateful breath. Red Mulletts and Swine, <sup>c</sup> I declare, have like habits, wallowing always in filth for the desire of the belly : and the Red Mulletts have the same distinction among the finny tribes as Swine have among the herds of the land.

The Melanurus <sup>d</sup> thou shalt not easily beguile and carry away either with weel or with the encircling net. For the Melanurus among all fishes is eminent at once for cowardice and for prudence, and gluttonous bait <sup>e</sup> is never pleasing to it Always when the sea is calm it lies in the sands and rises not from the brine. But when under stress of violent winds the sea rages and billows, then do the Melanurus alone speed over the sea together, fearing not any man nor any creature of the sea While all the rest for fear dive to the nether foundations of the sea, the Melanurus haunt the sounding shores or draw to the rocks as they roam in search of any food that the wind-beaten sea may show them Foolish fishes ! which know not how much more cunning are men, who take them captive despite all their endeavour

<sup>c</sup> A. 595 a 18 εὐχερέστατον πρὸς πᾶσαν τροφήν τῶν ζώων ἐστίν (ἡ ὄψις).

<sup>d</sup> C. u. 391 n. Oppian's account of the habits of the Melanurus is paraphrased by Ael. i. 41

<sup>e</sup> A. 591 a 15 μελάνουρος φύκιαις (τρέφεται).

χειμερίη πλημμυρὶς ὅταν ζέῃ Ἀμφιτρίτης,  
 ἴστατ' ἐπὶ προὔχουσιν ἀνὴρ ἀλιηγέα πέτρην, 460  
 ὀξύτατον τόθι κύμα περὶ σπιλάδεσσιν μέμυκεν·  
 εἶδατα δ' ἀγνυμένοισιν ἐπισπείρει ῥοθίοισι,  
 τυρὸν ὁμοῦ Δήμητρι μεμιγμένον· οἱ δ' ἐπὶ φορβὴν  
 ἀσπασίην θρώσκουσιν ἐπειγόμενοι μελάνουροι.  
 ἀλλ' ὅτε οἱ παρέασιν ἀολλέες ἐς βόλον ἄγρης, 465  
 αὐτὸς μὲν τρέπεται λοξὸν δέμας, ὄφρα οἱ ὕδωρ  
 μήτι κατασκιόητο καὶ ἰχθύσι τάρβος ἐνείη·  
 ἔστι δέ οἱ λεπτὸς τε δόναξ μετὰ χερσὶν ἐτοῖμος  
 λεπτή θ' ὀρμιὴ κούφης τριχός, ἄπλοκος αὐτῶς  
 λεπτοῖς δ' ἀγκίστροισιν ἀναπλέκεται θαμέεσσι· 470  
 τοῖς ἐπέθηκε δέλετρον, ὃ καὶ πάρος ἦκε καθ' ὕδωρ,  
 πέμπει δ' ἐς βαθὺ κύμα κυκώμενον· οἱ δ' ὀρώωντες  
 αὐτίκ' ἐπιθρώσκουσι καὶ ἀρπάζουσιν ὄλεθρον  
 οὐδ' ἀλιεὺς εὐκηλον ἔχει χέρα, πυκνὰ δ' ἀνέλκει  
 ἐκ δίνης ἄγκιστρα, καὶ εἰ κενὰ πολλάκις εἴη· 475  
 οὐ γὰρ βρασσομένης κεν ἐπιφράσσαιτο θαλάσσης  
 ἀτρεκέως, εἴτ' οὖν τις ἐνίσχεται εἴτε μιν αὐτῶς  
 κύματ' ἀνακλονέουσιν· ἐπὴν δέ τις ἀμφιχάνησι,  
 ῥίμφα μιν ἐξείρυσσε πάρος δόλον ἐν φρεσὶ θέσθαι,  
 πρὶν φόβον οὐτιδανοῖσιν ἐνιπληῆξαι μελανούροις. 480  
 τοίην χειμερίην πανεπίκλοπον ἤνυσεν ἄγρην.

<sup>a</sup> Hom. *Il.* xv. 406 ὡς ὅτε τις φῶς | πέτρῃ ἐπὶ προβλήτῃ καθήμενος  
 ἱερὸν ἰχθύν | ἐκ πόντοιο θύραζε λίνω καὶ ἡνοπι χαλκῷ (sc. ἔλκει).

<sup>b</sup> The mode of capture here described seems to be identical  
 with the modern method as described by Apost. p. 49:  
 "Pendant l'été on pêche, dans les Sporades, les oblades  
 [M.G. μελανούρια] et les daurades avec des bouchons de liège  
 (φελλάρια). L'appareil est ainsi disposé. on pierce le liège et  
 on fait passer une racine anglaise [sheep-gut] à l'un des bouts.  
 On attache un hameçon, à l'autre bout un morceau de bois  
 pour empêcher la racine de sortir. On retire la racine et  
 quand le hameçon vient toucher le liège, on le couvre de pâte

to escape. When the sea boils with stormy flood, a man stands upon a jutting sea-beaten cliff,<sup>a</sup> where the wave bellows loudly on the rocks, and scatters dainties<sup>b</sup> in the breaking waves, even cheese mixed with flour<sup>c</sup>; and the Melanurus rush eagerly upon the welcome food. But when they are gathered together within range of his cast, he himself turns his body aside, that he may not cast his shadow on the water, and the fish be frightened. In his hands he holds ready a thin rod and a thin line of light hair all untwined, whereon are strung numerous light hooks. On these he puts the same bait as before he cast in the water, and lets it down into the deep turmoil of the waves. Seeing it the Melanurus immediately rush upon it and snatch—their own destruction. Nor does the fisher hold his hand at rest, but ever and again draws up his hooks from the eddying waters, even if they be often empty. For in the seething sea he cannot mark for certain whether a fish is hooked or whether it is but the waves that shake the line. But when a fish swallows the hook, swiftly he pulls him forth, ere he thinks of guile, ere he cause fright to the feeble Melanurus. In such wise he accomplishes his treacherous fishing in stormy weather.

de farine mêlée de fromage [*cf τῦρον ὁμοῦ Δήμητρι μεμιγμένον* 463] et on laisse le liège, amorcé, libre dans la mer. Les poissons en venant manger l'appât avalent aussi l'hameçon. Lorsqu'ils se déplacent ils entraînent avec eux le liège, ce qu'avertit le pêcheur qui vient les ramasser. Cette pêche est excessivement amusante. Quand on emploie une grande quantité de lièges et que le poisson mord, c'est un perpétuel va-et-vient pour décrocher les poissons qui s'y sont pris et amorcer de nouveau les engins."

<sup>a</sup> *Δήμητρι* for the metonymy for bread or flour *cf* C 1. 434 n. and 484 below.

# OPPIAN

Ναὶ μὴν καὶ κεστρῆα, καὶ οὐ λίχνον περ ἑόντα,  
 ἥπαφον, ἀγκίστροισι περὶ στενωοῖσιν ἕσαντες  
 εἶδαρ ὁμοῦ Δήμητρι μεμιγμένον ἡδὲ γάλακτος  
 πηκτοῖσι δώροισιν· ἐφυρήσαντο δὲ ποίην 485  
 τοῖσιν ὁμοῦ μίνθην εὐώδεα, τὴν ποτε κούρην  
 φασὶν ὑπουδαίην ἔμεναι, Κωκυτίδα Νύμφην·  
 κλίνατο δ' εἰς εὐνὴν Ἀιδωνέος· ἀλλ' ὅτε κούρην  
 Περσεφόνην ἥρπαξεν ἀπ' Αἰτναίου πάγοιο,  
 δὴ τότε μιν κλάζουσαν ὑπερφιάλοισ ἐπέεσσι, 490  
 ζήλω μαργαίνουσαν ἀτάσθαλα, μηνίσασα  
 Δημήτηρ ἀμάθυνεν ἐπεμβαίνουσα πεδίλοις·  
 φῆ γὰρ ἀγανotέρη τε φυὴν καὶ κάλλος ἀμείνων  
 Περσεφόνης ἔμεναι κυανώπιδος, ἐς δέ μιν αὐτὴν  
 εὔξατο νοστήσειν Ἀιδωνέα, τὴν δὲ μελάβθρων 495  
 ἐξέλασειν· τοίη οἱ ἐπὶ γλώσσης θόρεν ἄτη  
 ποίη δ' οὐτιδανὴ καὶ ἐπώνυμος ἔκθορε γαίης,  
 τὴν ἐνιφυρήσαντες ἐπ' ἀγκίστροισι βάλλοντο.  
 κεστρεὺς δ' οὐ μετὰ δηρόν, ἐπεὶ ῥά μιν ἵξεν αὐτμή,  
 ἀντιάσας πρῶτον μὲν ἀποσταδὸν ἀγκίστροιο 500  
 λοξὸν ὑπ' ὀφθαλμοῖς ὁράα δόλον, εἵκελος ἀνδρὶ

<sup>a</sup> H. II. 642 n.

<sup>b</sup> H. II. 643 n. On the other hand A. 591 b 1 λαίμαργος δὲ μάλιστα τῶν ἰχθύων ὁ κεστρεὺς ἐστὶ καὶ ἀπληστος, where, however, the word κεστρεὺς is suspect.

<sup>c</sup> i.e., cheese, as in v 463. Speaking of fishing for, amongst others, Grey Mulletts (κεφαλόπουλα), Apost. p. 43 386



Yea, and the Grey Mullet,<sup>a</sup> albeit he is no glutton,<sup>b</sup> they yet deceive by clothing narrow hooks with bait mixed with flour and gifts of cuddled milk.<sup>c</sup> Therewith they knead also the sweet-smelling herb of mint. Mint, men say, was once a maid<sup>d</sup> beneath the earth, a Nymph of Cocytus, and she lay in the bed of Aidoneus; but when he raped the maid Persephone from the Aetnaean hill, then she complained loudly with overweening words and raved foolishly for jealousy, and Demeter in anger trampled upon her with her feet and destroyed her. For she had said that she was nobler of form and more excellent in beauty than dark-eyed Persephone and she boasted that Aidoneus would return to her and banish the other from his halls: such infatuation leapt upon her tongue. And from the earth sprang the weak herb that bears her name. Mint, then, the fishers mingle with the bait which they put upon their hooks. And in no long time the Grey Mullet, when the odour reaches him, first approaches the hook distantly and regards with eyes askance the snare; like to a stranger who, chancing upon

says: "On amorce aussi simplement avec de la pâte de pain mêlée avec du fromage pour lui donner un peu d'odeur." Cf. A. 591 a 18 ὁ δὲ κέφαλος καὶ ὁ κεστρεὺς ὅλως μόνον οὐ σαρκοφαγοῦσιν σημεῖον δέ, οὔτε γὰρ ἐν τῇ κοιλίᾳ πώποτ' ἔχοντες εἰλημμένοι εἰσὶ τοιοῦτον οὐδέν, οὔτε δελέατι χρώνται πρὸς αὐτοὺς ζῶων σαρκὶν ἀλλὰ μάζην.

<sup>a</sup> Strabo 344 πρὸς ἔω δ' ἐστὶν ὕδρος τοῦ Πύλου πλησίον ἐπώνυμον Μίνθης, ἣν μυθεύουσι παλλακὴν τοῦ Αἰδίου γενομένην πατηθεῖσαν ὑπὸ τῆς Κόρης εἰς τὴν κηπαίαν μίνθην μεταβαλεῖν, ἣν τινες ἡδύοσμον [*Mentha viridis*, spearmint, Theophrast. *H P* vii. 1.] καλοῦσι; schol. Nicandr. *Alex* 375 Μίνθη Αἰδίου παλλακὴ οὕτω καλουμένη, ἣν διεσπάραξεν ἡ Περσεφόνη, ἐφ' ἣ τὴν ὁμώνυμον πόαν ἀνέδωκεν ὁ Αἰδῆς; Ov. *M.* x 728 an tibi quondam | Femineos artus in olentes vertere menthas, | Persephone, licuit?

# OPPIAN

ξείνω, ὃς ἐν τριόδοισι πολυτρίπτοισι κυρήσας  
 ἔσθῃ ἐφορμαίνων, κραδίῃ τέ οἱ ἄλλοτε λαιήν,  
 ἄλλοτε δεξιτερὴν ἐπιβάλλεται ἀτραπὸν ἐλθεῖν·  
 παπταίνει δ' ἐκάτερθε, νόος δέ οἱ ἤντε κῦμα 505  
 εἰλεῖται, μάλα δ' ὀψὲ μῆς ὠρέξατο βουλῆς·  
 ὥς ἄρα καὶ κεστρῇι παναίολα μερμηρίζει  
 θυμὸς διομένῳ τε δόλον καὶ ἀπήμονα φορβήν·  
 ὀψὲ δέ μιν νόος ὤρσε καὶ ἤγαγεν ἐγγύθι πότμου·  
 αὐτίκα δὲ τρέσσας ἀνεχάσσατο· πολλάκι δ' ἤδη 510  
 εἶλε φόβος ψαύοντα καὶ ἔμπαλιν ἔτραπεν ὀρμήν.  
 ὥς δ' ὅτε νηπίαχος κούρη πάις, ἐκτὸς εὐούσης  
 μητέρος, ἥ βρώμης λελητημένη ἤέ τευ ἄλλου,  
 ψαῦσαι μὲν τρομέει μητρὸς χόλον, οὐδ' ἀναδύναι  
 ἐλδομένη τέτληκεν· ἐφερπύζουσα δὲ λάθρῃ 515  
 αὐτίς ὑποτρέπεται, κραδίῃ δέ οἱ ἄλλοτε θάρσος,  
 ἄλλοτε δ' ἐμπίπτει δεινὸς φόβος· ὄμματα δ' αἰὲν  
 ὀξέα παπταίνοντα ποτὶ προθύροισι τέτανται  
 ὥς τότ' ἐπεμβαίνων ἀνελίσσεται ἥπιος ἰχθύς.  
 ἀλλ' ὅτε θαρσήςας πελάσῃ σχεδόν, οὐ μάλ' ἐτοίμως 520  
 ψαῦσε βορῆς, οὐρῇ δὲ πάρος μάστιξεν ἐγείρων  
 ἄγκιστρον, μή πού τις ἐνὶ χροῖ θέρμετ' αὐτμή·  
 ζωοῦ γὰρ κεστρεῦσιν ἀπώμοτόν ἐστι πάσασθαι.  
 ἔνθεν ἔπειτ' ἄκροισι διακνίζει στομάτεσσι  
 δαῖτα περιζύων· ἄλιεὺς δέ μιν αὐτίκα χαλκῷ 525  
 πεῖρεν ἀνακρούων, ὥστε θρασὺν ἵππον ἐέργων  
 ἡνίοχος σκληρῇσιν ἀναγκαίῃσι χαλινού,  
 ἂν δ' ἔρυσσε, σπαίροντα δ' ἐπὶ χθονὶ κάββαλεν ἐχθρῇ.

\* Cic *De div.* 1 54 123 Idem etiam Socrates cum apud Delum male pugnatum esset, Lachete praetore, fugereturque cum ipso Lachete, ut ventum est in trivium, eadem qua ceteri fugere noluit. Quibus quaerentibus cur non eadem via pergeret, deterrenti se a deo dixit Tum quidem n qui alia via fugerant, in hostium equitatum inciderunt; Theogn.

much trodden cross-ways," stands pondering, and at one moment his heart is set on going by the left road, at another by the right, and he looks on this side and on that and his mind fluctuates like the wave and only at long last he reaches a single purpose ; even so also the spirit of the Grey Mullet ponders variously, now thinking of a snare and now of harmless food . At last his mind impels him and brings him nigh his doom. And immediatly he starts back in fear and many times as he touches it, terror seizes him and checks his impulse. As when a little maiden girl, when her mother is abroad, is faint for some eatable or whatever it may be ; and to touch it she is afraid for the anger of her mother, yet, unwilling to withdraw, she dares the deed : stealthily she creeps to it and again turns away ; now courage, now fear enters her heart ; and always her keen eyes are strained watchfully upon the door : even so then the gentle fish approaches and retires. But when he takes heart and draws nigh, not readily does he touch the bait but first lashes with his tail and stirs the hook to see whether haply there is any warm breath in its body ; for to eat of aught living is for the Grey Mullet a thing forsworn . Then he nibbles and plucks at the bait with the tip of his mouth ; and straightway the fisher strikes and pierces him with the bronze, even as a charioteer constrains a gallant horse by the stern compulsion of the bit, and pulls him up and casts him struggling on the loathed earth.

911 ἐν τριόδῳ δ' ἔστηκα δὴ εἰσι τὸ πρόσθεν ὁδοὶ μοι | φροντίζω  
τούτων ἥντιν' ἴω προτέρην, Pind *P* x 38 ἦ ῥ', ὦ φίλοι, κατ'  
ἀμευσίπορον τριόδον ἐδινήθην, | ὀρθὰν ὁδὸν ἰὼν τὸ πρὶν, Plato,  
*Lais*, 799 c στὰς δ' ἂν, καθάπερ ἐν τριόδῳ γενόμενος καὶ μὴ  
σφόδρα κατειδώς ὁδόν, εἴτε μόνος εἴτε μετ' ἄλλων τύχοι πορευόμενος,  
ἀνέροιτ' ἂν αὐτὸν καὶ τοὺς ἄλλους τὸ ἀπορούμενον.

# OPPIAN

Καὶ ξιφίην ὀλοοῖσι παρήπαφον ἀγκίστροισιν.  
 ἀλλ' οὐ μὲν ξιφίῃ τοῖος μόρος, οὐδ' ἴσος ἄλλοις· 530  
 οὐ γὰρ ἐπ' ἀγκίστροισι κατεντύνουσιν ἔδωδῆν,  
 ἀλλὰ τὸ μὲν γυμνὸν τε καὶ ἄκλοπον ῥῶρηται,  
 μηρίνθου διπλήσιν ἀκαχμένου ἔμπαλιν αἰχμαῖς·  
 τοῦ δ' ὅσον τριπάλαιστον ἀναψάμενοι καθύπερθε  
 μαλθακὸν ἀργεννῶν νεπόδων ἓνα χεῖλεος ἄκρου 535  
 δῆσαν ἐπισταμένως· ξιφίης δ' ὅτε θοῦρος ἵκηται,  
 αὐτίκα δαιτρεύει δέμας ἰχθύος ἄορι λάβρω·  
 τοῦ δὲ δαιζομένοιο καταρρέει ἄψα δεσμοῦ,  
 αὐταῖς δ' ἀγκίστροιο περιστρέφεται γενύεσσιν  
 αὐτὰρ ὃ γ' οὐκ ἔδάη γναμπτόν δόλον, ἀλλὰ βαρεῖαν 540  
 δαῖτα χανῶν ἀγρευτὸς ἀνέλκεται ἀνέρος ἀλκῇ.  
 Πολλὰ δ' ἐπὶ ξιφίῃ θηρήτορες ὀπλίζονται,  
 ἔξοχα δ' οἱ Τυρσηνὸν ἀλὸς πόρον ἀγρώσσουσιν  
 ἀμφὶ τε Μασσαλίην, ἱερὴν πόλιν, ἀμφὶ τε Κελτούς·  
 κεῖθι γὰρ ἔκπαγλοί τε καὶ ἰχθύσιν οὐδὲν ὁμοῖοι 545

<sup>a</sup> H. n 462 n

<sup>b</sup> The *Mare Tyrrhenum*, bounded on E by Italy, S by Sicily, W by Sardinia and Corsica, N by Gaul. Dion P 83 Τυρσηνίδος οἶδμα θαλάσσης; Strabo 55 Τυρρηνηοῦ πελάγους, Plin iii 75 ab eo (sc mari Ligustico) ad Siciliam insulam Tuscum, quod ex Graecis alii Notium alii Tyrrenum, e nostris plurimi inferum vocant.

<sup>c</sup> Marseilles, 27 miles E of the mouth of the Rhone, founded about 600 B.C. by colonists from Phocaea (cf v 626 below) in Asia Minor: Strabo 179, Plin. iii 34. The epithet "holy" is taken by the schol. as a mere colourless epithet (ἱερὴν μεγάλην), but we rather imagine it to refer to the position of Massalia (Massilia) as the great outpost of Hellenic culture in the West. Under the Empire especially it was, as it were, a great University town. Strabo 181 πάντες γὰρ οἱ χαρίεντες πρὸς τὸ λέγειν τρέπονται καὶ φιλοσοφεῖν, ὥσθ' ἡ πόλις μικρὸν μὲν πρότερον τοῖς βαρβάροις ἀνεῖτο παιδευτήριον καὶ φιλέλληνας κατεσκεύαζε τοὺς Γαλάτας ὥστε καὶ τὰ συμβόλαια 390

The Swordfish <sup>a</sup> also men deceive by deadly hooks. But the doom of the Swordfish is not such as that of the Grey Mullet nor like that of other fishes. For the fishermen do not put bait upon their hooks, but the hook hangs from the line naked and without deceit, furnished with two recurved barbs, while some three palms above it they tie a soft white fish, fastening it skilfully by the tip of its mouth. When the furious Swordfish comes, straightway he rends the body of the fish with his fierce sword, and as the fish is rent, its members slip down from the fastening and are entangled right about the barbs of the hook. But the fish perceives not the crooked guile but swallows the grievous bait and is caught and hauled up by the might of the man.

Many are the devices which fishers contrive against the Swordfish, and those above all who fish the Tyrrhenian <sup>b</sup> tract of sea and about the holy city of Massalia <sup>c</sup> and in the region of the Celts.<sup>d</sup> For there, wondrous and not at all like fishes, range

ἑλληνιστὶ γράφειν, ἐν δὲ τῷ παρόντι [Strabo's date is c 63 B C - 23 A D] καὶ τοὺς γνωριμωτάτους Ῥωμαίων πέπεικεν ἀντὶ τῆς εἰς Ἀθήνας ἀποδημίας ἐλεῖσε φοιτᾶν φιλομαθεῖς, Tacitus, *Agri* 4 statim parvulus sedem ac magistratiam studiorum Massiliam habuit, locum Graeca comitate et provinciali paisimonia mixtum et bene compositum, *id Anni* iv 44 (L Antonium) seposuit Augustus in civitatem Massiliensem, ubi specie studiorum nomen exilii tegeretur This on the whole seems more likely than that the reference is to the foundation of Massalia under the direct guidance of Ἀρτεμις Ἐφεσία (Diana of the Ephesians) whose temple was a conspicuous feature of the city (Strabo 179) Cf Ammian Marc xv 9. 7

<sup>a</sup> *ιθ*, the Gauls of Gallia Narbonensis, in which Massalia was situated The reference is to the *Mare Gallicum*: Plin iii 74 τὸ Γαλατικὸν καλούμενον (πέλαγος), A *De mundo* 393 a 27. Cf Dion P 74 Γαλάτης ῥόος, ἐνθα τε γαῖα | Μασσαλὴ τετάνυσται, ἐπίστροφον ὄρμον ἔχουσα.

# OPPIAN

ἄπλατοι ξιφίαί μεγακήτεες ἐννεμέθονται.  
 οἱ δ' ἀκάτους αὐτοῖσιν ἐισκομένας ξιφίησι  
 καὶ δέμας ἰχθυόεν καὶ φάσγανα τεκτῆναντες  
 ἀντίον ἰθύνουσι· ὁ δ' οὐκ ἀναδύεται ἄγρην,  
 ἐλπόμενος μὴ νῆας εὐσέλμους ὀράασθαι, 550  
 ἀλλ' ἐτέρους ξιφίας, ξυνὸν γένος, ὅφρα μιν ἄνδρες  
 πάντῃ κυκλώσωνται· ὁ δ' ἐφράσαθ' ὕστερον ἄτην,  
 αἰχμῇ τριγλώχινι πεπαρμένος, οὐδέ οἱ ἀλκή  
 φεύγειν ἰεμένῳ περ, ἀναγκαίῃ δὲ δαμῆναι.  
 πολλάκι μὲν καὶ νηὸς ἀμυνόμενος κενεῶνα 555  
 φασγάνῳ ἀντετόρησε διαμπερές ἄλκιμος ἰχθύς,  
 οἱ δὲ θεῶς βουπλήγος ὑπ' εὐχάλκοιο τυπῆσιν  
 ἐκ γενύων ἤραξαν ἅπαν ξίφος· ἐν δ' ἄρα νηὸς  
 ἔλκει γόμφος ἄρῃεν· ὁ δ' ἔλκεται ὀρφανὸς ἀλκῆς.  
 ὥς δ' ὅτε δυσμενέεσσι δόλον τεύχοντες ἄρῃος, 560  
 ἰέμενοι πύργων τε καὶ ἄστεος ἔνδον ἰκέσθαι,  
 ἔντεα συλήσαντες ἀρηιφάτων ἀπὸ νεκρῶν  
 αὐτοὶ θωρήξαντο καὶ ἔδραμον ἄγχι πυλάων·  
 οἱ δ' ὥστε σφετέροισιν ἐπείγομένοις πολιήταις  
 ἀγκλίνουσι θύρετρα καὶ οὐ γήθησαν ἐταίροις 565  
 ὥς ἄρα καὶ ξιφίην ἵκελον δέμας ἤπαφε νηῶν.  
 Καὶ μὲν δὴ σκολιῇσιν ἐν ἀγκοίνῃσι λίνιοι  
 κυκλωθεὶς ξιφίης μέγα νήπιος ἀφροσύνησιν  
 ὄλλυται, ὃς θρώσκει μὲν ὑπεκδύναι μενεαίνων,  
 ἐγγύθι δὲ τρομέων πλεκτὸν δόλον αὐτίς ὀπίσσω 570  
 χάζεται· οὐδέ οἱ ὅπλον ἐνὶ φρεσίν, οἶον ἄρῃεν  
 ἐκ γενύων, δειλὸς δὲ μένει κεκαφητότι θυμῷ,  
 ὅφρα μιν ἐξερύσωσιν ἐπ' ἡόνας· ἔνθα δὲ δούροις  
 ἄνδρες ἐπασσύτεροισι καταίγδην ἐλόωντες  
 κρᾶτα συνηλοίησαν, ὁ δ' ὄλλυται ἄφρονι πότμῳ 575  
 Ἀφροσύνη καὶ σκόμβρον ἔλεν καὶ πίονα θύννον

monster Swordfishes unapproachable. The fishermen fashion boats in the likeness of the Swordfishes themselves, with fishlike body and swords, and steer to meet the fish. The Swordfish shrinks not from the chase, believing that what he sees are not benched ships but other Swordfishes, the same race as himself, until the men encircle him on every side. Afterwards he perceives his folly when pierced by the three-pronged spear; and he has no strength to escape for all his desire but perforce is overcome. Many a time as he fights the valiant fish with his sword pierces in his turn right through the belly of the ship; and the fishers with blows of brazen axe swiftly strike all his sword from his jaws, and it remains fast in the ship's wound like a rivet, while the fish, orphaned of his strength, is hauled in. As when men devising a trick of war against their foes, being eager to come within their towers and city, strip the armour from the bodies of the slain and arm themselves therewith and rush nigh the gates; and the others fling open their gates as for their own townsmen in their haste, and have no joy of their friends; even so do boats in his own likeness deceive the Swordfish.

Moreover, when encircled in the crooked arms of the net the greatly stupid Swordfish perishes by his own folly. He leaps in his desire to escape but near at hand he is afraid of the plaited snare and shrinks back again and forgetteth what manner of weapon is set in his jaws and like a coward remains aghast till they hale him forth upon the beach, where with downward-sweeping blow of many spears men crush his head, and he perishes by a foolish doom.

Folly slays also the Mackeiel <sup>a</sup> and the fat Tunny

# OPPIAN

καὶ ῥαφίδας καὶ φύλα πολυσπερέων συνοδόντων.  
 σκόμβροι μὲν λεύσσοντες ἐν ἔρκει πεπτηῶτας  
 ἄλλους ἡράσσαντο λίνου πολύωπον ὄλεθρον  
 ἐσδύναι· τοίη τις ἐσέρχεται εἰσορόωντας 580  
 τερπωλή· παίδεσσι ἀπειρήτοισιν ὁμοίοι,  
 οἳ τε πυρὸς λεύσσοντες ἀναιθομένοιο φαεινὴν  
 μαρμαρυγὴν ἀκτῖσιν ἱαινόμενοι γελώσι  
 ψαῦσαί θ' ἱμείρουσι καὶ ἐς φλόγα χεῖρ' ὀρέγουσι  
 νηπιέην· τάχα δέ σφιν ἀνάρσιον ἐξεφάνη πῦρ· 585  
 ὥς οἳ γ' ἱμείρουσιν ἀνοστήτοιο λόχοιο  
 ἐσπεσέειν κευθμῶνα, κακοῦ δ' ἦντησαν ἔρωτος.  
 ἔνθ' οἳ μὲν κέλσαντες ἐν εὐρυτέροισι βρόχοισι  
 ἔκθορον, οἳ δ' ἐρχθέντες ἐνὶ στενωοῖσι πόροισι  
 πικρὸν ἀνέτλησαν σφιγκτὸν μόρον ἐξανύσαντες 590  
 πολλοὺς δ' ἠιόνεσσιν ἐφελκομένοιο λίνιο  
 ὄψεαι ἀμφοτέρωθεν ἀρηρότας ἡὔτε γόμοις,  
 τοὺς μὲν ἔτι φρονέοντας ἐσελθέμεν ἄρκυν ὀλέθρου,  
 τοὺς δ' ἤδη μεμαῶτας ὑπεκδύναι κακότητος,  
 ἔνδοθεν ἱκμαλέησιν ἐνισχομένους βροχίδεσσι. 595  
 Θύννοι δ' αὖ σκόμβροις μὲν ἴσον πόνον ἀθλεύουσιν  
 ἀφροσύνη· καὶ τοῖς γὰρ ὁμοίος ἡμερος ἄτης  
 ἐμπίπτει δολίοιο λίνου λαγόνεσσι μιγῆναι·  
 ἀλλ' οὐ μὲν κείνοισιν ὑπόβρυχα γαστέρος εἴσω  
 ἐσδύνειν, σκολιοῖσι δ' ἐπαΐσσουσιν ὁδοῦσι, 600  
 σώματι μηδόμενοι πόρον ἄρκιον ἐν δ' ἄρ' ὁδοῦσιν  
 ὑγρὸν ἐρειδομένοις τέταται λίνον· οὐδέ τι μῆχος  
 ἐκφυγέειν, δεσμῷ δὲ περιστομίῳ μογέοντες  
 ἔλκονται ποτὶ χέρσον ὑπ' ἀφραδίῃσιν ἀλόντες  
 Καὶ μὲν δὴ ῥαφίδων τοῖος νόος· αἱ δ' ὅτε κόλπον 605  
 δικτύου ἐκπροφύγῳσι, πόνου δ' ἔκτοσθε γένωνται,



and the Needle-fishes and the tribes of the wide-spread Dentex. The Mackerels, when they see others crouching in the net, are fain to enter the many-meshed snare of destruction—such delight possesses them when they behold: like untried children who, when they see the bright flashing of blazing fire, rejoice in its rays and are fain to touch it and stretch a childish hand into the flame, and speedily the fire proves unkind; even so the Mackerels are fain to rush within the covert of the ambush whence there is no return and find their fondness fatal. Then some land in the wider meshes and leap out, but others, penned in the narrower openings, suffer a bitter fate by strangling. When the net is hauled ashore, thou shalt see them in multitudes on either side fixed as with nails, some still minded to enter the net of destruction, others already eager to escape from their evil plight, held fast within the dripping nets.

The Tunnies again suffer like affliction with the Mackerel by their foolishness. For they also are possessed by a similar fatal desire to come within the loins of the crafty net; they do not however essay to enter the belly of the net under water but assail it with their crooked teeth, devising to make a passage sufficient for their body. The wet net becomes stretched about their infixed teeth and they have no means of escape, but labouring under the entanglement about their mouth they are haled to the land, taken by their own witlessness.

Such also is the counsel of the Needle-fishes<sup>a</sup>. These when they have escaped the bosom of the net

<sup>a</sup> The Gar-fish, *Belone acus*, M G βελονίδα, ζαργάνα Cf. C n 392 n.

# OPPIAN

αὐτὶς ἐπιστροφῶσι, λίνω δ' ἐπιμηνίουσαι  
 δήγματ' ἐνιπρίουσι· τὸ δέ σφισι δύεται εἴσω  
 ἴσχει τ' ἐμμενέως πυκινούς ἔντροθεν ὀδόντας.

Αὐτὰρ τοὶ συνόδοντες ἴσοι στείχουσι λόχοισι 610  
 κεκριμένοι τοῖς δ' εὖτ' ἂν ἀνὴρ ἄγκιστρον ἐφείη,  
 οἱ μὲν ἀποτροπάδην λοξὸν φάος ἀλλήλοισι  
 πάντες ἐπικλίνουσι καὶ οὐκ ἐθέλουσι πελάσσαι·  
 ἀλλ' ὅτε τις προθορῶν ἐτέρης στιχὸς αἴψα δέλετρον  
 ἀρπάξῃ, τότε καὶ τις ἐνὶ φρεσὶ θάρσος ἔδεκτο 615  
 ἀγκίστρω τ' ἐπέλασσε καὶ ἔλκεται· οἱ δ' ὀρόωντες  
 ἀλλήλους, περὶ δαιτὶ γεγηθότες, λαίνονται  
 ἐλκόμενοι, σπεύδουσι δ' ὑποφθαδόν, ὅς κε θάνῃσι  
 πρῶτος ἀλούς, ἅτε παῖδες ἀθύρμασι καγχαλόωντες  
 Θύννων δ' αὖ γενεὴ μὲν ἀπ' εὐρυνπόροιο τέτυκται 620  
 Ὠκεανοῦ· στείχουσι δ' ἐς ἡμετέρης ἀλὸς ἔργα  
 εἰαρινοῦ μετὰ λύσσαν ὅτ' οἰστρήσωσι γάμοιο.  
 τοὺς δ' ἦτοι πρῶτον μὲν Ἰβηρίδος ἔνδοθεν ἁλμης

<sup>a</sup> A curious parallel to this is mentioned in his account of the present-day fishing for the Belone by Apost. p. 41: "quelques-uns effrayés, au début, fuient au large, mais ils reviennent aussitôt rejoindre la grande bande qui n'a pas bougé"

<sup>b</sup> *Dentex vulgaris* Cuv, one of the Sea-brems (*Sparidae*), M.G. συναγρίδα (Apost p 18). Cf A. 591 a 11, b 5, 10, 598 a 13, 610 b 5; Epicharm ap. Athen 322 b συνόδοντάς τ' ἐρυθροποικίλους, Marc S 29 κρείοι (κιρροί?) συνόδοντες, Ον Hal. 107 fulvi synodontes.

<sup>c</sup> A 543 a 9 ἡ θυννὶς ἀπαξ τίκτει, ἀλλὰ διὰ τὸ τὰ μὲν πρῶτα τὰ δὲ ὄψια προίεσθαι δις δοκεῖ τίκτειν ἔστι δ' ὁ μὲν πρῶτος τόκος περὶ τὸν Ποσειδεῶνα [November-December] πρὸ τροπῶν [before the Winter Solstice, 22 December], ὁ δ' ὕστερος τοῦ ἔαρος; 543 b 2 αἱ δὲ πηλαμύδες καὶ οἱ θύννοι τίκτουσιν ἐν τῷ Πόντῳ [Black Sea], ἀλλοθι δ' οὐ. Cf Plin ix. 47 (Thynni) intrant e magno mari Pontum verno tempore gregatim, nec alibi fetificant; A 543 b 11 (τίκτει) θέρους περὶ τὸν Ἑκατομβαιῶνα [June-July] θυννὶς, περὶ τροπᾶς θερινᾶς [Summer Solstice, 21 June]; A 396

and are gotten free from trouble, turn again <sup>a</sup> and in their anger fix their teeth in the net; and it enters into their mouths and holds fast the close-set teeth within.

The Dentex <sup>b</sup> travel in separate bands, like companies of soldiers. When a man lets down a hook for them, they stand aloof and all bend sidelong looks on one another and are unwilling to approach. But when one leaps forth from another rank and swiftly seizes the bait, then also one of them takes courage in his heart and draws nigh to the hook and is haled in. The Dentex, eyeing one another and delighting in their banquet, rejoice even while they are being caught, and they vie with one another as to which shall die first, like children exulting in their sports.

The breed of Tunnies <sup>c</sup> comes from the spacious Ocean, and they travel into the regions of our sea <sup>d</sup> when they lust after the frenzy of mating in spring. First the Iberians who plume themselves upon their

571 a 11 ὀχεύονται δ' οἱ θύννοι . . . περὶ τὸν Ἐλαφβολιῶνα φθίνοντα [about middle of March], τίκτουσι δὲ περὶ τὸν Ἐλατομβαιῶνα ἀρχόμενον [about middle of June]; 598 a 26 θυννίδες καὶ πηλαμύδες καὶ ἄμμαι εἰς τὸν Πόντον ἐμβάλλουσι τοῦ ξάρου καὶ θερίζουσιν.

<sup>a</sup> i e, they come from the Atlantic into the Mediterranean on the way to their spawning-grounds in the Euxine Cf Theodorid ap Athen 302 c θύννοι τε διοιστρήσουσι Γαδείρων δρόμον, i e the Straits of Gibraltar, τὸν Γαδειραῖον πορθμόν Plut *Sert* viii, cf Plin iii 74 in eo maria nuncupantur, unde inrumpit, Atlanticum, ab alius magnum, qua intrat. Porthmos a Graecis, a nobis Gaditanum fretum For Gadeira=Gades cf. Plin iv 120 Poeni Gadir (appellant); Strabo 169 ff, Pind *N.* iv 69, fr 256; Dion P 63 ἀφ' ἑσπέρου Ὠκεανοῖο | ἐνθα τε καὶ στήλαι [Pillars of Hercules] περὶ τέρμασιν Ἡρακλῆος | ἐστᾶσιν, μέγα θαῦμα, παρ' ἑσχατῶντα Γάδιρα; *ibid* 11, 451 ff

# OPPIAN

ἀνέρες ἀγρώσσουσι βίῃ κομόωντες Ἰβηρες·  
 δεύτερα δὲ Ῥοδανοῖο παρὰ στόμα θηρητῆρες 625  
 Κελτοὶ Φωκαίης τε παλαίφατοι ἐνναετῆρες·  
 τὸ τρίτον ἀγρώσσουσιν ὅσοι Τρινακρίδι νήσω  
 ἐνναέται πόντου τε παρ' οἴδμασι Τυρσηνοῖο  
 ἔνθεν ἀπειρεσίους ἐνὶ βένθεσιν ἄλλοθεν ἄλλος  
 κίδνανται καὶ πᾶσαν ἐπιπλώουσι θάλασσαν. 630  
 πολλή δ' ἔκπαγλός τε παρίσταται ἰχθυόλοισιν  
 ἄγρη, ὅτ' εἰαρινὸς θύννων στρατὸς ὀρμήσονται.  
 χῶρον μὲν πάμπρωτον ἐπεφράσσαντο θαλάσσης  
 οὔτε λίην στεινωπὸν ἐπηρεφέεσσιν ὑπ' ὄχθαις  
 οὔτε λίην ἀνέμοισιν ἐπίδρομον, ἀλλὰ καὶ αἶθρη 635  
 καὶ σκεπανοῖς κευθμῶσιν ἐναίσιμα μέτρα φέροντα.  
 ἔνθ' ἦτοι πρῶτον μὲν ἐπ' ὄρθιον ὕψι κολωνὸν  
 ἴδρις ἐπαμβαίνει θυννοσκόπος, ὅστε κιούσας  
 παντοίας ἀγέλας τεκμαίρεται, αἷ τε καὶ ὄσσαι,

<sup>a</sup> *i.e.*, the sea off the south of Spain (Iberia) Strabo 122  
 καλοῦσι δὲ . . . τὸ μὲν (πέλαγος) Ἰβηρικόν, τὸ δὲ Λιγυστικόν, τὸ  
 δὲ Σαρδόνιον, τελευταῖον δὲ μέχρι τῆς Σικελίας τὸ Τυρρηνικόν,  
 Plin. iii 74 cum intravit, Hispanum (mare nuncupatur)  
 quatenus Hispanias adluit, ab aliis Ibericum aut Baharicum.

<sup>b</sup> The people of Massilia, cf note on 544 above Cf. Ael  
 xiii 16 ἀκούω δὲ Κελτοὺς καὶ Μασσαλιώτας . . . ἀγκίστροις τοὺς  
 θύννους θηρᾶν.

<sup>c</sup> Sicily For Tunnies in Sicilian seas cf Archestr ap  
 Athen 302 a ἐν Σικελῶν δὲ κλυτῇ νήσῳ Κεφαλοίδις [on N coast  
 of Sicily, Strabo 266 Κεφαλοίδιον, Plin iii 90 Cephaloedis]  
 ἀμείνους | πολλῶ τῶνδε τρέφει θύννους καὶ Τυνδαρις ἀκτὴ [also on  
 N coast, Strabo l c, Plin l c.]. Cf Hices. ap Athen 315 d,  
 Ael. xv 6

<sup>d</sup> Dorio ap Athen. 315 b Δωρίων . . . τοὺς ὀρκύνους (large  
 Tunnies) ἐκ τῆς περὶ Ἡρακλέους στήλας θαλάσσης περαισδυμένους  
 εἰς τὴν καθ' ἡμᾶς ἔρχεσθαι θάλασσαν· διὸ καὶ πλείστους ἀλίσκεσθαι  
 ἐν τῇ Ἰβηρικῇ καὶ Τυρρηρικῇ πελάγει κάντεὔθεν κατὰ τὴν ἄλλην  
 θάλασσαν διασκίδνασθαι.

might capture them within the Iberian brine <sup>a</sup>; next by the mouth of the Rhone the Celts and the ancient inhabitants of Phocaea <sup>b</sup> hunt them; and thirdly those who are dwellers in the Trinacrian isle <sup>c</sup> and by the waves of the Tyrihenian sea Thence in the unmeasured deeps they scatter <sup>d</sup> this way or that and travel over all the sea Abundant and wondrous is the spoil for fishermen when the host of Tunnies set forth in spring First of all the fishers mark a place in the sea which is neither too straitened under beetling banks nor too open to the winds, but has due measure of open sky and shady coverts There first a skilful Tunny-watcher <sup>e</sup> ascends a steep high hill, <sup>f</sup> who remarks the various shoals, their kind and size, <sup>g</sup> and informs <sup>h</sup> his comrades.

<sup>e</sup> Analogous to the "Hooer" in the Cornish Pilchard fishing. A 537 a 19 πολλάκις δὲ καὶ οἱ θυννοσκόποι περιβάλλονται καθεύδοντας; Theocri iii 25 f ἐς κύματα τηνῷ ἀλείναι | ὥπερ τῶς θύνως σκοπιάζεται "Ολπις ὁ γριπεύς. Hence metaphorically Aristoph. *Eq* 312 f ὅστις [εἰς Cleon] ἡμῶν τὰς Ἀθήνας ἐλκεκώφωκας βοῶν, | κἀπὸ τῶν πετρῶν ἀνωθεν τοὺς φόρους θυννοσκοπῶν Cf Suid s v Alciphro i 20 ὁ σκοπιωρὸς in same sense

<sup>f</sup> The outlook, θυννοσκοπεῖον, Strabo 223; 225, 834, etc., was sometimes a high mast (Varr ap Non i p 49, cf Philostr *Imag* i 13 σκοπιωρεῖται γάρ τις ἀφ' ὑψηλοῦ ξύλου), sometimes a more elaborate platform (Ael xv 5)

<sup>g</sup> According to Plut *Μοι* 980 A he was helped in his computation by the cubical formation of the shoal: ὁ γούν θυννοσκόπος, ἂν ἀκριβῶς λάβῃ τὸν ἀριθμὸν τῆς ἐπιφανείας, εὐθὺς ἀποφαίνεται πόσον καὶ ἅπαν τὸ πλῆθος ἐστίν, εἰδὼς ὅτι καὶ τὸ βάθος αὐτῶν ἐν ἴσῳ τεταγμένον στοιχείῳ πρὸς τε τὸ πλάτος ἐστὶ καὶ τὸ μήκος

<sup>h</sup> Philostr *Imag* i c καὶ ἐμβάλλοντας τοὺς ἰχθῆς ἰδῆ, βοῆς τε ὡς μεγίστης [hence the point of βοῶν in Aristoph *Eq* 312 quoted *Sh* 638 above] δεῖ αὐτῷ πρὸς τοὺς ἐν τοῖς ἀλατίοις καὶ τὸν ἀριθμὸν λέγει καὶ τὰς μυριάδας αὐτῶν; Ael xv 5 ὁ σκοπὸς ἰδὼν . . . λέγει μὲν τοῖς θηραταῖς ὁπόθεν ἀφικνοῦνται . . . ἐρεῖ γε μὴν πολλάκις καὶ τὸν πάντα ἀριθμὸν

# OPPIAN

πιφαύσκει δ' ἐτάροισι· τὰ δ' αὐτίκα δίκτυα πάντα 640  
 ὥστε πόλις προβέβηκεν ἐν οἷδμασιν· ἐν δὲ πυλωροὶ  
 δικτύω, ἐν δὲ πύλαι, μύχατοί τ' αὐλῶνες ἔασιν.  
 οἱ δὲ θοῶς σεύονται ἐπὶ στίχας, ὥστε φάλαγγες  
 ἀνδρῶν ἐρχομένων καταφυλαδὸν οἱ μὲν ἔασιν  
 ὀπλότεροι, τοὶ δ' εἰσὶ γεραίτεροι, οἱ δ' ἐνὶ μέσση 645  
 ὥρῃ· ἀπειρέσιοι δὲ λίνων ἔντοσθε ῥέουσιν,  
 εἰσόκεν ἱμείρωσι καὶ ἀγρομένους ἀνέλητα  
 δίκτυον· ἀφνειὴ δὲ καὶ ἔξοχος ἴσταται ἄγρη.

<sup>a</sup> The comparison is easily understood when one reads the account in Ael. xv. 5 ὁ τὴν σκοπιὰν φυλάττων μάλα ὀξὺ ἐκβοήσας λέγει διώκειν ἐκεῖθι καὶ τοῦ πελάγους ἐρέττειν εὐθύ. οἱ δὲ ἐξαρτήσαντες ἐλάτης τῶν τὸν σκοπὸν ἀνεχουσῶν τῆς ἐτέρας [i.e. one of the two πρέμνα ἐλάτης ὑψηλά which support the platform of the θυννοσκοπεῖον] σχοῖνον εὖ μάλα μακρὰν τῶν δικτύων ἔχομένην, εἰτα ἐπαλλήλοισι ταῖς ναυσὶν ἐρέττουσι κατὰ στοῖχον ἔχονταί τε ἀλλήλων, ἐπεὶ τοι καὶ τὸ δίκτυον ἐφ' ἐκάστη διήρηται, καὶ ἡ γε πρώτη τὴν ἑαυτῆς ἐμβαλοῦσα μοῖραν τοῦ δικτύου ἀναχωρεῖ, εἰτα ἡ δευτέρα δρᾷ τοῦτο, καὶ ἡ τρίτη, καὶ δεῖ καθεῖναι τὴν τετάρτην, οἱ δὲ τὴν πέμπτην ἐρέττοντες ἔτι μέλλουσι, τοὺς δὲ ἐπὶ ταύτῃ οὐ χρὴ καθεῖναι πῶ εἰτα ἐρέττουσιν ἄλλοι ἄλλη καὶ ἄγουσι τοῦ δικτύου τὴν μοῖραν, εἰτα ἡσυχάζουσι. Cf. Apost. p. 31 "Au mois de mai plus de 20 bateaux de Spetzia, quelques-uns de Skiathos se livrent . . . à la pêche des thons. Quand l'arrivée des thons dans les parages de ces îles est annoncée, les pêcheurs font leurs préparatifs de

### HALIEUTICA, III. 640-648

Then straightway all the nets are set forth in the waves like a city,<sup>a</sup> and the net has its gate-warders and gates withal and inner courts And swiftly the Tunnies speed on in line,<sup>b</sup> like ranks of men marching tribe by tribe—these younger, those older, those in the mid season of their age Without end they pour within the nets, so long as they desire and as the net can receive the throng of them ; and rich and excellent is the spoil <sup>c</sup>

campagne. Tous les bateaux . se placent à l'entrée du golfe d'Argolide, que les poissons traversent toujours pour pénétrer dans l'intérieur de ce golfe, les pêcheurs approchent de la côte, y jettent l'une des extrémités du filet, et, en avançant vers le large, ils y jettent le reste Cela fait, ils enfoncent dans l'eau une poutre et y laissent un gardien [the θυννοσκόπος]. Le bateau revient à terre en décrivant une courbe et traînant après lui une corde, avec laquelle, en tirant l'extrémité placée du côté de la mer, ils font décrire au filet une ligne circulaire Aussitôt que le gardien annonce, par des signaux, à ses camarades qu'un nombre assez considérable de thons se trouve à leur portée, ceux-ci tirent de la terre le filet où ils englobent les poissons "

<sup>b</sup> Philostr. *Imag.* I c νέουσι δὲ οἶον στρατιωτῶν φάλαγξ ἐπὶ ὀκτῶ καὶ ἐφ' ἑκατάδεκα καὶ δις τόσοι, . ἄλλος ἄλλω ἐπινέοντες, τοσοῦτον βάθος ὅσον αὐτῶν τὸ εὖρος

<sup>c</sup> Philostr. *Imag.* I c οἱ δὲ ἀποφράξαντες αὐτοὺς βαθεὶ καὶ κλειστῷ δικτῷ δέχονται λαμπρὰν ἀγρὰν.

## ΑΛΙΕΥΤΙΚΩΝ ΤΟ Δ

"Ἄλλους δ' ἀγρευτῆρσιν ὑπήγαγε ληΐδα θήρης  
 ὑγρὸς ἔρως· ὀλοῶν δὲ γάμων, ὀλοῆς τ' Ἀφροδίτης  
 ἠντίασαν, σπεύδοντες ἔην φιλοτήσιον ἄτην.  
 ἀλλὰ σύ μοι, κάρτιστε πολιισούχων βασιλῶν,  
 αὐτὸς τ', Ἀντωνῖνε, καὶ υἱέος ἡγάθεον κῆρ,  
 πρόφρονες εἰσαῖοιτε καὶ εἰναλίησι γάνυσθε  
 τερπωλαῖς, οἷησιν ἐμὸν νόον ἡπιόδωροι

5

Μοῦσαι κοσμήσαντο καὶ ἐξέστεψαν ἀοιδῆς  
 δώρῳ θεσπεσίῳ καὶ μοι πόρον ὑμετέροισι  
 κίρνασθαι γλυκὺ νᾶμα καὶ οὔασι καὶ πραπίδεσσι.

Σχέτλι' Ἔρως, δολομῆτα, θεῶν κάλλιστε μὲν ὄσσοις  
 εἰσιδέειν, ἄλγιστε δ' ὅτε κραδίην ὀροθύνεις,  
 ἐμπίπτων ἀδόκητος, ὑπὸ φρένα δ' ὥστε θύελλα  
 μίσγειαι, ἀσθμαίνεις δὲ πυρὸς δριμεῖαν ὀμοκλήν,  
 παφλάζων ὀδύνῃσι καὶ ἀκρήτοισιν ἀνίαις·

10

δάκρυ δέ σοι προβαλεῖν λαρὸν γάνος ἡδ' ἔσακοῦσαι  
 βυσσόθεν οἰμωγὴν σπλάχνοις θ' ὑπὸ θερμὸν ἔρευθος  
 φοινίξαι χρωτὸς τε παράτροπον ἄνθος ἀμέρσαι  
 ὅσσε τε κοιλῆναι παρά τε φρένα πᾶσαν αἶραι  
 μαινομένην· πολλοὺς δὲ καὶ ἐς μόρον ἐξεκύλισας,  
 ὄσσοις χειμέριός τε καὶ ἄγριος ἀντεβόλησας  
 λύσσαν ἄγων· τοίαις γὰρ ἀγάλλεαι εἰλαπίνῃσιν.

20

<sup>a</sup> Introd. p xx

<sup>b</sup> So, in the famous address to Eros, Soph *Antig* 790 ὁ δ' ἔχων μέμνηεν



## HALIEUTICA, OR FISHING

### IV

OTHER fishes doth tender love make for fishermen the spoil of their chase, and fatal mating they find and fatal their passion, hastening their own ruin through desire. But do thou, I pray thee, mightiest of kings who have cities in their keeping, both thyself, O Antoninus <sup>a</sup> and thy son of noble heart, graciously give ear and take pleasure in these delights of the sea wherewith the kindly Muses have furnished forth my mind and have crowned me with the gift divine of song and given me to mix a sweet draught for your ears and for your mind.

O cruel Love, crafty of counsel, of all gods fairest to behold with the eyes, of all most grievous when thou dost vex the heart with unforeseen assault, entering the soul like a storm-wind and breathing the bitter menace of fire, with hurricane of anguish and untempered pain The shedding of tears is for thee a sweet delight and to hear the deep-wrung groan ; to inflame a burning redness in the heart and to blight and wither the bloom upon the cheek, to make the eyes hollow and to wrest all the mind to madness.<sup>b</sup> Many thou dost even roll to doom, even those whom thou meetest in wild and wintry sort, fraught with frenzy ; for in such festivals is thy

# ΟΡΡΙΑΝ

εἴτ' οὖν ἐν μακάρεσσι παλαίτατος ἐσσι γενέθλη,  
 ἐκ Χάεος δ' ἀνέτειλας ἀμειδέος, ὅξεί πυρσῶ  
 λαμπόμενος, πρῶτος δὲ γάμων ἐξεύξαιο θεσμούς, 25  
 πρῶτος δ' εὐναίοις ἀρότοις ἐπεθήκαο τέκμωρ·  
 εἴτε σε καὶ πτερύγεσσιν ἀειρόμενον θεὸν ὄρνιν  
 τίκτε Πάφου μεδέουσα πολυφράδμων Ἀφροδίτη,  
 εὐμενέοις, πρηῆς τε καὶ εὐδιος ἄμμιν ἱκάνοις  
 μέτρον ἄγων· οὐ γάρ τις ἀναίνεται ἔργον ἔρωτος 30  
 πάντῃ μὲν κρατέεις, πάντῃ δέ σε καὶ ποθέουσι  
 καὶ μέγα πεφρίκασιν· ὁ δ' ὄλβιος, ὅστις ἔρωτα  
 εὐκραῇ κομέει τε καὶ ἐν στέρνοισι φυλάσσει·  
 σοὶ δ' οὐτ' οὐρανίης γενεῆς ἄλλης οὔτε τι φύτλης  
 ἀνδρομέης οὐ θήρας ἀναίνεαι οὐδ' ὅσα βόσκει 35  
 ἀῆρ ἀτρύγετος, νεάτης δ' ὑπὸ κεύθεσι λίμνης  
 δύνεις, ὀπλίξῃ δὲ καὶ ἐν νεπόδεσσι κελαινοῦς  
 ἀτράκτους, ὥς μή τι τεῆς ἀδίδακτον ἀνάγκης  
 λείπηται, μηδ' ὅστις ὑπόβρυχα νήχεται ἰχθύς.  
 Οἷν μὲν φιλότῃτα μετ' ἀλλήλοισι ρύονται 40  
 καὶ πόθον ὀξυβελῇ στικτοὶ σκάροι, οὐδ' ἐνὶ μόχθοις  
 ἀλλήλους λείπουσιν, ἀλεξητῆρι δὲ θυμῷ  
 πολλάκι μὲν πληγέντος ὑπ' ἀγκίστροιο δαφουνοῦ

α Hesiod, *Th* 116 ff ἦτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ  
 ἔπειτα | Γαῖ' εὐρύστερνος, πάντων ἔδος ἀσφαλὲς αἰεὶ | ἀθανάτων,  
 αἱ ἔχουσι κάρη νιφθέντος Ὀλύμπου, Τάρταρά τ' ἡρέοντα μυχῷ  
 χθονὸς εὐρυοδείης, | ἡδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, |  
 λυσιμελής, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων | δάμναται ἐν  
 στήθεσσι νόον καὶ ἐπίφρονα βουλὴν; Aristoph *Av* 693 ff.  
 Χάος ἦν καὶ Νύξ, Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος· εὐρύς |  
 γῆ δ' οὐδ' ἀῆρ οὐδ' οὐρανὸς ἦν· Ἐρέβους δ' ἐν ἀπείροσι κόλποις |  
 τίκτει πρῶτιστον ὑπὸ γένειον Νύξ ἡ μελανόπτερος ὥν, | ἐξ οὗ  
 περιτελλομέναις ὥραις ἐβλασταν Ἔρος ὁ ποθεινός, | στίλβων νῶτον

delight Whether then thou art the eldest-born<sup>a</sup> among the blessed gods and from unsmiling Chaos didst arise with fierce and flaming torch and didst first establish the ordinances of wedded love and order the rites of the marriage-bed ; or whether Aphrodite of many counsels, queen of Paphos,<sup>b</sup> bare thee a winged god on soaring pinions, be thou gracious and to us come gentle and with fair weather and in tempered measure ; for none refuses the work of Love. Everywhere thou bearest sway and everywhere thou art desired at once and greatly feared ; and happy is he who cherishes and guards in his breast a temperate Love. Nor doth the race of Heaven suffice thee nor the breed of men<sup>c</sup> ; thou rejectest not the wild beasts nor all the brood of the barren air ; under the coverts of the nether deep dost thou descend and even among the finny tribes thou dost array thy darkling shafts , that naught may be left ignorant of thy compelling power, not even the fish that swims beneath the waters

Behold what love for one another and keen desire do the spotted Parrot-wrasses<sup>d</sup> entertain and in trouble forsake not one another but in a spirit of helpfulness, many a time, when one Parrot-wrasse is struck by the deadly hook, another rushes to his

πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώκεσι δίνας Cf Plato, *Symp.* 178 A, Xen *Symp* 8 1 Otherwise Eros is son of Aphrodite and Ares. Simonid *fr* 72 σχέτλιε παῖ δολόμηδες Ἀφροδίτας, | τὸν Ἄρει κακομαχάνῳ τέκεν

<sup>b</sup> In Cyprus.

<sup>c</sup> Soph *Antig* 785 φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς | καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς | οὐθ' ἀμερίων ἐπ' ἀνθρώπων Cf Soph *fr* 856 εἰσέρχεται μὲν ἰχθύων πλωτῶ γένει, | ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ, Lucret 1 1-23

<sup>d</sup> H 1 134 n.

ἄλλος ἐπαΐξας πρόμαχος σκάρος ἰχθὺς ὁδοῦσιν  
 ὀρμὴν ἀπέκερσε καὶ ἐξεσάωσεν ἑταῖρον 45  
 καὶ δόλον ἡμάλθυε καὶ ἀσπαλιῇ<sup>α</sup> ἀκάχησεν.  
 ἦδη δ' ἐν κύρτοισι παλιμπλεκέεσσιν ἀλόντα  
 ἄλλος ὑπεξέκλεψε καὶ ἐξείρυσσεν ὀλέθρου·  
 εὖτε γὰρ ἐς κύρτοιο πέσῃ λόχον αἰόλος ἰχθὺς,  
 αὐτίκ' ἐπεφράσθη τε καὶ ἐκδύναι κακότητος 50  
 πειρᾶται, τρέψας δὲ κάτω κεφαλὴν τε καὶ ὅσσε  
 ἔμπαλιν εἰς οὐρὴν ἀνανήχεται ἔρκος ἀμείβων·  
 ταρβεῖ γὰρ σχοίνους ταναηκέας, αἱ πυλεῶνι  
 ἀμφιπεριφρίσσουσι καὶ οὐτάζουσιν ὀπωπὰς  
 ἀντίον ἐρχομένοιο, φυλακτῆρεσσιν ὁμοῖαι. 55  
 οἱ δέ μιν εἰσορόωντες ἀμήχανα δινεύοντα  
 ἔκτοθεν ἀντιώσιν ἀρηγόνες, οὐδ' ἐλίποντο  
 τειρόμενον· καὶ πού τις ἐὴν ὥρεξε διασχῶν  
 οὐρὴν ἥϋτε χεῖρα λαβεῖν ἔντοσθεν ἑταίρω·  
 αὐτὰρ ὁδὰξ μὲν ἔρεισεν, ὁ δ' ἔσπασεν αἶδος ἔξω 60  
 οὐρὴν ἡγήτειραν ὑπὸ στόμα δεσμὸν ἔχοντα.  
 πολλάκι δὲ προβαλόντος ἐὴν ἔντοσθεν ἀλόντος  
 οὐρὴν ἄλλος ἔμαρψε καὶ ἐξείρυσσε θύραζε  
 ἐσπόμενον· τοιοῖσδε νοήμασι πότμον ἄλυσαν.  
 ὥς δ' ὅτε παιπαλόεσσιν ἀναστείχωσι κολώνην 65  
 φῶτες ὑπὸ σκιερῆς νυκτὸς κνέφας, ἡνίκα μῆνη  
 κέκρυπται, νεφέων δὲ κελαινιόωσι καλύπτραι,

<sup>α</sup> Plut *Mor* 977 c ἄλλα δ' ἐπιδείκνυται μετὰ τοῦ συνετοῦ τὸ κοινωνικὸν καὶ φιλόλληλον, ὥσπερ ἀνθία καὶ σκάροι. σκάρου μὲν γὰρ ἄγκιστρον καταπίοντος οἱ παρόντες σκάροι προσαλλόμενοι τὴν ὀρμὴν ἀποτρώγουσιν; Ael. i 4 οἱ σκάροι δὲ εἰς τὴν οἰκείαν ἀγέλην εἰσὶν ἀγαθοὶ τιμωροὶ προϊάσι γοῦν καὶ τὴν ὀρμὴν ἀπ'τραγεῖν σπεύδουσιν, ἵνα σώσωσι τὸν ἡρμῆμενον. Cf Phil 88 11

<sup>β</sup> Plut *Mor* 977 c οὗτοι δὲ καὶ τοῖς εἰς κύρτον ἐμπεσοῦσι τὰς οὐρὰς παραδόντες ἔξωθεν ἔλκουσι δάκνοντας προθύμως καὶ συνεχῶς

defence and cutting through the line with his teeth<sup>a</sup> rescues his comrade and destroys the snare and grieves the fisherman. And ere now, when a Parrot-wrasse has been taken in the plaited weel,<sup>b</sup> another has stolen him away and saved him from destruction. For when the dappled fish falls into the ambush of the weel, immediately he perceives it and tries to escape from his evil plight. Turning down his head and eyes he swims back tailwards along the barrier, for he dreads the sharp rushes which bristle around the entrance and as he comes against them wound his eyes, even as if they were warders of the gate. The others, seeing him wheeling about helplessly, come from the outside to his aid and leave him not in his distress. And someone of them, I ween, reaches his tail through the weel like a hand for his comrade inside to grasp; and he seizes it in his teeth and the other pulls him forth from death, while he holds in his mouth the guiding tail as a chain. Often too the fish that is caught in the weel puts forth his own tail and another grasps it and pulls him forth in its train. By such devices do they escape doom. As when under the darkness of shadowy night men climb a rugged hill, when the moon is hidden and the curtains of the clouds are

ἀγουσιν; Ael. 1 4 ἥδη δὲ καὶ εἰς τὸν κύρτον τὸν σκάρων ἐμπεσεῖν φασιν καὶ τὸ οὐραῖον μέρος ἐκβαλεῖν, τοὺς δὲ ἀθηράτους καὶ περιέοντας ἐνδακεῖν καὶ εἰς τὸ ἔξω τὸν ἐταῖρον προαγαγεῖν εἰ δὲ ἐξίοι κατὰ τὸ στόμα τῶν τις ἔξω τὴν οὐρὰν παρώρεζεν, ὃ δὲ περιχανῶν ἠκολούθησεν, Ov. *Hal* 9 sic et scarus arte sub undis | Incidit adsumptamque dolo tandem pavet escam | Non audet radius obnixa occurrere fronte, | Aversus crebro vimen, sed verbere caudae | Laxans subsequitur tutumque evadit in aequor | Quin etiam si forte aliquis dum pone nataret, | Mitis luctantem scarus hunc in vimine vidit, | Aversam caudam morsu tenet

# OPPIAN

οἱ δ' ὄρφνη μογέουσι καὶ ἀτρίπτοισι κελεύθοις  
 πλαζόμενοι, χεῖράς τε μετ' ἀλλήλοισιν ἔχουσιν,  
 ἐλκόμενοί θ' ἔλκουσι, πόνων ἐπίκουρον ἀμοιβήν· 70  
 ὥς οἱ γ' ἀλλήλοισιν ἀμοιβαίῃ φιλότῃ  
 ἀλκτῆρες γεγάασιν· τὸ δέ σφισι μήσατ' ὄλεθρον  
 δειλαίοις, ὀλοοῦ δὲ καὶ ἀλγινόεντος ἔρωτος  
 ἦντίασαν, βλαφθέντες ἐπιφροσύναις ἀλιήων.  
 τέσσαρες ἐμβεβάασιν θοὸν σκάφος ἀγρευτῆρες, 75  
 τῶν ἦτοι δοιοὶ μὲν ἐπηρέτμοισι πόνοισι  
 μέμβλονται, τρίτατος δὲ δολόφρονα μῆτιν ὑφαίνει.  
 θῆλυν ἀναψάμενος σύρει σκάρων ἀκροτάτοιο  
 χεῖλεος ἐν δίνῃσι λινοζεύκτῳ ὑπὸ δεσμῶ·  
 ζῶν μὲν κέρδιστον ἀνελκόμεν· ἦν δὲ θάνησι, 80  
 δελφίνος μολίσβοιο μετὰ στόμα δέξατο τέχνην.  
 μηρίνθου δ' ἐτέρωθεν ἐλήλαται ἄλλος ὀπισθεν  
 δινωτὸς μολίσβοιο βαρὺς κύβος ἄμματος ἄκρου·  
 καὶ ῥ' ἡ μὲν ζωῇ ἐναλίγκιος ἐν ῥοθίοισιν  
 ἐλκομένη θήλεια τιταίνεται ἐξ ἀλιῆς 85  
 τέτρατος αὖ κύρτοιο βαθὺν δόλον ἀντίον ἔλκει  
 ἐγγύθεν· οἱ δ' ὀρόωντες ἀολλέες ἰθὺς ἔενται  
 κραιπνὸν ἐπειγόμενοι βαλιοὶ σκάροι, ὅφρα ῥύωνται  
 ἐλκομένην, ἀπάτην δὲ περιπροθέουσιν ἀπάντη,  
 οἷστρω θηλυμανεῖ βεβημένοι· οἱ δ' ἐλάτῃσι 90  
 νῆα κατασπέρχουσιν ὅσον σθένος οἱ δ' ἐφέπονται  
 ἐσσυμένως· τάχα δέ σφι πανύστατος ἔπλετ' ἀρωγῇ.

<sup>a</sup> Cf Polyb v 104, Diod xvii. 55.

<sup>b</sup> Ael. 1 2 λαγνίστατος δ' ἄρα ἰχθύων ἀπάντων ἦν (ὁ σκάρος)  
 καὶ ἡ γε πρὸς τὸ θῆλυ ἀκόρεστος ἐπιθυμία αὐτῷ ἀλώσεως αἰτία  
 γίνεται Cf Phil 88

<sup>c</sup> This method is still in use: "La pêche du scare, dans  
 certaines îles des Cyclades, telles que Amorgos, Pholégandre,  
 etc dans les parages desquels sont confinés ces poissons, se  
 fait absolument de la même manière aujourd'hui. Ainsi on  
 tâche, avant tout, de pêcher une femelle du scare. Cela fait,  
 408

dark: they labour sorely, wandering in gloom and untrodden ways, and hold each the other's hands<sup>a</sup> and pull and are pulled, a helpful exchange of toil; even so those fishes help each other in mutual love. But just this devises destruction<sup>b</sup> for the poor fishes and fatal and sorrowful they find their love when they are destroyed by the craft of fishermen. Four fishers embark on a swift boat, of whom two attend to the labour of the oar while the third weaves a crafty device. Fastening a female<sup>c</sup> Parrot-wrasse by the tip of the mouth he drags it along in the waves by a flaxen cord. A live fish it is best to tow: but if she be dead, then she receives in her mouth the contrivance of a leaden dolphin.<sup>d</sup> On the other side of the line another rounded heavy cube of lead is hung at the end of the cord. The dead female trailing in the waves like a living fish is haled along by the fisherman. A fourth fisher tows near at hand a deep ensnaring weel facing towards the fish. The spotted Parrot-wrasses when they see the trailing female rush all together in eager haste to rescue her and throng all about the decoy, impelled by the goad of frenzied desire. The men with their oars urge on the boat with all their might, while the fishes follow eagerly: and soon it proves their last attempt to

on l'attache, en lui perçant l'extrémité du museau, avec une ligne portée par un long bâton que l'on traîne sur l'eau, en procédant d'après la même manière décrite par Oppien" (Apost p. 45).

<sup>a</sup> A dolphin-shaped piece of lead. This use of the word is best known in connexion with warships: Thuc. vii 41 αἱ κεραῖαι αἱ ἀπὸ τῶν ὀλκάδων δελφινόφοροι; Pherecr. "Ἀγριοὶ fr 12 ὅδε δὴ δελφίς ἐστι μολυβδόυς δελφινόφορος τε κερούχος; Aristoph. Eq. 762 τοὺς δελφίνας μετεωρίζου; Suid s. δελφίς. σιδηροῦν κατασκεύασμα ἢ μολύβδινον εἰς δελφίνα ἐσχηματισμένον Cf Hesych s. δελφίνες; Poll 1 85

# OPPIAN

εὔτε γὰρ ἄγρομένους τε καὶ ἄσχετα μαιμώνοντας  
 θηλείης ἐπὶ λύσσαν ἴδῃ νόος ἀσπαλιῆος,  
 ἐν κύρτῳ κατέθηκεν ὁμοῦ λίνον ἠδὲ μόλιβδον, 95  
 ὃς σκάρων ἐμβαρύθων εἴσω σπάσεν· οἱ δ' ἄρ' ὁμαρτῇ,  
 ὥς ἴδον, ὥς ἐκέχυντο παραφθαδόν, Ἄιδος ἔρκος  
 πλεκτὸν ἐπισπεύδοντες, ἐπειγομένοις δὲ λόχοισι  
 στείνονται προβολαί τε λύγων καὶ χάσμα πυλάων  
 ἀργαλέον· τοῖσι γὰρ ἐπισπέρχουσι μύωπες. 100  
 ὥς δὲ ποδωκείης μεμελημένοι ἄνδρες ἀέθλων,  
 στάθμης ὀρμηθέντες ἀπόσσυτοι, ὠκέα γυῖα  
 προπροτιταινώμενοι, δολιχὸν τέλος ἐγκονέουσιν  
 ἐξανύσαι· πᾶσιν δὲ πόθος νύσση τε πελάσσαι  
 νίκης τε γλυκύδωρον ἐλεῖν κράτος ἔς τε θύρετρα 105  
 αἰτῆται καὶ κάρτος ἀέθλιον ἀμφιβαλέσθαι·  
 τόσσος ἔρως καὶ τοῖσιν ἔς Ἄιδος ἡγεμονεύει  
 ἐσθορέειν κευθμῶνας ἀνοστήτοιο λόχοιο.  
 κύντατα δ' ἔς φιλόττητα καὶ ὕστατον οἶστρον ἔχοντες  
 αὐτόμολοι πιμπλάσιν ἐφίμερον ἀνδράσιν ἄγρην. 110  
 Ἄλλοι δ' αὖ θήλειαν ἔσω κύρτοιο κελαινοῦ  
 ζῶν ἐγκαθιέντες ὑπὸ σπιλάδεσσι τίθενται  
 κείναις, ἧσι μέλει γλαγόεις σκάρως· οἱ δ' ὑπ' ἔρωτος  
 αὔρη θελγόμενοι φιλοτησίῃ ἀμφαγέρονται,  
 ἀμφὶ τε λιχμάζουσι καὶ ἐξερέουσιν ἀπάντη 115  
 μαϊόμενοι κύρτοιο κατήλυσιν αἴψα δ' ἱκοντο  
 εἰσίσθμην εὐρείαν ἀνέκβατον ἔρκος ἔχουσαν,  
 ἔς δ' ἔπεσον ἅμα πάντες ὁμιλαδόν, οὐδέ τι μῆχος  
 ἐκδύναι, στυγερὴν δὲ πόθων εὗροντο τελευτήν.  
 ὥς δέ τις οἰωνοῖσι μόρον δολόεντα φυτεύων 120

\* Schol. θύρετρα τέλη. Cf. Poll. iii. 147 ἵνα δὲ παύονται,  
 τέλος καὶ τέρμα καὶ βατήρ. θύρετρα in this sense seems unique.  
 But it is exactly paralleled by the use of *fores* of the doors of  
 the *carcer* or *carceres* at the end (usually starting end) of the



aid. For when the wit of the fisher perceives them thronging and raging incontinently in their lust after the female, he puts in the weel line and lead together and the weight of the lead pulls the female Parrot-wrasse within. Then the males together, soon as they see it, so soon they rush in emulous haste, speeding to the plaited net of death and with their eager troops the withy vestibule and grievous mouth of the gates are straitened: such goads of passion urge them on. As men who engage in the contest of the footrace dart swiftly from the line and forward and ever forward strain their speedy limbs and haste to accomplish the long course; and the desire of every man is to reach the goal and to win the sweet triumph of victory and dash within the lists<sup>a</sup> and crown them with the athletic prize even so doth like passion lead those fishes to the house of Hades—to rush within the coverts of an ambush whence there is no return. And, with their fatal and final madness of desire, of their own motion they fulfil the fishermen's desire of spoil.

Others again put a living female within the dark weel and place it under those rocks which the milky Parrot-wrasse affects. Beguiled by the amorous breath of love the Wrasses gather around and lick about and search everywhere to find the entrance of the weel. And speedily they come upon the entry—wide, but with a fence beyond escape—and they rush in altogether in a crowd and there is no means of getting out, but they find a hateful issue to their desires. Even as one who devises a

<sup>a</sup> racecourse Lucan, i. 293 quantum clamore iuvatur | Eleus sonipes, quamvis iam carcere clauso | immineat foribus pronusque repagula laxet.

# OPPIAN

θήλειαν θάμνοισι κατακρύπτει λασίοισιν  
 ὄρνιν, ὁμογλώσσοιο συνέμπορον ἡθάδα θήρης·  
 ἡ δὲ λίγα κλάζει ξουθὸν μέλος, οἱ δ' αἶοντες  
 πάντες ἐπισπέρχουσι, καὶ ἐς βρόχον αὐτοὶ ἵενται,  
 θηλυτέρης ἐνοπήσι παραπλαγχθέντες ἰωῆς· 125  
 τοῖς κείνοι κύρτοιο πέσον λαγόνεσσιν ὁμοῖοι.

Τοίην δ' αὖ κεφάλοισιν ἔρως περιβάλλεται ἄτην·  
 καὶ γὰρ τοὺς θήλεια παρήπαφεν ἐν ῥοθίοισιν  
 ἐλκομένη· θαλερὴ δὲ πέλοι λιπόωσά τε γυῖα·  
 ὧδε γὰρ εἰσορόωντες ἀπείρονες ἀμφαγέρονται· 130  
 κάλλει δ' ἐκπάγλως βεβημένοι οὐκ ἐθέλουσι  
 λείπεσθαι, πάντῃ δὲ πόθων ἱυγγες ἄγουσι  
 θαλπομένους, εἰ καὶ σφιν ἀνάρσιον ἡγεμονεῦοις  
 χέρσον ὑπεξερύων θῆλυν δόλον· οἱ δ' ἐφέπονται  
 ἄθροοι, οὔτε δόλων μεμνημένοι οὔθ' ἀλιήων· 135  
 ἀλλ' ὥστ' ἡτῆεοι περικαλλέος ὄμμα γυναικὸς  
 φρασσάμενοι πρῶτον μὲν ἀποσταδὸν ἀνγάζονται,  
 εἶδος ἀγαιόμενοι πολυήρατον, ἄγχι δ' ἔπειτα

<sup>a</sup> The decoy bird, παλεύτρια A. 613 a 23 and 28, Introd. p. xxxiv, *avis illex* (cf Plaut *Asin* 1 3 66 *aedis nobis areast, auceps sum ego*, | *Escast meretrix, lectus inlex est, amatores aves*), σύμφυλος ὄρνις Dion *De av* iii. 4; χειροθήβεις ὄρνιθες ib iii. 1 Cf iii. 9; Mart. xiv 216 (on a Hawk captured and trained as a decoy); Praedo fuit volucrum; famulus nunc aucupis idem | Decipit et captas non sibi maeret aves, Pallad x 12 noctuae ceteraque instrumenta capturae

<sup>b</sup> ξουθός, when used of colour, is pretty nearly = ξανθός; when it is used of sound, it is not possible to give more than an approximate rendering.

<sup>c</sup> H. ii 462 n.

<sup>d</sup> A. 541 a 19 *περὶ δὲ τὴν Φοινίκην καὶ θήραν ποιοῦνται δι' ἀλλήλων ἄρρενας μὲν γὰρ ὑπάγοντες κεντρίας τὰς θηλείας περιβάλλονται συνάγοντες, θηλείας δὲ τοὺς ἄρρενας*; Plin ix. 59 *isdem (mugilibus) tam incauta salacitas ut in Phoenice et in Narbonensi provincia coitus tempore e vivarius marem*

guileful doom for birds hides in a dense thicket a female bird,<sup>a</sup> his tame companion in hunting birds of the same cry; and she shrilly pipes her sweet<sup>b</sup> song, and the birds, hearing, all hasten towards her and rush of themselves into the snare, misled by the call of the female cry: like unto them the Parrot-wrasses rush into the belly of the weel.

A like doom does love bring upon the Grey Mulletts<sup>c</sup> (Cephalus); for they also are beguiled by a female<sup>d</sup> traile in the waves. She should be in good condition and fat of limb. For so, when they behold her, they gather around in countless numbers and wondrously overcome by her beauty they will not leave her but everywhere the spells of desire lead them charmed, yea even wert thou to draw forth the female snare from the water and lead them to the unfriendly dry land: they follow in a body, and heed neither fraud nor fishermen. But even as youths when they remark the face of a woman exceeding fair first gaze at her from afar, admiring her lovely form, and thereafter they draw near and,

linea longinqua per os ad branchias religata emissum in mare eademque linea retractum feminae sequantur ad litus rursusque feminam mares partus tempore. The method is still practised: Apost p 45 "Ce n'est pas le scare seulement qui se pêche ainsi, mais aussi les muges, surtout l'espèce *Capito* dans les côtes de Péloponnèse, sur les côtes du département d'Élide. . On opère ainsi: On tâche d'abord d'attraper soit aux filets, soit à la ligne, une femelle de muge, qu'on désigne sous le nom vulgaire de *Μπάφα*. On l'attache ensuite par l'opercule sur une ligne pointée par un long roseau, au moyen duquel on la tire sur l'eau, les autres muges, les mâles surtout, la suivent, toujours en quantité, un second pêcheur, posté derrière celui qui traîne le poisson sur l'eau, jette sur eux son filet circulaire (*περὶ βόλον*), épervier, et en capture le plus grand nombre possible." This fishing is pursued from April to the end of June

# OPPIAN

ἦλυθον, ἐκ δ' ἐλάθοντο καὶ οὐκέτι κεῖνα κέλευθα  
 ἔρχονται τὰ πάροιθεν, ἐφεσπόμενοι δὲ γάνυνται 140  
 θελγόμενοι λιαρῆσιν ὑπὸ ρίπῃς Ἀφροδίτης  
 ὥς κείνων οἰστρογδὸν ἐπόψεαι ὑγρὸν ὄμιλον  
 εἰλομένων· τάχα δέ σφιν ἀπεχθέες ἦλθον ἔρωτες·  
 αἶψα γὰρ ἀμφίβληστρον ἀνὴρ εὐεργὲς αἰείρας  
 κόλπον ἐπιπροέηκε καὶ ἄσπετον ἔσπασε θήρην, 145  
 ῥηιδίως αἰψίσι περίσχετον ἀμφικαλύψας.

Σηπίαί αὖ δυσέρωτες ἐπὶ πλέον ἔδραμον ἄτης·  
 οὐ γὰρ τοῖς οὐ κύρτον ὀλέθριον οὔτε λίνιοι  
 ἀμφιβολὰς ἐφέηκαν ἀλίστονοι ἀγρευτῆρες,  
 ἀλλ' αὐτως ἐρύουσιν ἀναψάμενοι μίαν οἶην 150  
 ἐν ῥοθίοις· αἱ δ' εὖτ' ἂν ἀπόπροθεν ἀθρήσωσιν,  
 αἶψα μάλ' ἀντιώωσι, περιπλέγδην δ' ἐνέχονται  
 ἐμφύμεναι σπεύρησιν, ἅτε ξείνηθεν ἰδοῦσαι  
 παρθενικαὶ δηναῖον ἀδελφεὸν ἢ γενετῆρα  
 ἦπιον ἐν μεγάροισιν ἀπήμονα νοστήσαντα· 155  
 ἦ ἐ νέον ζεύγλῃσιν ὑπ' εὐναίης Ἀφροδίτης  
 κούρη ληισθεῖσα γάμων εὐαγρέι δεσμῷ  
 νυμφίον ἀμφέπλεξεν, ἐπ' αὐχένι πάννυχα δεσμὰ  
 ἀργεννοῖς ἐκάτερθε βραχίοσι γυρώσασα·  
 ὥς τότε κερδαλέαι περὶ σηπίαί εἰλίσσονται 160  
 ἀλλήλαις· οὐδέ σφι μεθίεται ἔργον ἔρωτος,  
 εἰσόκεν ἐξερύσωσιν ἐπὶ σκάφος ἀσπαλιῆς·  
 αἱ δ' ἔτι συμπεφύασι, πόθω δ' ἅμα πότμον ἔλοντο.

Τὰς μὲν καὶ κύρτοισι παρήπαφον εἶαρος ὥρη·

<sup>a</sup> H n 121 n For the method of fishing here mentioned cf. Apost p 51 "Oppien dit que, quand on tire derrière le bateau une femelle de seiche, les mâles, en grand nombre, se mettent à la suivre Les pêcheurs grecs modernes

forgetting all, walk no more in their former ways but follow her with delight, beguiled by the sweet spells of Aphrodite : even so shalt thou behold the humid crowd of the Mulletts passionately thronging. But swiftly with them love turns to hate ; for speedily the fisher lifts the well-wrought net and spreads its lap and takes spoil unspeakable, easily enveloping the fishes in the embrace of the meshes.

The Cuttle-fishes,<sup>a</sup> again, of unhappy passion run to a greater height of infatuation. For them neither deadly weel nor encircling net do the toilsome fishers of the sea set but merely trail in the waves a single female attached to a line. The Cuttle-fishes, when they behold it from afar, speedily come to meet it and twine about it and cling to it with their arms : even as maidens cling about brother or kindly father whom after many days they see returned safe to his own halls from a foreign land, or as a maid that is newly taken captive in the yoke of wedded love, the pleasant bond of marriage, embraces her bridegroom and all night long twines about his neck the bondage of her snowy arms · even so in that hour the crafty Cuttle-fishes twine about one another and the work of their passion abates not until the fishermen draw them forth upon the boat. And still they cling and with desire take death.

The Cuttle-fishes, indeed, men also beguile with weels in the spring season. The weels they cover

emploient souvent le même procédé mais quelquefois ils remplacent la femelle, que l'on a peine à se procurer, par un mannequin de seiche, si je puis m'exprimer ainsi, appareil en bois ayant la forme d'une seiche. Sur sa partie convexe sont incrustés des morceaux de miroir. On tire cette seiche en bois, nommée *ξύλoσoυπια*, *σπιγιάλλι*, derrière le bateau. Les poissons qui la suivent se pêchent au haveneau."

κύρτους γὰρ σκιάσαντες ὑπὸ πτόρθοισι μυρίκης 165  
ἢ κομάρου πετάλοισι τεθηλόσιν ἢ καὶ ἄλλῃ  
λάχνῃ, ἐπ' ἡιόνεσσι πολυψαμάθοισιν ἔθηκαν·  
αἱ δ' ἄμα μὲν γενεῆς κεκρημέναι ἡδὲ καὶ εὐνῆς  
κύρτον ἔσω σπεύδουσι καὶ ἥμεναι ἐν πετάλοισιν  
αὐτοῦ μὲν παύσαντο πόθου, παύσαντο δὲ δειλῆς 170  
ζωῆς, ἀγρευτῆρσιν ἀνελκόμεναι πινυτοῖσιν.

Ἐξοχα δ' ἐκ πάντων νεπόδων ἀλγεινὸν ἔρωτα  
κόσσυφος ἀθλεύει, κίχλης δ' ἐπιδαίεται ἦτορ,  
οἷστρω τε ζήλῳ τε, βαρύφρονι δαίμονι, θύων.  
κοσσύφῳ οὐτ' εὐνὴ μία σύννομος, οὐ δάμαρ οἷη, 175  
οὐ θάλαμος, πολλαὶ δ' ἄλοχοι, πολλαὶ δὲ χαράδραι  
κεκριμέναι κεύθουσιν ἐφέστια λέκτρα γυναικῶν·  
τῇσιν αἰὲν πᾶν ἡμαρ ὑπὸ γλαφυροῖσι μυχοῖσι  
κίχλαι ναιετάουσιν, ἀλίγκιαι ἀρτιγάμοισι  
νύμφαις, ἃς οὐκ ἂν τις ἴδοι θαλάμοιο πάροιθεν 180  
ἐρχομένας· ἐν δὲ σφί γαμήλιος αἰθεταὶ αἰδώς·  
ὥς αἶ γ' ἐνδόμυχοι θαλάμων ἔντοσθεν ἐκάστη  
αἰεὶ δηθύνουσιν, ὅπη πόσις αὐτὸς ἀνώγει  
κόσσυφος αὖ πέτρησι παρήμενος οὐποτε λείπει,  
αἰὲν ἔχων φυλακὴν λεχέων ὕπερ, οὐδέ ποτ' ἄλλῃ 185  
τέτραπται, πᾶν δ' ἡμαρ ἐλίσσεται, ἄλλοτε δ' ἄλλους

<sup>a</sup> *Tamanix tetrandia* This and κόμαρος, *Aibutus unedo*, are mentioned among evergreens, Theophrast *H P* 1 9

<sup>b</sup> The κόσσυφος and the κίχλη are mostly mentioned together: A 599 b 6 κατὰ συζυγίας δ' οἱ πετραῖοι φωλοῦσιν οἱ ἄρρενες τοῖς θήλεσιν, ὥσπερ καὶ νεοττεύουσιν, ὅλον κίχλαι, κόττυφοι, 607 b 14 μεταβάλλουσιν δὲ καὶ οὖς καλοῦσι κοττύφους καὶ κίχλας . τὸ χρώμα κατὰ τὰς ὥρας, . . . τοῦ μὲν γὰρ ἔαρος μέλανες γίνονται, εἴτα ἐκ τοῦ ἔαρος λευκοὶ πάλιν Cf. Ael. xii 28; Dioclet. ap. Athen. 305 b οἱ δὲ πετραῖοι καλούμενοι κόσσυφοι, κίχλαι; Numen *ibid* μελάγχρων κόσσυφον ἢ κίχλας ἀλειιδέας, Aristot *ibid* τὰ μὲν μελανοστικτα, ὥσπερ κόσσυφος, τὰ δὲ ποικιλόστικτα, 416

with branches of tamarisk<sup>a</sup> or green leaves of arbutus or other foliage and place them on the sandy beaches. And the Cuttle-fishes in their desire for breeding and mating hasten within the weel and settle amid the foliage and there cease from their desire and cease also from their wretched life, being haled up by the cunning fishermen

Beyond all the finny brood the Merle-wrasse<sup>b</sup> endures a sorrowful love and it is for the Thrush-wrasse that he burns his heart, raging with frenzy and with jealousy, that grievous god. The Merle has neither one marriage-bed nor one bride nor one bridal chamber, but many are his spouses and many separate clefts hide the home and bed of his wives. Therein evermore the Thrushes dwell all day in their hollow retreats, like newly wedded brides, whom one would never see coming forth from their chamber, but nuptial shame burns in their hearts; even so the Thrushes always abide retired each one within her chamber, wherever her husband himself commands. The Merle, on the other hand, sits by upon the rocks and never leaves them, ever keeping watch over his bed, and he never turns elsewhere but all day wheels about, now looking to this chamber,

ὥσπερ κίχλη The κίχλη is mentioned separately Nicandr. ap. Athen 305 d as πολυώνυμος, cf. Panciat. *ibid.* 305 c, also Epicharm. *ibid.*, A 605 a 17, 598 a 11; Plin xxxii 9 turdus inter saxatiles nobilis The κόσσυφος is mentioned separately, Phil 99, Plin xxx 11 merula inter saxatiles laudata, Ov *Hal* 114 merulaeque virentes; Ael 1 14 and 15 They are clearly closely allied species of Wrasse (*Labridae*, M G πετρόψαρο, χεῖλος) In M.G. κοτσύφι is *Ctenilabius pavo*, κίχλα is *Coriscus rostratus* Oppian seems to take κόσσυφος and κίχλη to be merely the male and female of the same species, and Aelian. *ll cc*, in paraphrasing Oppian, mentions the κόσσυφος only

# OPPIAN

παπταίνει θαλάμους καί οἱ νόος οὗτ' ἐπὶ φορβὴν  
στέλλεται οὔτε τιν' ἄλλον ἔχει πόνον, ἀλλ' ἐπὶ

νύμφαις

μοχθίζει δύσζηλος ἀειφρούροισι πόνοισι·  
νυκτὶ δέ οἱ βρώμης τε μέλει καὶ παύεται ἔργων 190

τυτθὸν ὅσον φυλακῆς ἀζηχέος· ἀλλ' ὅτε κίχλαι  
ὄν τόκον ὠδίνωσιν, ὃ δ' ἄσχετα τῆμος αἰσσει

ἀμφιπεριτρομέων, ἐπὶ δ' ἔρχεται ἄλλοτε ἄλλην  
εἰς ἄλοχον, μέγα δὴ τι περιτρομέοντι ἐοικῶς

ὠδίνων. οἶον δέ μετὰ φρεσὶν ἄχθος ἀλύει  
μήτηρ, τηλυγέτοιο θεοῖν ὠδῖνα θυγατρὸς

195

πρωτολεχοῦς φρίσσουσα· τὸ γὰρ μέγα δεῖμα γυναι-

κῶν

αὐτὴν δ' οὔτι χέρειον ἰκάνεται Εἰλειθυίης

κῦμα πόνων, πάντῃ δέ διέκ θαλάμων δεδόνηται

εὐχομένη, στενάχουσα, μετήρορ ἦτορ ἔχουσα, 200

εἰσόκε λυσιπόνοιο βοῆς ἔντοσθεν ἀκούσῃ·

ὥς ὁ περιτρομέων ἀλόχοις μέγα δαίεται ἦτορ.

τοῖόν που λεχέων αἶτω νόμον ἐντύνεσθαι

Ἀσσυρίου, οἱ Τίγριν ὑπὲρ πόρον ἄστε' ἔχουσι,

Βάκτρων τ' ἐνναετῆρας, ἐκηβόλον ἔθνος οἰστῶν· 205

καὶ γὰρ τοῖς πλεόνες τε γαμήλια λέκτρα γυναικες

κεκριμένοι μεθέπουσι καὶ εὐνάζονται ἅπασαι

νύκτας ἀμειβόμεναι· μετὰ δέ σφισι κέντρον ὀπηδεῖ

ζήλου ἀνιαιοῖο, περὶ ζήλῳ δ' ὀλέκονται,

αἰὲν ἐπ' ἀλλήλοισι βαρὺν θήγοντες ἄρῃα. 210

ὥς οὐδὲν ζήλοιο κακώτερον ἀνδράσιν ἄλγος

ἐντρέφεται, πολλοὺς δέ γόους, πολλὰς δέ τίθησιν

οἰμωγὰς· λύσσης γὰρ ἀναιδέος ἐστὶν ἐταῖρος·

λύσση δ' ἀσπασίως ἐπιμίσγεται, ἐς δέ βαρεῖαν

ἄττην ἐξεχόρευσε, τέλος δέ οἱ ἔπλετ' ὀλεθρος 215

ὃς καὶ τὸν δύστηνον ὑπήγαγε κόσσυφον ἄττη



now to that. And his mind is not set upon foraging nor has he any other business, but in unhappy jealousy keeps his tedious and eternal vigil over his brides . only at night he takes thought of food and rests for as short a space as may be from the labour of his ceaseless watch But when the Thrushes are in the travail of birth, then incontinently he rushes fluttering around and visits now one wife, now another, as if he were greatly anxious for the issue of their travail Even as a mother is distraught with the burden of her heart when she trembles for the sharp pain of her only daughter in travail of her first child : for that is the great dread of women : and on herself no less comes the wave of the pangs of Eileithyia,<sup>a</sup> and she roams everywhere throughout the halls, praying and groaning in suspense of heart, until she hears from within the cry that delivers from pain . even so the Merle, trembling for his wives, burns greatly in his heart Such a custom methinks of marriage I hear that the Assyrians practise, who have their cities beyond the Tigris stream and the inhabitants of Bactia, a nation of archers For them also several different wives deal with the marriage-bed and might about all share the nuptial couch. And the goad of grievous jealousy haunts them and by jealousy they perish, ever one against another whetting bitter war So true it is that no more evil bane waxes among men than jealousy, which causes much groaning and much lamentation Jealousy is the companion of shameless madness and with madness it gladly consorts and dances into grievous infatuation ; and the end thereof is destruction. Jealousy too it is that leads

<sup>a</sup> Goddess of Birth.

# OPPIAN

δμηθῆναι, χαλεπῆς δὲ γάμων ἦντησεν ἀμοιβῆς.  
 εὔτε γὰρ ἀθρήσῃ σπιλάδων ἐπὶ δινεύοντα  
 ἰχθὺν ἀσπαλιεύς, ἀλόχοις πέρι μόχθον ἔχοντα,  
 ἀγκίστρῳ κρατερῷ περιβάλλεται ὅττι τάχιστα 220  
 καρῖδα ζώουσας, ἐπ' ἀγκίστροιο δ' ὕπερθε  
 βριθὺς ἀνήρτηται μολίσκου κύβος· αὐτὰρ ὁ λάθρῃ  
 πρὸς πέτραις ἀφέηκε βαρὺν δόλον, ἐγγύθι δ' αὐτῶν  
 δινεύει θαλάμων· ὁ δ' ἐσέδρακεν, αἷψα δ' ὀρινθεὶς  
 ὠρμήθη, καρῖδα δόμων ἔντοσθεν ἰκάνειν 225  
 ἐλπόμενος λεχέεσσιν ἀνάρσιον ἢ δ' ἀλόχοισιν·  
 αἷψα δ' ἐπιθύσας ὁ μὲν ἐλπεται ἐν γενέεσσι  
 τύνσθαι καρῖδος ἐπήλυσεν, οὐδ' ἐνόησεν  
 ὃν μόρον ἀμφιχανῶν· ἀλιεύς δέ μιν αἷψα δοκεύσας  
 χαλκείαις ξυνέπειρεν ἀνακρούων γενέεσσιν 230  
 εἶρυσέ τ' ἀσχαλῶντα καὶ ὕστατον ἀσπαίροντα,  
 καὶ πού μιν τοίοισιν ἐνίπαπε κερτομίοισι  
 νῦν δῆ, νῦν ἀλόχους τε περιφρούρευε φυλάσσω,  
 ὦ τάλαν, ἐν θαλάμοις τε μένων ἐπιτέρπεο νύμφαις·  
 οὐ γάρ τοι μία Κύπρις ἐφῆνδανεν οὐδὲ μί' εὐνή, 235  
 ἀλλὰ μάλ' ἐν τόσσησιν ἀγάλλεο μόνος ἀκοίτης  
 εὐναῖς· ἀλλ' ἔθι δεῦρο, γάμος δέ τοι ἐστὶν ἐτοῖμος,  
 νυμφίε, χερσαίοιο πυρὸς λευκάμπυκος ἀνγῆ.  
 τοιάδε που νείκεσσε καὶ οὐκ αἰοντι πιφάνσκειν.  
 κίχλαι δ', εὔτε θάνῃ φρουρὸς πόσις, ἐκτὸς ἰοῦσαι 240  
 πλάζονται θαλάμων, ξυνὸν δ' ἔλον ἀνέρι πότμον.  
 Καὶ μὲν δὴ φιλότῃ καὶ ἀλλήλων ἐπαρωγῇ  
 ὄλλυνται γαλεοὶ τε κύνες καὶ φύλα κελαινῶν  
 κεντροφόρων· λευκὸς μὲν ἐπ' ἀγκίστρῳ πεπέδηται  
 ἰχθύς, ἀσπαλιεύς δὲ κικῶν, ὅθι πηλὸς αἰδινῆς 245  
 ἐμβύθιος δολιχῆσιν ἐφίζεται ὀργυιῇσιν,

<sup>a</sup> H ii. 128 n.

<sup>b</sup> H. i 379 n

## HALIEUTICA, IV. 217-246

the unhappy Merle to be the victim of infatuation and a bitter requital he finds for his many brides. For when the fisherman perceives him wheeling upon the rocks in trouble about his wives, with all speed he puts upon a strong hook a live Prawn <sup>a</sup> and above the hook is hung a heavy cube of lead. And stealthily he launches his deadly snare beside the rocks and dangles it near the very bridal chambers of the Merle. He espies it and is straightway roused and charges, thinking that the Prawn is coming within his halls with hostile intent to beds and brides. Straightway rushing he thinks to avenge with his jaws the invasion of the Prawn, and perceives not that he is swallowing his own doom. The fisher watching him straightway strikes home and transfixes him with his barbs of bronze, and hales him forth indignant and writhing in his last struggle, and haply he chides with such mocking words as these: "Now then, now watch and guard thy wives, wretched fish, and abide at home rejoicing in thy brides! for one love and one bed did not content thee, but thou didst glory, a single husband, in so many. Nay, come hither, bridegroom, thy bride is ready—the blaze of landward fire wreathed with white." So haply he rebukes him, albeit speaking to deaf ears. But the Thrushes, when their guardian husband dies, wander forth from their chambers and share his doom.

Moreover, through love and mutual help perish also the Galeus <sup>b</sup> Dog-fishes and the tribes of the dark Spiny Dog-fishes <sup>c</sup>; a white fish <sup>d</sup> is bound upon the hook and the fisherman goes where the dark mud lies long fathoms deep and lets down his

<sup>a</sup> *H* i. 380 n.

<sup>d</sup> *Ael* i. 55.

# ΟΡΡΙΑΝ

ἄγκιστρον καθέηκε, θοῶς δέ τις ἔσπασεν ἄτην  
 ἀντιάσας· ὁ μὲν αὐτίκ' ἀνέλκεται, οἱ δέ μιν ἄλλοι  
 φρασσάμενοι μάλα πάντες ἀολλέες ἐγγυὺς ἔπονται,  
 ὄφρ' αὐτὴν ἐπὶ νῆα καὶ ἀγρευτῆρας ἱκωνται. 250  
 δῆ τότε τοὺς μὲν ἔλοις ὑποχῆς περιηγεί κύκλῳ,  
 τοὺς δὲ σιδηρείοισι καταϊγδην στυφελίζων  
 αἰχμαῖς τριγλώχισι καὶ ἀλλοίοισι δόλοισιν·  
 οὐ γὰρ πρὶν φεύγουσιν ἀπότηροποι, εἰσόχ' ἑταῖρον  
 ἐλκόμενον λεύσσωσιν, ὁμοῦ δ' ἐθέλουσιν ὀλέσθαι. 255  
 οἶον δ' ἀρτιφάτου παιδὸς νέκυν ἐκ μεγάροιο  
 τύμβον ἐς ἀμφίκλαυτον ἐοῖ στέλλουσι τοκῆς  
 τηλυγέτου, τῷ πολλὰ μάτην περιμοχθήσῃσι·  
 δρυπτόμενοι δ' ὀδύνῃσι τέκος περικωκύοντες  
 ἡρίῳ ἐμπεφύασι καὶ οὐκ ἐθέλουσι μέλαθρα 260  
 νοστήσαι, ξυνῇ δὲ θανεῖν δυσπενθεί νεκρῷ·  
 ὥς οἱ γ' οὐκ ἐθέλουσιν ἀνελκομένοιο λιπέσθαι,  
 εἰσόκεν αὐτὸν ὀλεθρον ὑπ' ἀγρευτῆρσιν ὄλωνται.  
 "Ἄλλους δὲ ξεῖνός τε καὶ οὐκ ἐνδήμιος ἄλμης  
 εἶλεν ἔρωσ, χερσαῖον ἐπ' ἰχθύσιν οἶστρον ἐγείρων 265  
 ἔξαλον· ἀλλοδαπῆς φιλῆς βέλος οἶον ἰκάνει  
 πουλύποδας σαργῶν τε γένος πέτρῃσιν ἑταῖρον.  
 ἦτοι πουλύποδες μὲν Ἀθηναίης φιλέουσιν  
 ἔρνεα καὶ θαλλοῖσιν ἐπὶ γλαυκοῖσιν ἔρωτα  
 ἔσπασαν ἥ μέγα θαῦμα πόθῳ φρένα δενδρήεντι 270  
 ἔλκεσθαι λιπαροῦ τε φυτοῦ πτόρβοισι γάνυσθαι.

<sup>a</sup> Cf H. iii 81.

<sup>b</sup> Plato, *Soph* 220 E τοῦ τοίνυν ἀγκιστρευτικοῦ τῆς πληκτικῆς τὸ μὲν ἀνωθεν εἰς τὸ κάτω γιγνόμενον διὰ τὸ τοῖς τριόδουσιν οὕτω μάλιστα χρῆσθαι τριοδοντία τις, οἶμαι, κέκληται

<sup>c</sup> H i 306 n

<sup>d</sup> C ii 433 n

<sup>e</sup> Ael i. 23 οἰκία τῷ σαργῷ τῷ ἰχθύϊ πέτρα τε καὶ σήραγγες

<sup>f</sup> i e, olive-trees which were sacred to Athena Cf Ael.

## HALIEUTICA, IV. 247-271

hook and swiftly some fish meets it and seizes his doom. And he is straightway pulled in and the others perceiving it all follow close in a body, until they come right to the boat and the fishermen. Then one may take them—some with the curving circle of the bag-net,<sup>a</sup> some with downward-sweeping<sup>b</sup> blows of the iron trident or by other devices. For they do not turn to flee while they see their comrade being haled, but wish to perish with him. Even as when parents convey from the house to the tearful tomb the body of their newly slain boy—their only son for whom they have laboured much and vainly—and tearing their cheeks for grief they bewail their child and cling to the grave and are unwilling to return home but rather would die with the lamented dead. even so the fishes will not leave the captured fish till they die the same death at the hands of the fishers

Others are taken by a passion strange and not native to the brine, which wakes in fishes a landward frenzy foreign to the sea: such as the alien love whose shaft smites the Poulpes<sup>c</sup> and the race of the Sargues<sup>d</sup> which companion with the rocks.<sup>e</sup> The Poulpes indeed love the trees of Athena<sup>f</sup> and have caught a passion for the grey-green<sup>g</sup> foliage. Verily it is a great marvel that their mind should be drawn by desire for a tree and delight in the

1. 37 λέγουσι δὲ ἁλιεῖς καὶ πολύποδας εἰς τὴν γῆν προίεσθαι, ἐλαίας θαλλοῦ ἐπὶ τῆς ἡόνος κειμένου, ix 45 ἀγροῦ γειτνιῶντος θαλαττῇ καὶ φυτῶν παρεστώτων ἐγκάρπων γεωργοὶ πολλάκις καταλαμβάνουσιν ἐν ᾧρα θερείῳ πολύποδας τε καὶ ὀσμύλους ἐκ τῶν κυμάτων προελθόντας καὶ διὰ τῶν πρέμνων ἀνερπύσαντας καὶ τοῖς κλάδοις περιπεσόντας καὶ ὀπωρίζοντας κτλ Cf. Phil 102 26 ff

<sup>a</sup> Pind O iii 13 γλαυκόχροα κόσμον ἐλαίας; Soph O C γλαυκᾶς παιδοτρήφου φύλλον ἐλαίας

# OPPIAN

ἔνθα γὰρ ἀγλαόκαρπος ἄλως σχεδὸν ἔστιν ἐλαίη,  
 γείτοσιν ἐν γουνοῖσιν ἐπακταίῃ τεθαλυῖα,  
 κείθι δὲ πουλύποδος νόος ἔλκεται, ἥ ὕτ' ἐπ' ἵχνος  
 Κνωσίου εὐρίνοιο κυνὸς μένος, ὅστ' ἐν ὄρεσσι 275  
 θηρὸς ἀνιχνεύει σκολιὴν βάσιν ἐξερεεῖνων  
 ῥινὸς ὑπ' ἀγγελίῃ νημερτεῖ καὶ τέ μιν ὦκα  
 μάρψῃ καὶ οὐκ ἐμάτησεν ἐὼν δ' ἐπέλασσε ἀνακτα·  
 ὥς καὶ τηλεθώσαν ἄφαρ μάθεν ἐγγὺς ἐλαίην  
 πούλυπος, ἐκδύνει δὲ βυθῶν καὶ γαῖαν ἀνέρπει 280  
 καγχαλόων, πρέμνοισι δ' Ἀθηναίης ἐπέλασσε·  
 ἔνθ' ἦτοι πρῶτον μὲν ἀγαλλόμενος περὶ ρίζης  
 πυθμένας εἰλεῖται στρωφώμενος, ἥ τε κοῦρος,  
 ὅστε νέον προμολοῦσαν ἐὴν τροφὸν ἀμφαγαπάζει,  
 ἀμφὶ δέ οἱ πλέκεται, κόλποισι δ' ἐπὶ χεῖρας ἀείρει, 285  
 ἱμεύρων δειρήν τε καὶ αὐχένα πηχύνασθαι·  
 ὥς ὁ περὶ πρέμνοισιν ἐλίσσεται ἔρνεϊ χαίρων.  
 ἔνθεν ἔπειτ' ἄκρησιν ἐρειδόμενος κοτύλῃσιν  
 ὑψόσ' ἀνερπύζει λελιημένος, ἀμφὶ δὲ χαίτας  
 πτύσσεται, ἄλλοτε ἄλλον ἔχων κλάδον, οἷά τις ἀνὴρ 290  
 νοστήσας ξείνηθεν εἰς ἀσπάζεθ' ἐταίρους  
 ἀθρόον ἀντιόωντας ἐλίσσόμενος περὶ δειρήν·  
 ἢ ὥστε βλωθρῇσιν ἐλίσσεται ἀμφ' ἐλάτῃσιν  
 ὑγρὸς ἔλιξ κισσοῖο, τιταινόμενος δ' ἀπὸ ρίζης  
 ἐρπύζει, πάντῃ δὲ περιρρέει ἀκρεμόνεσσιν· 295  
 ὥς ὁ γε γηθόσυνος λιπαροὺς περιβάλλετ' ἐλαίης  
 ὄρηκας, κυνέοντι πανεῖκελος· ἀλλ' ὅτ' ἔρωτος  
 λωφήσῃ, πάλιν αὖτις ἄλως μετὰ κόλπον ἀφέρπει,  
 πλησάμενος φιλότῃτος ἐλαιηροῦ τε πόθοιο  
 τοῦ δὴ μιν καὶ ἔρωτος ἔλεν δόλος, ὥς ἐδάησαν 300  
 ἰχθυόβολοι· θαλλοὺς γὰρ ὁμοῦ δῆσαντες ἐλαίῃς

<sup>a</sup> i e., Cretan (C. i. 373), from Cnos(s)us, town in Crete

branches of the oily plant For wherever there is near the sea an olive of splendid fruit, which flourishes on a shoreward slope neighbouring the sea, thither is the mind of the Poulpe drawn, even as to the track the spirit of the keen-scented Cnosian<sup>a</sup> dog, which on the hills searches out the crooked path of the wild beast and tracks it by the unerring guidance of the nose and swiftly seizes it and fails not of its prey but brings it to its master even so the Poulpe straightway knows that a blooming olive is near at hand, and he comes forth from the deep and crawls upon the land exulting and draws nigh to the trunk of Athena's tree. Then first he coils and twines about the base of the trunk exulting, even as a boy who welcomes his nurse when she is newly come forth and clings about her and lifts his hands to her bosom, fain to put his arms about her neck and shoulders; even so the Poulpe twines about the trunk, rejoicing in the tree. Thereafter he lays hold with the tips of his suckers and crawls up eagerly and clings about the foliage, grasping now one branch, now another, even as a man who has come home from a foreign land greets his friends who throng to meet him and falls upon their necks; or as the twining ivy tendril clings about the tall fir-trees and, reaching forth from the root, climbs upwards and overruns the branches everywhere: so does the Poulpe joyfully embrace the sleek branches of the olive and seems to kiss them But when he has relieved his desire, he crawls back again to the bosom of the sea, having satisfied his love and longing for the olive The snare of this same love is his undoing, as fishermen know. For they bind together branches of the olive as goodly as may be

# OPPIAN

ὅττι μάλ' εὐφυνέας μόλιβον μέσον ἐγκατέθηκαν,  
 ἐκ δ' ἀκάτου σύρουσιν ὃ δ' οὐκ ἀμέλησε νοήσας  
 πούλυπος ἀλλ' ἤϊξε καὶ ἀμφέπλεξεν ἑταίρους  
 πτόρθους· οὐδ' ἔτ' ἔπειτα καὶ ἐλκόμενός περ ἐς ἄγρην 305  
 δεσμὰ πόθων ἀνίησιν, ἕως ἔντοσθε γένηται  
 νηός· ὃ δ' οὐκ ἤχθηρε καὶ ὀλλύμενός περ ἐλαίην.

Σαργοὶ δ' αἰγείοισι πόθοις ἐπὶ θυμὸν ἔχουσιν,  
 αἰγῶν δ' ἰμείρουσιν, ὀρειαύλοις δὲ βοτοῖσιν  
 ἐκπάγλως χαίρουσι καὶ εἰνάλιοι περ ἑόντες. 310  
 ἦ σέβας οὐκ ἐπίελπτον, ὁμόφρονα φῦλα τεκέσθαι  
 ἀλλήλοισι ὀρέων τε πάγους χαροπὴν τε θάλασσαν.  
 εὔτε γὰρ αἰγονομῆες ἐπὶ ῥηγμῖνος ἄγῳσι  
 μηκάδας, ἐν δίνησι λοεσσομένας ἀλίησιν  
 ἐνδίοις, ὅτε θερμὸς Ὀλύμπιος ἴσταται ἀστήρ, 315  
 οἱ δὲ τότε βληχὴν τε παρακταίην αἶοντες  
 αὐδὴν τ' αἰπολίῳ βαρυηχέα πάντες ὁμαρτῇ  
 καὶ νωθεῖς περ ἑόντες ἐπειγόμενοι φορέονται  
 σαργοὶ καὶ θρώσκουσιν ἐπ' ἀνδῆροισι θαλάσσης,  
 γηθόσυνοι, κεραδὸν δὲ περισαίνουσιν ὅμιλον 320  
 ἀμφὶ τε λιχμάζουσι καὶ ἄθροοι ἀμφιχέονται,  
 πυκνὰ κατασκαίροντες ἔχει δ' ἄρα θαῦμα νομῆας·  
 πρωτοδαεῖς αἶγες δὲ φίλον χορὸν οὐκ ἀέκουσαι

\* The line is a λάβητος or weighted line (H. iii 77 n) The modern practice is entirely analogous Apost p 48 " Pour la pêche du poulpe on fixe au plomb [μόλιβος, μόλυβδος] de l'engin quatre hameçons, dont les pointes sont dirigées en dehors; autour d'eux on met un morceau d'étoffe blanche, pour attirer l'animal qu'on veut capturer. Le poulpe, croyant avoir faire à une bonne proie, allonge ses tentacules pour la saisir, mais il s'y raccroche et périt " Cf. H. iv 139 n

† Cf. Apost. p 49 " On ne pêche ainsi que les mâles de ce genre de céphalopodes. Cela nous induit à supposer que l'animal, poussé par l'instinct de la reproduction, se colle à cet engin qu'il prend pour une femelle de son espèce "



and put in the midst thereof the lead,<sup>a</sup> and tow them from the boat. The Poulpe, when he remarks it, is not unheeding but rushes to embrace his branchy comrades. And not even when he is being haled to capture does he relax the bonds of desire,<sup>b</sup> till he is within the boat, nor even while he perishes does he hate the olive

The Sargues have their hearts possessed by affection for Goats<sup>c</sup> Goats they yearn for and they rejoice exceedingly in the mountain-dwelling beasts, even though they belong themselves to the sea Surely it is a marvel beyond expectation that mountain-crags and the flashing sea should give birth to tribes that are of one mind together. For when the goatherds bring their bleating flocks to the shore, to bathe in the eddying waves at noontide, at the season when the hot Olympian star<sup>d</sup> arises, then the Sargues, hearing the bleating on the shore and the deep murmur of the herds, rush all together in haste, sluggish though they be, and leap joyfully on the terraces by the sea and fawn upon the horned company and lick them and crowd about them with many a gambol; and amazement seizes the herds-men that learn it for the first time. The goats receive the friendly choir not unwillingly and the

<sup>a</sup> Ael. 1. 23 φιλοῦσι δέ πως τῶν ἀλόγων αἰγας ἰσχυρῶς, ἐὰν γοῦν πλησίον τῆς ἡόνος νεμομένων ἢ σκιὰ μιᾶς ἢ δευτέρας ἐν τῇ θαλάττῃ φανῇ, οἱ δὲ ἀσμένως προσνέουσι καὶ ἀναπηδῶσιν ὡς ἡδόμενοι, καὶ προσάψασθαι τῶν αἰγῶν ποθοῦσιν ἐξαλλόμενοι κτλ

<sup>d</sup> Sirius Olympian = in Olympus = in the sky. Schol δλύμπιος οὐράνιος. A common use in late, especially Latin poets; Verg. *E* v 56 Candidus insuetum miratur limen Olympi | Sub pedibusque videt nubes et sidera Daphnis; *G* 1 450 (sol) emenso cum iam decedit Olympo; *Aen.* 1 374 Ante diem clauso componet Vesper Olympo; vi 579 Quantus ad aetherium caeli suspectus Olympum

# ΟΡΡΙΑΝ

δέχνυνται· τοὺς δ' οὐτις ἔχει κóρος εὐφροσυνάων.  
οὐτόσον ἐν σταθμοῖσι κατηρεφέεσσι νομῶν 325  
μητέρας ἐκ βοτάνης ἔριφοι περικαγχαλόωντες  
πολλῇ γηθοσύνῃ τε φιλοφροσύνῃ τε δέχονται,  
ἦμος ἅπας περὶ χῶρος ἀγαλλομένησιν ἰωῆς  
νηπιάχων κέκληγε, νόος δ' ἐγέλασσε βοτήρων,  
ὥς κείνοι κεραῇσι περισπέρχουσ' ἀγέλησιν. 330  
εὖτ' ἂν δ' εἰναλίῳν ἄδδην ἴσχωσι λοετρῶν,  
αἱ δὲ πάλιν στείχωσιν ἐς αὖλια, δὴ τότε σαργοὶ  
ἀχνύμενοι μάλα πάντες ἀολλέες ἐγγὺς ἔπονται,  
κύματος ἀκροτάτοιο γέλως ὅθι χέρσον ἀμείβει.  
ὥς δ' ὅτε τηλύγετον μήτηρ γόνον ἦ καὶ ἀκοίτην 335  
εὐνέτις ἀλλοδαπὴν τηλέχθονα γαῖαν ἰόντα  
ἀχνυμένη στέλλησι, νόος δέ οἱ ἔνδον ἀλύει,  
ὅσση οἱ μεσσηγὺς ἀλὸς χύσις, ὅσσα τε κύκλα  
μηνῶν· ἀκροτάτοισι δ' ἐπεμβαίνουσα θαλάσσης  
κύμασι δακρυνέσσαν ὑπὸ στόμα γῆρυν ἔησι, 340  
σπεύδειν λισσομένη καὶ μιν πόδες οὐκέτ' ὀπίσσω  
ἱεμένην φορέουσιν, ἔχει δ' ἐπὶ πόντον ὀπωπᾶς·  
ὥς κείνους καὶ κέν τις ὑπ' ὄμμασι δάκρυα φαίη  
στάζειν οἰωθέντας ἐλαυνομένων πάλιν αἰγῶν.  
σαργὲ τάλαν· τάχα γάρ σε κακὸν πόθον αἰπολίοισι 345  
φημὶ συνοίσεσθαι τοῖος νόος ἀσπαλιῶν  
εἰς ἀπάτην καὶ κῆρα τεοὺς ἔτρεψεν ἔρωτας.  
πέτρας μὲν κείνας τεκμαίρεται ἐγγύθι γαίης  
πρῶτον ἀνὴρ διδύμοισιν ἀνισταμένας κροτάφοισιν  
ἐγγύθεν, αἱ στεινωπὸν ἀλὸς διὰ χῶρον ἔχουσιν, 350

\* This account of the capture of the Sargues is paraphrased Ael 1 23 Captain Cook, *Last Voyage*, describes a similar method used by the natives of Nootka Sound: "They sometimes decoy animals by covering themselves

#### HALIEUTICA, IV. 324-350

Sargues know no satiety of joy. No, not so much in the roofed steadings of the herdsmen do the kids exult about their mothers when they receive them home from pasture with great and joyful welcome, while all the place around rings with the glad cries of the little things, and the heart of the herdsmen smiles, as those Sargues fuss about the horned herds. And when these have had their fill of bathing in the sea, and go back to their folds, then in sorrow do all the Sargues together attend them closely to where the laughter of the utmost wave skits the land. As when a sorrowing mother speeds her only son, or wife her husband, on his journey to a foreign land afar, and her heart is distraught within her: so wide the waters of the sea that shall lie between, so many the circles of the moons; standing in the utmost waves of the sea she utters from her lips tearful words, praying him to haste; and her feet carry her no more eagerly homeward but she has her eyes upon the sea, even so the Sargues, one would say, shed tears from their eyes, left desolate, when the Goats are driven away. Poor Saigue! anon methinks thou shalt find thy companioning with the herds of Goats a fatal passion. In such wise does the wit of the fishermen turn thy love into a snare and destruction. First<sup>a</sup> of all a man marks those rocks near the land which rise in twin peaks near together with a narrow space of sea between and

with a skin, and running about on all-fours, which they do very numbly, as appeared from the specimens of their skill which they exhibited to us—making a kind of noise or neighing at the same time; and on these occasions the masks, or carved heads, as well as the real dried heads of the different animals, are put on.” Another method used by the Carians, Ael. xiii 2

# OPPIAN

αἰθέρος ἀκτίνεσσι διαυγέας, αἷς ἐνι σαργοὶ  
 πολλοὶ ναιετάουσιν, ὁμόκτιτον αὖλιν ἔχοντες·  
 ἔξοχα γὰρ πυρσοῖσιν ἐπ' ἡελίοιο γάνυνται.  
 ἐνθάδ' ἀνὴρ μελέεσσιν ἐφессάμενος δέρος αἰγός,  
 δοιὰ κέρα κροτάφοισι περὶ σφετέροισιν ἀνάψας, 355  
 στέλλεται ὀρμαίνων νόμιον δόλον, ἐς δ' ἄλα βάλλει  
 κρέιασιν αἰγείοισιν ὁμοῦ κνίσσῃ τε λιπήνας  
 ἄλφιστα· τοὺς δ' ὁδμή τε φίλῃ δολόεσσά τ' ἐσωπῇ  
 φορβῇ τ' εὐδώρητος ἐφέλκεται, οὐδέ τιν' ἄτην  
 ἐν φρεσὶν ὀρμαίνουσιν, ἀγαλλόμενοι δὲ μένουσιν 360  
 αἰγὶ περισαίνοντες ἐοικότα δῆιον ἄνδρα·  
 δύσμοροι, ὥς ὀλοοῖο τάχ' ἀντιώσιν ἐταίρου,  
 οὐ φρεσὶν αἰγείησιν ἀρηρότος· αὐτίκα γάρ σφιν  
 ῥάβδον τε κραναὴν ὀπλίζεται ἡδὲ λίνιοι  
 ὀρμὴν πολιοῖο, βάλεν δ' ὑπὲρ ἀγκίστροιο 365  
 χηλῆς αἰγείης κρέας ἔμφυτον· οἱ μὲν ἐδωδὴν  
 ἐσσυμένως ἥρπαξαν, ὁ δ' ἔσπασε χειρὶ παχείῃ  
 αὖ ἐρύων· εἰ γάρ τις οἴσεται ἔργα δόλοιο,  
 οὐκ ἂν ἔτ' ἐμπελάσειε καὶ εἰ λασιότριχας αὐτὰς  
 αἶγας ἄγοι, φεύγουσι δ' ἀποστυζάντες ὁμαρτῇ 370  
 καὶ μορφὴν καὶ δαῖτα καὶ αὐτῆς ἐνδία πέτρης·  
 εἰ δὲ λάθοι καὶ κραιπνὸν ἔχοι πόνον, οὐ κέ τις ἄγρης  
 λειφθεΐη, πάντας δὲ δαμάσσεται αἰγὸς ὀπωπῇ  
 "Ἄλλος δ' αὖ σαργοῖσι μέλει πόθος εἶαρος ὥρῃ  
 ἀλλήλων, εὐνῆς δὲ γάμων πέρι δηριόωνται· 375  
 πολλαῖς δ' εἰς ἀλόχοις πέρι μάρναται· ὅς δέ κεν ἀλκῇ  
 νικήσῃ, πάσῃσιν ἐπάρκιος ἔπλετ' ἀκοίτης, \*  
 πέτρας δ' εἰσελάει θῆλυν στόλον· ἐνθ' ἀλιῆες  
 κύρτον ἐτεχνήσαντο βαθύν, περιηγέα πάντη·  
 430

are open to the rays of the sun · wherein dwell many Sargues which have their habitation together ; for the Sargues delight exceedingly in the beams of the sun Here the man betakes himself, his limbs clothed in the skin of a goat and two horns fastened to his temples, meditating a rustic trick . and he casts into the sea a bait of barley-meal enriched with goatflesh and roasted meat together The welcome savour, the deceiving aspect of the man, and the goodly boon of food entice the Sargues, and they think not in their minds of any harm but delighted they remain, fawning round their foeman in the guise of a goat Unhappy fishes ! how fatal a friend they presently find him, whose mind is nowise goatlike For straightway he arrays against them a rough rod and a line of grey flax and puts on the hook the natural flesh of a goat's hoof. They greedily seize the bait and he with stout hand pulls and lands them For if any of them suspect the work of guile, no more will he come near, even were the fishermen to bring the shaggy goats themselves, but together they take to flight, loathing alike the form of the man and the feast and the sunny spaces of the rock itself But if the fisher escape their notice and do his work swiftly, none will be left uncaptured, but the goatlike aspect will overcome them all.

Another passion employs the Sargues in the season of spring, even their passion for one another, and they contend about the bridal bed One male fights for many wives and he who prevails by his valour is sufficient mate for all ; and he dives his female company among the rocks, where the fishermen contrive a deep weel, rounded on all sides, and

# OPPIAN

τὸν δὲ φυτῶν λάχνησι περὶ στόμα πάντα πύκασσαν, 380  
 μύρτων ἢ δάφνης εὐώδεος ἢ τευ ἄλλου  
 πτόρθοισιν θαλεροῖσιν ἐπισταμένως σκιάσαντες.  
 τοὺς δ' οἷστρος ποτὶ μῶλον ἐπώρορεν εὐνητῆρας  
 μάρνασθαι, πολλή δὲ γαμήλιος ἴστατ' Ἐννύ.  
 ἀλλ' ὅτ' ἀριστεύσας τις ἔλη κράτος, αὐτίκα πέτρην 385  
 παπταίνει γλαφυρήν, ἀλόχοις δόμον, ἐς δ' ἴδε κύρτον  
 κείμενον, εὐφύλλοισιν ἐπηρεφέ ἀκρεμόνεσσιν,  
 ἔνθ' ἐλάει νυμφεῖον ἐὼν χορόν· αἱ μὲν ἔπειτα  
 κύρτον ἔσω δύνουσιν, ὁ δ' ἔκτοθι πάντας ἐρύκει  
 ἄρσενας, οὐδέ τιw' ἄλλον ἐᾷ νύμφησι πελάσσαι 390  
 ἀλλ' ὅταν ἐμπλήσῃ πλεκτὸν δόλον, ὕστατος αὐτὸς  
 ἐς θάλαμον προὔτυψεν, ἀνέκβατον Ἄιδος εὐνήν.  
 ὥς δ' ὅτε μηλονόμος τις ἀνὴρ βοτάνηθεν ἐλαύνων  
 εἰροπόκους ἀγέλας ἀνάγει πάλιν, ἐν δὲ θυρέτροις  
 ἰστάμενος σταθμοῖο νόῳ πεμπάζεται οἰῶν 395  
 πληθὺν εὖ διέπων, εἴ οἱ σόα πάντα πέλονται,  
 πῶεσι δ' εἰλομένοισι περιπλήθουσα μὲν αὐλή  
 στείνεται, ὑστάτιος δὲ μετὰ σφισιν ἔσσυτο ποιμήν·  
 ὥς αἱ μὲν προπάρειθεν ἔσω κοῖλοιο μυχοῖο  
 θηλύτεραι κατέδυσαν, ὁ δ' ὕστερος ἔνθορ' ἀκοίτης, 400  
 δειλαίης ἅμα δειλὸς ἐπισπενδῶν ἀλόχοισι.  
 τοῖα μὲν ἐν νεπόδεσσιν ἔρως ἐστήσατ' ἄεθλα,  
 τοίαις δ' ἐξαπάτησιν ἐρωμανέεσσιν ὄλοντο.  
 Ἴππουροι δ' ὅτε κέν τι μετ' οἷδμασιν ἀθρήσωσι  
 πλαζόμενον, τῷ πάντες ἀολλέες ἐγγὺς ἔπονται 405  
 ἔξοχα δ', ὅπποτε νῆα διαραιοσθεῖσαν ἀέλλαις,  
 αἰνὰ Ποσειδάωνος ἀμειλίκτοιο τυχοῦσαν,  
 δασσάμενον μέγα κῦμα διακριδὸν ἄλλοθεν ἄλλα

<sup>a</sup> Cf. H. i. 184. Probably *Coryphaena hippurus*, M G  
 λαμπούγα, μανάκια: A. 543 a 23, 599 b 3; Plin ix. 57,  
 432

# HALIEUTICA, IV. 380-408

cover it all about the mouth with foliage of plants, shadowing it cunningly with green branches of myrtle or fragrant bay or some other tree. Now the goad of desire rouses the males to the moil of battle and the war for brides waxes keen. But when one by his prowess wins the victory, straightway he looks for a hollow rock as a dwelling for his wives, and he espies the weel lying, roofed with leafy boughs and therein he drives his choir of brides. They then enter within the weel, while he outside keeps away all the males nor suffers any other to approach his brides. But when he has filled the plated snare, last, he himself advances into the bridal chamber, a bed of Hades without escape. As when some shepherd dives from the pasture his fleecy flocks and leads them home, and standing in the entrance of the steading reckons in his mind the number of his sheep, reviewing them well to see if all are safe, and the courtyard, full to overflowing, is straitened with the huddling sheep, and last the shepherd himself enters among them; even so the female Sargues enter first within the hollow retreat, and after them their spouse leaps in himself, hasting unhappy bridegroom with unhappy brides. Such contests does love array among the finny tribe and by such snares of amorous madness they perish.

The Hippurus,<sup>a</sup> when they behold anything floating in the waves, all follow it, closely in a body, but especially when a ship is wrecked by the stormy winds, finding Poseidon terribly unkind, and the great waves break her up and carry hither and

xxxii. 149; *On Hal.* 95. Called also κορύφαινα Athen. 30† c-d, ἀρνειντὴν Ἰππουρον Numenius, *ibid.* Cf. 319 D. These fishes are popularly, but erroneously, called "Dolphins."

# OPPIAN

δοῦρα φέρῃ λώβῃσι πολυσχιδέεσσι λυθέντα.  
 τῆμος δ' ἵππύρων ἀγέλαι πινάκεσσι θεούσαις 410  
 ἐσπόμεναι μεθέπουσιν ὁ δ' ἐγκύρσας ἀλιήων  
 πολλὴν ῥηιδίως ἄγρην ἔλεν ἢ δ' ἀμέγαρτον.  
 ἀλλὰ τὸ μὲν ναύτησιν ἀλεξήσκει Κρονίων  
 ἐμβύθιος, νῆες δὲ διὰ πλατὺ κῦμα θέοιεν  
 αὖραις εὐκῆλοισιν ἀπήμονες ἢ δ' ἀτίνακτοι, 415  
 φόρτον ἀμοιβαίοισι μετερχόμεναι καμάτοισιν,  
 ἵππούροις δ' ἄλλοῖα νοήματα τεχνήσασθαι  
 ἐστίν, ἀπημοσύνη δὲ νεῶν μεταβαινέμεν ἄγρην.

Συμπερτοὺς δονάκων φακέλους ἅμα γυρώσαντες  
 δίναις ἐγκατέθηκαν, ἔνερθε δὲ λᾶαν ἔδησαν 420  
 βριθὺν ὑφορμιστῆρα· τὰ μὲν μάλα πάντα καθ' ὕδωρ  
 ἀτρέμα δινεύουσι· φιλόσκια δ' αὐτίκα φῦλα  
 ἵππύρων ἀγελήδον ἀγείρεται, ἀμφὶ δὲ νῶτα  
 τερπόμενοι δονάκεσσι ἀνατρίβουσι μένοντες  
 τοῖς δὲ τότε ἄσπαλιῆς ἐπιπλώουσιν ἐτοίμην 425  
 εἰς ἄγρην, ἄγκιστρα δ' ὑπ' εἶδασιν ὀπλίσσαντες  
 πέμπουσ', οἳ δ' ἐρύουσιν ἅμα σπεύδοντες ὄλεθρον  
 ὥς δὲ κύνας βρώμῃσιν ἀνὴρ ἐπὶ μῶλον ὀρίνει  
 δινεύων μέσσοισιν ἐλώρια, τοῖ δ' ἐπὶ γαστρὶ  
 ἔξοχα μαργαίνοντες ὑποφθαδὸν ἄρπαγι λύσση 430  
 ἀλλήλους προθέουσι καὶ ἐς χέρα παπταίνουσιν  
 ἀνδρός, ὅπη ῥίψειεν, ἔρις δ' ἀναφαίνεται ὀδόντων·  
 ὥς οἱ γ' ἀγκίστροισιν ἐπαίσσουσιν ἐτοίμως.  
 ῥηιδίως δ' ἀγρευτὸν ἐρύσσει αἶλλον ἐπ' ἄλλω  
 κραιπνὸς ἐὼν· αὐτοὶ γὰρ ἐπισπείδουσ' ἀλιήων 435  
 μᾶλλον, ὑπ' ἀφραδίῃσιν ἐὼν μόρον ἐγκονέοντες.  
 Τοίῃ ἐπιφροσύνῃ καὶ πομπίλον ἀγρώσσονται·  
 καὶ γὰρ τοῖς ἴσον ἦτορ ἐπὶ σκιεροῖσι πόθοισι.  
 Τευθίσι δ' ἄτρακτόν τις ἀνὴρ ἐπιμηχανόωτο,

<sup>a</sup> H. 1. 186 n.

<sup>b</sup> II. 1. 428 n.



thither her scattered timbers, loosened by the rending assaults of the sea. Then the shoals of the Hippurus follow in the train of the drifting planks, and the fisherman who chances upon them wins easily great and unstinted spoil. But that may the Son of Cronus, the lord of the deep, avert from our sailors, and may their ships speed over the broad waves with gentle breezes, unhurt and unshaken, while they ply to and fro for cargo! And for the Hippurus men may contrive other devices and without the wreck of ships pursue their prey.

The fishermen gather reeds and tie them together in bundles which they let down into the waves and underneath they tie a heavy stone by way of ballast. All this they let sway gently in the water; and straightway the shade-loving tribes of the Hippurus gather in shoals and linger about delightedly rubbing their backs against the reeds. Then the fishers row to them to find a ready prey, and bait their hooks and cast them, and the fish seize them, hastening therewith their own destruction. Even as a hunter excites with meat his dogs to the warfare of the chase, waving among them a piece of game, and the dogs in a frenzy of appetite with ravenous rage run emulous one before the other and look to the man's hand to see where he will throw it, and strife of teeth arises: so the fishes rush readily upon the hooks. And easily, if active, thou shalt catch and land them one after the other; for they are more eager than the fishermen themselves and by their own folly hasten their doom.

By like craft are the Pilot-fishes<sup>a</sup> also taken; for their heart equally is set upon desire for shade.

Against the Calamaries<sup>b</sup> a man should devise a

# OPPIAN

ἐντύνων κλωστήρι πανείκελον· ἀμφὶ δ' ἄρ' αὐτῷ 440  
 πυκνὰ καταζεύξειεν ἀνακλίνων γενύεσσιν  
 ἄγκιστρ' ἀλλήλοισι παρασχεδόν, οἷς ἔπι σῶμα  
 ποικίλον ἐμπίρειεν ἰουλίδος, ὕπτια χαλκοῦ  
 δῆγματ' ἐπικρύπτων, γλαυκοῖς δ' ἐνὶ βένθεσι λίμνης  
 τοῖον ἀναψάμενος σύροι δόλον· ἡ δ' ἐσιδοῦσα . 445  
 τευθὺς ἐφωρμήθη τε καὶ ἀμφιέπουσα πιέζει  
 ἱκμαλέοις θυσάνοις, ἐπάγη δ' ἐνὶ χεῖλεσι χαλκοῦ·  
 οὐδ' ἔτι καὶ μεμαυῖα λιπεῖν δύνατ', ἀλλ' ἀέκουσα  
 ἔλκεται, αὐτόπλεκτον ἐὼν δέμας ἀμφιβαλοῦσα.  
 Καὶ μὲν τις λιμένεσσι παρ' ἀκλύστοισι θαλάσσης 450  
 ἄγρην ἐγχελεύων τεχνήσατο κοῦρος ἀθύρων.  
 ἔντερον οἶος ἐλὼν περιμήκετον ἦκε καθ' ὕδωρ  
 ἐκτάδιον, δολιχῇσιν ἀλίγκιον ὀρμιῇσιν·  
 ἡ δ' ἐσιδοῦσ' ἐπόρουσε καὶ ἔσπασε· τὴν δὲ χανοῦσαν  
 ἔγνω καὶ μῆλειον ἄφαρ κύρτωσεν αὐτμῇ 455  
 ἔγκατον ἐμπνεῖν· τὸ δ' ἀνίσταται ἄσθματι λάβρῳ  
 οἰδαλέον, πλήσεν δὲ τιταινόμενον στόμα δειλῆς  
 ἐγγέλυος· πνοιῇ δὲ περιστένεται μογέουσα  
 ἀνδρομέη, δέδεται δὲ καὶ ἱμένη περ ἀλύξαι,  
 εἰσόκεν οἰδαίνουσα καὶ ἄσχετον ἀσθμαίνουσα 460  
 ὑψόσ' ἀναπλώσῃ καὶ ὑπ' ἀγρευτῇρι γένηται.  
 ὥς δ' ὅτε τις πλείου πειρώμενος ἀμφιφορῆος  
 αὐλὸν ἔχων ἤρρισεν ὑπὸ στόμα φύσητῆρα,  
 ἀσθματι δ' αὖ ἐρύει μέθυσος ποτὸν ἔμπαλιν ἔλκων  
 χεῖλεσιν ἀκροτάτοις, τὸ δ' ἀνατρέχει ἀνδρὸς αὐτμῇ 465

<sup>a</sup> It is amazing to read in Apost p. 48 "Pour les calmars (Loligo) qui pénètrent dans l'intérieur des ports, on donne au plomb la forme d'un fuseau et l'on dispose, à sa partie inférieure, en couronne, un grand nombre d'aiguilles à coudre. Quand, au contraire, on veut pêcher les sepioteuthis,

rod fashioned after the manner of a spindle.<sup>a</sup> And about it let him fasten close to one another many hooks with recurving barbs, and on these let him impale the striped body of a Rainbow-wrasse to hide the bent teeth of bronze, and in the green depths of the sea let him trail such snare upon a cord. The Calamary when it sees it, darts up and grasps it in the embrace of its moist tentacles and becomes impaled upon the lips of bronze. And no more can it leave them for all its endeavour but is haled against its will, having of itself entangled its body.

In havens of the sea beyond the wash of the waves some youth in sport contrives a mode of catching Eels.<sup>b</sup> He takes a long sheep-gut and lets it trail its length in the water, like a long line. The Eel espies it and rushes up and seizes it. The youth perceives that the Eel has swallowed the bait and straightway blows in the sheep-gut and inflates it with his breath. By his vehement blowing the gut swells up and fills the straining mouth of the wretched Eel; which is straitened and distressed by the human breath, but is held a fast prisoner for all its endeavour to escape, until, swollen and wildly gasping, it swims to the surface and becomes the prey of the fisher. Even as one who makes essay of a full jar, takes a blow-pipe and puts it in his mouth and by drawing in his breath draws with the tip of his lips draught of wine, which streams up under the force of his breathing: so the

τεύθους, θράψαλα vulg., les grands calmars d'large, on remplace les aiguilles par des hameçons."

<sup>b</sup> Ael. xiv. 8 describes this method of catching Eels as used at Vicetia in Cisalpine Gaul. For Eel-catching in general cf. A. 592 a 6; Athen. 298 b, Aristoph. *Eq.* 864 ff.; Plin. ix 74; Walton, *Compleat Angler*, c. xiii., Radcliffe, p. 246 ff.; Badham, c. xvii.

ὥς αἶ γ' ἐγγέλυες πνοιῆς ὑπο κυμαίνουσαι  
ἐλκονται δολίοιο ποτὶ στόμα φυσητῆρος.

Ἔστι δέ τις νεπόδων δειλὸς καὶ ἄκις ὄμιλος,  
ἀβληχρῆς ἀφύης ἀδινὸν γένος, αἶ καλέονται  
ἐγγραύλεις· ἀγαθὴ δὲ βόσις πάντεσσιν ἔασιν 470  
ἰχθύσιν αἰεὶ δὲ σφιν ἐνὶ φρεσὶ φῦζα δέδθε,  
πάντα δ' ὑποτρομέουσι, σὺν ἀλλήλαις δὲ χυθείσαι  
σωρηδὸν μίμνουσι καὶ ἀθρόαι ἐμπεφύασιν,  
ἥ ἔτ' ἀναγκαίοιο βίην δεσμοῖο φέρουσιν· 475  
οὐδέ κε μητίσαιο διάκρισιν εὐρέος ἔσμου  
οὐδέ λύσιν· τοῖον γὰρ ἐν ἀλλήλησιν ἔχονται.  
πολλάκι μὲν καὶ νῆες ἐν ἔρμασιν ἥ ἔτ' ἔκελσαν  
κείναις, πολλάκι δὲ σφιν ἐνιπλήσσουσιν ἔρετμοῖς  
κλητῖδων ἐλατῆρες, ἐνέσχετο δ' ἰεμένη περ 480  
κώπη, πετραίης ἄτε χοιράδος ἀντιτυχοῦσα·  
καὶ πού τις βουπλήγα βαρύστομον ἰθὺς αἰέρας  
ἐγγραύλεις ἐτίναξε καὶ οὐ διέκερσε σιδήρω  
στῖφος ἅπαν, βαιὴν δ' ἀγέλης ἀπεδάσματο μοῖραν·  
καὶ τῆς μὲν κεφαλὴν πέλεκυς τάμε, τὴν δ' ἐκόλουσεν  
οὐρῆς, τὴν δ' ἤμησε μέσσην, τὴν δ' εἶλεν ἅπασαν 485  
οἰκτρὸν ἰδεῖν μογεροῖσιν εὐκότα σώματα νεκροῖς.  
αἶ δ' οὐδ' ὥς ἐλάβοντο καὶ οὐκ ἀνέηκαν ἔχουσιν  
δεσμὸν ἐόν· τοῖός τις ἐπὶ σφισι γόμφος ἄρηρε.

<sup>a</sup> H. 1. 767 n.

<sup>b</sup> *Engraulis encrasiolus*, M.G. χαψί, a tiny member of the Herring family (*Clupeidae*): A. 569 b 26 ἐκ δὲ μῆος ἀφύης, ὅλον τῆς ἐν τῇ Ἀθηναίων λιμένι, (γίνονται) οἱ ἐγκρασίχολοι καλούμενοι Cf Athen. 285 a, 300 f, 329 a, Ael. viii. 18 ἐγγραύλεις, οἱ δὲ ἐγκρασιχόλους καλοῦσιν αὐτάς, προσακήκοά γε μὴν καὶ τρίτον ὄνομα αὐτῶν, εἰσὶ γὰρ οἱ καὶ λυκοστόμους αὐτὰς ὀνομάζουσιν ἔστι δὲ μικρὰ ἰχθύδια καὶ πολύγωνα φύσει, λευκότερα ἰδεῖν κτλ

<sup>c</sup> Ael. l.c. καθέλεις δὲ τὴν χεῖρα ὥς ἐκ σωροῦ πυρῶν ἢ λυάμων  
438

Eels, swollen by the breath of the youth, are drawn toward the mouth of the crafty blower.

There is a certain timid and strengthless company of fishes, the thronging race of the feeble Fry <sup>a</sup> which are called Anchovies.<sup>b</sup> They are a goodly food for all manner of fishes and flight is evermore the burning thought of their minds. They are afraid of all things and they remain huddled with one another in heaps <sup>c</sup> and cling in crowds together, as if they were under the stress of a compelling chain. And thou couldst not contrive to separate the broad swarm of them or loose them each from each: in such sort do they cling to one another. Many a time even ships <sup>d</sup> run aground on them as upon a reef and many a time the rowers on the benches entangle their oars in them and the hasting blade is stayed as if it struck a stony rock. And haply someone lifts straight a heavy-bladed axe and smites the Anchovies, yet does not cleave with the iron the whole mass in twain but cuts off only a tiny portion of the shoal. And the hatchet cuts off the head <sup>e</sup> of one and maims another of its tail and another it cleaves in the midst of the body and yet another it utterly destroys. Pitiful it is to behold their bodies like wretched corpses. Yet not even so do they forget themselves, and they do not relax the chain that binds them: so fast a rivet holds them together. Encountering those fishes a

λάβοις ἂν βιαίως ἀποσπᾶσας, ὡς καὶ διασπᾶσθαι πολλάκις καὶ τὰ μὲν ἡμίτομα τῶν ἰχθυδίων λαμβάνεσθαι, τὰ δὲ ὑπολείπεσθαι

<sup>a</sup> Ael. *l.c.* τοσαύτη ἡ ἔνωσις γίνεται συνδραμόντων ὡς καὶ πορθίμδας ἐπιθεούσας μὴ διασχίζειν αὐτά, καὶ μέντοι καὶ ῥώπην ἢ κόντον• εἰ δὲ αὐτῶν διεῖναι θελήσειεν, τὰ δὲ οὐ διαξάινεται ἀλλ' ἐχεται ἀλλήλων ὡς συννυφασμένα

<sup>e</sup> Ael. *l.c.* τὸ μὲν οὐράϊον καθέξει, μενεῖ δὲ σὺν τοῖς ἄλλοις ἢ κεφαλῇ ἢ κεφαλῇ κομμεῖς οἰαδε, μένει δ' ἐν τῇ θαλάττῃ τὸ λοιπόν.

# OPPIAN

καί κέν τις παλάμῃσιν ἄτε ψαμάθοιο βαθείης  
 ἀντιάσας κείνησιν ἐπ' ἰχθύσιν ἀμήσαιτο. 490  
 τὰς δ' ὁπότε φράσσωνται ἐπὶ σφισι πεπτηνίας  
 ἰχθυβόλοι, κοίλῃσι περιπτύσσουσι σαγήναις  
 ἀσπασίως, πολλὴν δὲ ποτὶ ῥηγμῖνας ἄγουσιν  
 ἄγρην νόσφι πόνοιο καὶ ἄγγεα πάντ' ἀφύησιν  
 ἐν τ' ἀκάτους ἐπλησαν, ἐπ' ἡϊόσι δὲ βαθείαις 495  
 θημῶνας νήησαν, ἀπειρεσίην χύσιν ἄγρης.  
 οἷον δ' ἐργατῖναι Διούς πόνον ἐκτελέσαντες,  
 πνοιῆς χερσαίοις τε διακρίναντες ἐρετμοῖς  
 καρπὸν, ἐντροχάλιο μέσον κατὰ χῶρον ἁλῶης  
 πολλὸν ἐνήησαντο, περιπλήθουσα δὲ πάντῃ 500  
 πυροδόκος στεφάνῃ λευκαίνεται ἔνδον ἁλῶης·  
 ὥς τότ' ἀπειρεσίησι περιπληθῆς ἀφύησιν  
 ὄφρ' ἄγχιάλου λευκαίνεται αἰγιαλοῖο.  
 Φύλα δὲ πηλαμύδων ἐκ μὲν γένος εἰσὶ θαλάσσης  
 Εὐξείνου, θύννης δὲ βαρύφρονος εἰλείθιναι. 505  
 κεῖναι γάρ, Μαιῶτις ὅπῃ ξυμβάλλεται ἄλμῃ,  
 ἀγρόμεναι λιμναῖον ὑπὸ στόμα καὶ δονακῆς  
 ὑδρηλοὺς ὠδίνος ἐπαλγέος ἐμνήσαντο·  
 καὶ τὰ μὲν ὅσσα κίχῳσι μεταδρομάδην κατέδουσιν  
 ὠά, τὰ δ' ἐν δονάκεσσι καὶ ἐν σχοῖνοισι μένοντα 510  
 πηλαμύδων ἀγέλας ὥρῃ τέκεν· αἱ δ' ὅτε κῦμα  
 πρῶτον ἐπιφαίρῳσι πόροιο τε πειρήσωνται,  
 ξεῖνον ἁλὸς σπεύδουσι μετὰ πλόον, οὐδ' ἐθέλουσι

<sup>a</sup> Demeter <sup>b</sup> i.e. winnowing fans, cf Hom *Od* xi 128.

<sup>c</sup> One-year-old Tunnies; A. 488 a 6 among gregarious fishes are οὓς καλοῦσι δρομάδας, θύννοι, πηλαμύδες, 543 a 2 the θύννος and the πηλαμύς breed once a year, 543 b 2 αἱ δὲ πηλαμύδες καὶ οἱ θύννοι τίκτουσιν ἐν τῷ Πόντῳ, ἄλλοθι δ' οὐ, 571 a 15 ὅταν γὰρ τέκωσιν οἱ ἰχθύες ἐν τῷ Πόντῳ, γίνονται ἐκ τοῦ αὐτοῦ ὡς καλοῦσιν οἱ μὲν σκορδύλας, Βυζάντιοι δ' αὐξίδας διὰ τὸ ἐν ὀλίγαις αὐξάνεσθαι ἡμέραις καὶ ἐξέρχονται μὲν τοῦ φθινοπώρου ἅμα ταῖς θυννίσιν, εἰσπλέουσι δὲ τοῦ ἔαρος ἤδη οὖσαι πηλαμύδες. 440

man might gather of them with his hands as if he gathered deep sand. Now when the fishermen behold them huddled together, they gladly enclose them with their hollow seine-nets and without trouble bring ashore abundant booty and fill with the Fry all their vessels and their boats and on the deep beaches pile up heaps, an infinite abundance of spoil. As when the harvesters have finished the work of Deo<sup>a</sup> and with help of the winds and the landsman's oars<sup>b</sup> have separated the grain, they pile it abundant in the mid space of the round threshing-floor and, full everywhere to overflowing, the ring that receives the wheat shows white within the floor: even so then, filled with the infinite Fry, the brow of the beach beside the sea shows white.

The tribes of the Pelamyds<sup>c</sup> are by birth from the Euxine sea and are the offspring of the female Tunny. For these gather by the mouth of the Maeotian Lake<sup>d</sup> where it meets the sea, and there amid the wet reed-beds they bethink them of the painful travail of birth. And such of their eggs as they find they eat as they hurry along, but such as remain among the reeds and rushes give birth in due season to the shoals of the Pelamyds. These when first they skim the waves and make essay of travelling hasten to voyage in alien

*Cf* Plin. ix. 47 Thynni . . . intrans e magno mari Pontum verno tempore gregatim, nec alibi fetificant. Cordyla appellatur partus qui fetus redeunt in mare autumnio comitatur, limosae vere aut e luto pelamydes incipiunt vocari et, cum annum excessere tempus, thynni, A. 598 a 26 θυννίδες δὲ καὶ πηλαμίδες εἰς τὸν Πόντον ἐμβαλλουσι τοῦ ἔαρος καὶ θερίζουσιν; 571 a 11 δοκοῦσι δ' ἐνιαυτῷ εἶναι (οἱ θύννοι) πρεσβύτεροι τῶν πηλαμύδων

<sup>a</sup> The Sea of Azov: Μαιώτις λίμνη Aesch. P. V. 419; Palus Maeotica Plin. ii. 168, Maeotis lacus Plin. iv. 78; Maeotius lacus Plin. iv. 76.

# OPPIAN

μίμνειν ἔνθ' ἐγένοντο καὶ ἡβαιαί περ ἐοῦσαι.  
 Θρηϊκίος δέ τις ἔστιν ἀλὸς πόρος, ὄντε βάθιστον 515  
 φασὶ Ποσειδάωνος ἐνὶ κλήροισι τετύχθαι·  
 ἐκ τοῦ καί τε Μέλας κυκλήσκειται, οὐδέ ἐ λάβροι  
 λίην οὐδ' ὑπέροπλοι ἐπιθρώσκουσιν ἀῆται·  
 ἐν δ' ἄρα οἱ κευθμῶνες ὑποβρύχιοι πεφύασι  
 κοῖλοι, πηλώνεντες, ἀθέσφατοι, οἷς ἐνι πολλὰ 520  
 τίκτεται, ἡβαιοῖσιν ὅσ' ἰχθύσι δαίτας ὀφέλλει.  
 ἔνθα καὶ ἀρτιγόνοισι πέλει πρώτιστα κέλευθα  
 πηλαμύδων ἐσμοῖσιν, ἐπεὶ περιώσιον ἄλλων  
 εἰναλίων φρίσσουσι δυσασαέαι χείματος ὀρμήν·  
 χεῖμα δὲ πηλαμύδεσσιν ἀπαμβλύνει φάος ὅσων. 525  
 ἔνθα δ' ἐν εὐρωποῖσιν ἀλὸς λαγόνεσσι πεσοῦσαι  
 αὐτῶς δηθύνουσιν, ἀεζόμεναι δὲ μένουσι  
 λαρόν ἔαρ· τῇ δέ σφι καὶ ἡμερος ἀνεται εὐνῆς·  
 πλησάμεναι δὲ τόκοιο παλίμποροι αὐτίς ἰένται  
 πατρῶων μετὰ κύμα, μόγον δ' ἀπὸ γαστρὸς ἔθεντο. 530  
 Τὰς δ' ἦτοι Μέλανος μὲν ὑπὲρ βαθὺ λαῖτμα πόροιο  
 Θρηϊκές ἀγρώσσουσιν ἀπηνέαι χείματος ὥρη,  
 θήρην ἀργαλήν καὶ ἀτερπέα, δηιοτήτος  
 θεσμὸν ὑφ' αἵματόεντα καὶ ἄγριον αἶσαν ὀλέθρου.  
 ἔστι τις οὐ δολιχὴ μὲν ἀτὰρ πάχος ὅττι μεγίστη, 535  
 μῆκος ὅσον πῆχυς, στιβαρὴ δοκίς· ἐν δὲ οἱ ἄκρι  
 πολλὴ μὲν μολίβοιο χύσις, πολλαὶ δὲ σιδήρου  
 αἰχμαὶ τριγλώχινες ἐπασσύτεραι πεφύασι·  
 πεῖσμα δὲ μιν περίμηκες ἐϋπλοκὸν ἀμφιβέβηκε.

\* The Gulf on which Ainos is situated, lying to the W. of the Thracian Chersonese Strabo, fr. 52 εἰθ' ἡ Χερρόνησος ἡ Θρακία καλουμένη, ποιούσα τὴν τε Προποντίδα καὶ τὸν Μέλανα κόλπον καὶ τὸν Ἑλλήσποντον ἄλλα γὰρ ἔκκειται πρὸς εὐρόνοτον, συνάπτουσα τὴν Εὐρώπην πρὸς τὴν Ἀσίαν ἑπτασταδίῳ πορθμῷ τῷ κατὰ Ἀβυδὸν καὶ Σηστόν, ἐν ἀριστερᾷ μὲν τὴν Προποντίδα ἔχουσα, 442



seas and, tiny though they be, will not abide where they were born. There is a tract of the Thracian sea which, as men say, is the deepest in all the demesne of Poseidon: wherefore also it is called the Black Gulf.<sup>a</sup> Thereon no over-fierce or violent winds make assault, and in it are coverts under water, cavernous, muddy, beyond thought, in which grow abundantly such things as provide food for tiny fishes. There are the first paths of the new-born swarms of Pelamyds; since beyond all other creatures of the sea they dread the stormy onset of winter—for winter dulls the light of their eyes. And there in the spacious loins of the sea they linger idly and grow in size while they await the sweet spring; and there also they mate and fulfil their desire. But when they are full of roe they hasten to travel back to their native wave where they put from them the travail of their belly.

These the Thracians who dwell above<sup>b</sup> the deep expanse of the Black Gulf capture in the unkindly season of winter by a cruel and unpleasant form of fishing under the bloody law of war and savage doom of death.<sup>c</sup> They have a stout log, not long but as thick as may be, about a cubit in length. On the end of it are put abundant lead and many three-pronged spears set close together; and about it runs a well-twisted cable exceeding long. Sailing up in a boat

ἐν δεξιᾷ δὲ τὸν Μέλανα κόλπον, καλούμενον οὕτως ἀπὸ τοῦ Μέλανος ἐκδιδόντος εἰς αὐτόν. Cf. Strab. 28, 92, 124, 323, 331, etc.; Plin. iv 43 A Dorisco incurvatur ora ad Macron tichos cxii. passus, circa quem locum fluvius Melas a quo sinus appellatur. Oppida . . . Macron tichos [Μακρὸν τεῖχος] dictum quia a Propontide ad Melanem sinum inter duo maria porrectus murus procurrentem excludit Cherronesum.

<sup>b</sup> i.e., N. of.

<sup>c</sup> Ael. xv. 10 describes a method of catching Pelamyds which is not identical with either of Oppian's methods.

# OPPIAN

δουρὶ δ' ἀναπλώσαντες, ἄλός πόρος ἔνθα βάθιστος, 540  
 ἐς βυθὸν ἡερόεντα περικρατὲς ἦκαν ἔνερθε  
 πυθμένος εἰλατίνου κρατερὸν σθένος· αἶψα δὲ ῥιπῇ  
 σπερχόμενον, μολίβῳ τε καταρρεπὲς ἡδὲ σιδήρῳ,  
 σεύεται ἐς νεάτας ρίζας ἄλός, ἔνθ' ἀμενηναῖς  
 πηλαμύσι προὔτυψεν ἐν ἰλύσι πεπτηνύαις· 545  
 σὺν δ' ἔλε σὺν τ' ἐτόρησεν ὅσον κίχε δειλὸν ὄμιλον.  
 οἱ δὲ θοῶς ἀνέρυσσαν ἐληλαμένας περὶ χαλκῷ  
 παλλομένας ἐλεεινὰ σιδηρείης ὀδύνῃσι.  
 τὰς δέ τις εἰσορόων καὶ κεν θρασυκάρδιος ἀνὴρ  
 οἰκτεῖραι θήρης τε δυσαγρέος ἡδὲ μόροιο· 550  
 τῆς μὲν γὰρ λαγόνεσσιν ἐλήλατο δουρὸς ἀκωκή,  
 τῆς δὲ κάρη ξυνέπειρε θοὸν βέλος, ἣ δ' ὑπὲρ οὐρῇν  
 οὔτασται, νηδὺν δ' ἐτέρης, ἄλλης δ' ἔλε νῶτα  
 δριμύς ἄρης, ἄλλη δὲ μέσον κενεῶνα πέπαρται.  
 ὥς δ' ὁπότε, κρινθέντος ἐνναλίοιο κυδοιμοῦ, 555  
 δουριφάτους κονίης τε καὶ αἵματος ἐξανελόντες  
 εὐνὴν ἐς πυρόεσσαν ἐοὶ στέλλωσιν ἑταῖροι  
 μυρόμενοι τὰ δὲ πολλὰ καὶ αἰόλα σώμασι νεκρῶν  
 ἔλκεα παντοῖαί τε βολαὶ πλήθουσιν Ἄρης·  
 ὥς καὶ πηλαμύδεσσιν ἐπιπρέπει ἔλκεα πάντα, 560  
 εἶδωλον πολέμοιο, φίλον γε μὲν ἀσπαλιεῦσιν  
 Ἄλλοι δ' αὖ κούφοισι λίνοις ἔλον ἔθνε' ἀφαυρῶν  
 πηλαμύδων· αἰεὶ γὰρ ἀνὰ κνέφας, ὅττι κεν ἄλμῃ  
 ἐμπίπτῃ, τρομέουσι, φόβον δ' ὀρφναῖον ἔχουσιν  
 ὄρφνῃ δ' ἀγρώσσονται, ἀτυζόμεναι κατὰ βένθος. 565  
 δίκτυα γὰρ μάλα κοῦφα λίνων στήσαντες ἐλαφρῶν  
 κυκλόσε δινεύουσι, βίῃ θείνοντες ἐρετμοῖς  
 νῶτον ἄλός, κοντοῖς τε καταῖγδην κτυπέουσιν·  
 αἱ δ' ὑπὸ μαρμαρυγῆς ταχυήρεος ἡδ' ὁμάδοιο  
 φυζαλέαι θρώσκουσι, λίνου δ' εἰς κόλπον ἵενται 570

#### HALIEUTICA, IV. 540-570

to where the gulf is deepest, mightily they launch into the murky deep the pine-log's stubborn strength. Straightway with swift rush, weighed down by lead and iron, it speeds to the nether foundations of the sea, where it strikes upon the weak Pelamyds huddling in the mud and kills and transfixes as many as it reaches of the hapless crowd. And the fishermen swiftly draw them up, impaled upon the bronze and struggling pitifully under the iron torture. Beholding them even a stone-hearted man would pity them for their unhappy capture and death. For the spear-point has entered the flanks of one, the swift shaft has transfixed the head of another ; one is wounded over the tail, the groin of this, the back of that is victim of the bitter warfare, and yet another is pierced in the midst of the belly. As, when the mellay of battle is decided, their comrades take up the slain out of the dust and blood, and array them for the fiery bed, lamenting ; and many and various are the wounds on the bodies of the dead and every sort of warlike stroke is there : even so on the Pelamyds wounds show everywhere—an image of war but welcome to the fishers.

Others again take the tribes of the feeble Pelamyds with light nets. For always in the darkness, whatever falls upon the sea, they are afraid and they have a horror of the night and in the night they are captured as they flee in terror through the deep. The fishers set up very light nets of buoyant flax and wheel in a circle round about while they violently strike the surface of the sea with their oars and make a din with sweeping blow of poles. At the flashing of the swift oars and the noise the fishes bound in terror and rush into the bosom of the net which stands at

# OPPIAN

ἀτρέμας ἐστηῶτος, διόμεναι σκέπας εἶναι,  
 νήπια, αἱ δούποιο φόβῳ μόρον εἰσεπέρησαν.  
 ἔνθ' οἱ μὲν σχοῖνοισιν ἐπισπέρχουσ' ἐκάτερθε,  
 δίκτυον ἐξερύοντες ἐπ' ἡόνας· αἱ δ' ὀρώσσαι 575  
 σχοῖνους κινυμένας, ἀνεμώλια δείματ' ἔχουσαι,  
 εἰλόμεναι πτήσσουσι καὶ ἀθρόαι ἐσπείρηνται.  
 πολλά κεν ἀγραίοισι τότ' ἀρήσαιτο θεοῖσι  
 δικτυβόλος, μήτ' οὖν τι θορεῖν ἔκτοσθε λίνιοι,  
 μήτε τι κινύμενον δεῖξαι πόρον· ἦν γὰρ ἴδωνται 580  
 πηλαμύδες, τάχα πᾶσαι ὑπὲρ κούφοιο λίνιοι  
 ἐς βυθὸν αἰσσοῦσι καὶ ἄπρηκτον λίπον ἄγρην.  
 εἰ δ' οὐ σφι μακάρων τις ἀλιπλάγκτων νεμεσήσει,  
 πολλάκι καὶ τραφερῆς ὑπὲρ ἡόνος ἔλκυσθεῖσαι  
 ἔξαλοι οὐκ ἐθέλουσι λιπεῖν λίνον, ἀλλ' ἐνέχονται, 585  
 αὐτὴν μῆρινθον πολυδιωέα πεφρικυῖαι.  
 ὦδε καὶ ἐν ξυλόχοισιν ὀρέστεροι ἀγρευτῆρες  
 εἶλον ἀναλκείην ἐλάφων εὐαγρέι τέχνῃ,  
 μῆρινθῳ στέψαντες ἅπαν δρίος· ἀμφὶ δὲ κούφων  
 ὀρνίθων δῆσαντο θοὰ πτερὰ· ταὶ δ' ἐσορῶσαι 590  
 ἡλέματα πτώσσουσι κενὸν φόβον, οὐδὲ πελάσσαι  
 μαψιδίως πτερύγεσσιν ἀτυζόμεναι μεμάασιν,  
 εἰσόκε θηρητῆρες ἐπαῖξαντες ἔλωσι.  
 Καὶ μὲν τις δύπτῃς ἀλίῳν εὐμήχανος ἔργων  
 νόσφι δόλου παλάμῃσιν ἐπαῖξας ἔλεν αὐταῖς 595  
 ἰχθύς, ἥντε χέρσον ἀμειβόμενος πόρον ἄλμης,  
 σαργόν τε τρέσαντα φόβῳ δειλήν τε σκίαιναν  
 σαργοὶ μὲν δείσαντες ἀολλέες ἐς μυχὸν ἄλμης  
 εἰλόμενοι πτήσσουσιν, ἐπ' ἀλλήλαις δὲ κέχυνται,  
 δόχμια ἀμφιπεσόντες, ἀναφρίσσουσι δ' ἀκάνθαις

<sup>a</sup> The ref is to the *Formido*, C. iv. 385 n.

## HALIEUTICA, IV. 571-599

rest, thinking it to be a shelter : foolish fishes which, frightened by a noise, enter the gates of doom. Then the fishers on either side hasten with the ropes to draw the net ashore. And, when they see the moving rope, the fish, in vain terror, huddle and cower together and are coiled in a mass. Then would the fisher offer many prayers to the gods of hunting that nothing may leap out of the net nor anything make a move and show the way ; for if the Pelamyds see such a thing, speedily they all bound over the light net into the deep and leave the fishing fruitless. But if none of the sea-roaming gods be angry with the fishermen, then often even when the fishes are haled out of the sea upon the solid shore they will not leave the net but cling to it, afraid even of the eddying rope itself. Even so in the woods the hunters of the hill take the timorous deer by happy hunting-craft. Encircling all the wood with a rope, they bind about it the swift wings <sup>a</sup> of buoyant birds ; and the deer, when they behold it, shrink in vain and empty terror and, idly affrighted by the wings, they will not approach, until the hunters rush upon them and make them their prey.

Moreover, a diver, skilled in the works of the sea, without any snare attacks and captures some fishes with his hands alone, traversing the path of the sea as if it were dry land. To wit, the Sargue <sup>b</sup> which trembles with terror and the craven Sciaena <sup>c</sup>. The Sargues in their fear cower and crowd together in the depths of the sea and they lie in piles athwart one another, while their backs bristle with spines

<sup>b</sup> C. II 433 n

<sup>c</sup> Probably *Umbina cirrhosa*, M.G. σκιάς Apost. p. 13, Oν. Hal 111 corporis umbrae | Liventis ; Hesych s. σκιάδους

# ΟΡΡΙΑΝ

νῶτα μετακλίνοντες, ἄτε σκολόπεσσιν ἀπάντη 600  
 φραξάμενοι πυκινῇσι περίδρομον ἔρκος ἁλωῆς  
 ἄγρονόμοι, σίντησι μέγαν πόνον οὐδέ κεν ἂν τις  
 ἐσβαίη· σκῶλοι γὰρ ἐρητύουσι κέλευθα·  
 ὥς κείνοις οὐκ ἂν τις ἐνιχρίμψειεν ἐτοίμως,  
 οὐδ' ἐπὶ χεῖρα βάλοι· περὶ γὰρ φρίσσουσι κελαιναὶ 605  
 πρόκροσσαι πυκινῇσιν ὑπὸ σταλίκεσσιν ἄκανθαι.  
 ἀλλὰ τις ἰδυοσύνησιν ἀνὴρ ὑπὸ κεύθεα πόντου  
 ἐσσυμένως δύοιτο, περιφράζοιτο δὲ πάντη  
 σαργούς, ἔνθα κάρη τε καὶ οὐραίη κλίσις αὐτῶν·  
 χεῖρα δ' ὑπὲρ κεφαλῇσι βαλὼν καθύπερθεν ἀκάνθας 610  
 ἦκα καταρρέξειεν ἐπικλῖνοι τε πιέζων·  
 οἱ δ' αὐτως μίμνουσιν ἀρηρότες ἀλλήλοισιν  
 ἄστεμφεῖς, προβολῇσι πεποιθότες ὀξείησιν·  
 ἔνθα δύω παλάμῃσιν ἀνὴρ ἐκάτερθεν αἰείρας  
 αὐτὶς ἀναπλώει τελέσας πανεπίκλοπον ἔργον. 615

Πετραίην δὲ σκίαιναν ἐπὴν φόβος ἦτορ ἵκηται,  
 ἐσσυμένως σπιλάδεσσιν ἐπέσσυτο καὶ τινα κοίλην  
 χεῖρ ἐισεπέρησε περίδρομον ἢ χαράδρην,  
 ἢ ποίαις ἀλίησιν ὑπέδραμεν, ἢ καὶ ὕγροῖς  
 φύκεσιν· οὐ γάρ οἱ τι μέλει σκέπας, οἷον ἅπασαν 620  
 δεξάμενον ῥύσαιτο, κάρη δ' ἄρα δίζεται οἷον  
 φράξασθαι, κεφαλὴν δὲ κατακρύψασα καὶ ὅσσε  
 ἔλπεται οὐχ ὁρώσα λαθεῖν ὁρώωντος ἐφορμῇν  
 ὥς δέ τις ὤμηστῆρος ἐπεσσυμένοιῳ λέοντος  
 βουβαλὶς ἐν λόχμῃσι κάτω τρέψασα κάρηνον 625  
 μαψιδίην φυλακὴν προτιβάλλεται, οὗθ' ὁράσθαι  
 ἔλπεται, εἰσόκε δὴ μιν ἐπαῖξας ὀλοὸς θῆρ  
 δαρδάβῃ· τῆς δ' ἦτορ ὁμοίον, οὐδέ κάρηνον

erect, even as farmers fence all round with close-set stakes the hedge that runs about a vineyard : a great trouble for robbers ; and none could enter in, since the stakes bar the way. Even so no one would readily touch the Sargues nor lay a hand upon them, for their dark spines bristle about them with close-set jutting points. But the skilful man should dive speedily under the hidden places of the sea and observe the Sargues all round—where lies the head and where the tail—and putting his hand over their heads he should gently stroke <sup>a</sup> their spines above and press and bend them down. The Sargues remain just as they were, clustered together and unmoving, trusting in their sharp defences. Then the man takes two of them, one in either hand, and comes to the surface again, having accomplished a deed of utmost cunning.

The rock-haunting Sciaena, when fear comes upon its heart, rushes eagerly to the reefs and enters some hollow round hole or cleft, or creeps under the sea grasses or the wet weeds, for it does not study to find such shelter as might admit its whole body and protect it, but seeks only to defend its head, and hiding head and eyes hopes because it does not see to escape the attack of one who sees. Even so in the woods the Antelope, when the ravenous Lion attacks it, turning down its head protects itself with a vain defence and hopes itself unseen, till the deadly beast rushes upon it and rends it, while it remains of like mind as before nor lifts its head, but even while

<sup>a</sup> Ael 1. 23 θηρώνται δὲ (οἱ σαργοὶ) καὶ ἀπὸ χειρός, εἴαν τις τὰς ἀκάνθας, ἃς ἐγείρουσιν εἰς τὸ εαυτοῦς ἀμύνειν, εἰς τὸ κάτω μέρος ἀπὸ γε τῆς κεφαλῆς ἡσυχῇ κατάγων εἴτα ἄλινῃ, καὶ πιέσας τῶν πετρῶν ἐκσπάσῃ, εἰς ἃς ἑαυτοὺς ὑπὲρ τοῦ λαθεῖν ὠθοῦσιν

## OPPIAN

ἀγκλινει, δοκέει δὲ καὶ ὀλλυμένη περ ἀλύξαι.  
 τοῖα δὲ καὶ Λιβύης πτερόεν βοτὸν ἀγκυλόδειρον 630  
 νήπια τεχνάζει· μελέη δέ οἱ ἔπλετο τέχνη  
 ὥς ἀταλὴ μελέησιν ὑπ' ἐλπωρῇσι σκίαίνα  
 κέκρυπται· τάχα γάρ μιν ἐρυσσάμενος παλάμησιν  
 ἀγρευτὴρ ἀνέδνυ τε καὶ ἀφραίνουσιν ἔφηνε.

Τόσσα μὲν ἰχθυόλων ἐδάην ἀλιεργέα τέχνης 635  
 δήνεα, καὶ τόσσοισιν ἐπ' ἰχθύσι πικρὸν ὄλεθρον·  
 τοὺς δ' ἄλλους ξύμπαντας ὁμοίως αἷσα κιχάνει  
 κύρτων τ' ἀγκίστρων τε βαθυπλεκέος τε λίνιοι  
 ῥιπῆς τε τριόδοντος, ὅς' ἀνδράσιν ἔντεα τέχνης  
 τοὺς μὲν ὑπηματίους, τοὺς δ' ἔσπερος εἶλε δαμέντας, 640  
 εὖτ' ἂν ὑπὸ πρῶτον νυκτὸς κνέφας ἀσπαλιῆς  
 πυρσὸν ἀναψάμενοι, γλαφυρὸν σκάφος ἰθύνοντες,  
 ἰχθύσιν ἀτρεμέουσιν αἰδέεalon αἷσαν ἄγωσιν.  
 ἔνθ' οἱ μὲν πύκης λιπαρῇ φλογὶ καγχαλόωντες  
 ἀμφ' ἀκάτω θύνουσι, κακὸν δ' ἴδον ἐσπέριον πῦρ, 645  
 ῥιπῆς τριγλώχινος ἀμειλίκτοιο τυχόντες.

Ἔστι δέ τις θήρης ἕτερος νόμος ἰχθυόλοισι

<sup>a</sup> Ostrich, cf. C. iii. 483 n

<sup>b</sup> This is what is known in Scotland and on the Scottish Borders (Solway Firth, etc.) as "burning the water," the harpoon being a three-pronged or five-pronged spear, called *leister* or *waster* (some say that *leister*=3-pronged, *waster*=5-pronged spear). Scott, *Guy Mannering*, c. xxvi "This



it perishes thinks to escape. Such foolish device also doth the winged bent-necked beast <sup>a</sup> of Libya practise : but its craft is vain. Even so with vain hopes the tender Sciaena hides, for speedily the fisher pulls it forth with his hand and comes to the surface and shows its foolishness.

Even so many devices I know of the fishermen's craft in the sea and bitter destruction for so many fishes And all the others a like fate overtakes, by weels and hooks and deep-woven net and sweeping trident—some in the day-time, but others evening takes and slays, when at earliest dusk of night with lighted torch <sup>b</sup> the fishers steer their hollow boat, bringing to the resting fishes a darkling doom. Then do the fishes exulting in the oily flame of pine rush about the boat and, to their sorrow seeing the fire at even, meet the stern blow of the trident.

There is another manner of fishing practised by

chase in which the fish is pursued and struck with barbed spears, or a long-shafted trident, called a *waster*, is much practised at the mouth of the Esk and in the other salmon rivers of Scotland The sport is followed by day and night, but most commonly in the latter, when the fish are discovered by means of torches or fire-gates, filled with blazing fragments of tar-barrels, which shed a strong though partial light upon the water." Burns, *Death and Dr. Hornbook*, v. 31 " I there wi' Something did forgihter | That pat me in an eerie swither ; | An awfu' scythe, outowre ae shouther, | Clear-dangling, hang, | A three-taed leister on the ither | Lay large and lang " It furnishes a simile to Q Smyrn. vii 569 ὥς δ' ἄλιεὺς κατὰ πόντον ἀνὴρ λελιμμένος ἄγρης | τεύχων ἰχθύσι πῆμα φέρει μένος Ἡφαιστοιο | νηὶς ἐπὶ ἐντοσθε, διεγρομένη δ' ὑπ' αὐτῇ | μαρμαίρει περὶ νῆα πυρὸς σέλας, οἱ δὲ κελαινῆς | ἐξ ἁλὸς αἰσσοῦσι μεμαότες ὕστατον αἶγλην | εἰσιδέειν τοὺς γὰρ βα ταυνγλώχινι τριαίνῃ | κτείνει ἐπεσσυμένους, γάννυται δὲ οἱ ἦτορ ἐπ' ἄγρῃ | ὥς κτλ Cf. C iv 140; Neilson, *Annals of the Solway* (1899), p 52; Introd p xlvii

# OPPIAN

φαρμάκταις, οἳ λυγρὸν ἐπ' ἰχθύσι μητίσαντο  
 φάρμακον, ὠκύμορον δὲ τέλος νεπόδεσσιν ἔθηκαν.  
 οἳ δ' ἦτοι πρῶτον μὲν ἐπασσυτέραις βολίδεσσι 650  
 κοντῶν τε ῥιπῇσι καὶ αἰκίησιν ἑρετμῶν  
 εἰλεῦσιν νεπόδων δειλὰς στίχας εἰς ἓνα χῶρον  
 κοιλοφυῇ, κευθμῶσιν ὑπαγνύμενον θαμέεσσιν·  
 ἔνθ' οἳ μὲν δύνουσιν ὑπὸ γλαφυρῆς σπιλάδεσσι, 655  
 τοὶ δὲ περιστήσαντο λίνων εὐερκέα πάντη  
 δίκτυα κυκλώσαντες, ἅτ' ἀνδράσι δυσμενέεσσι  
 διπλὰ περιπροβαλόντες ἀνάρσια τείχεα πέτρης.  
 καὶ τότ' ἀνὴρ ἄργιλον ὁμοῦ πλείραν αἰείρας  
 ῥίζαν θ', ἣν κυκλάμινον ἐφήμισαν ἰητῆρες,  
 μίξας ἐν παλάμησι δύνω φυρήσατο μάζας· 660  
 πόντῳ δ' ἐγκατέπαλτο λίνων ὑπερ, ἀμφὶ δ' ἄρ'  
 αὐταῖς  
 κοιλάσι καὶ θαλάμησι δυσαέα φάρμακ' ἄλειψε

\* Philostr *Imag* 1 13 (speaking of Tunnies) ἰδέαι μὲν οὖν καθ' ἃς ἀλίσκονται μυρίαί καὶ γὰρ σίδηρον (i.e. the trident) ἔστιν ἐπ' αὐτοὺς θήξασθαι καὶ φάρμακα επιπάσαι καὶ μικρὸν ἤρκεσε δίκτυον ὅτῳ ἀπόχρη καὶ σμικρὸν τι τῆς ἀγέλης Besides Cyclamen (659 below) we read of the use of φλόμος (πλόμος), Mullein, Lat. *verbascum* (Plin xxv 120) A 602 b 31 ἀποθνήσκουσι δὲ οἱ ἰχθύς τῷ πλόμῳ διὸ καὶ θηρεύουσιν οἱ μὲν ἄλλοι τοὺς ἐν τοῖς ποταμοῖς καὶ λίμναις πλομίζοντες, οἳ δὲ Φοίνικες καὶ τοὺς ἐν τῇ θαλάττῃ, cf Ael 1 58, of 'Αριστολοχία, Birth-wort, *Aristolochia rotunda* Plin xxv. 98 Piscatores Campania radicem (aristolochiae) eam quae rotunda est venenum terrae vocant, coramque nobis contusam mixta calce in mare sparsere Advolant pisces cupiditate mira statimque exanimati fluitant, of λόνυζα, Fleabane, used to induce the Poulpe to relax hold of the rocks: A 534 b 26 καὶ οἳ γε πολύποδες οὕτω μὲν προσέχονται ὥστε μὴ ἀποσπᾶσθαι ἀλλ' ὑπομένειν τεμνόμενοι, εἰ δὲ τις κόνυζαν προσενέγκῃ, ἀφιάσιν εὐθὺς ὁσμώμενοι Cf Apost. p 50 "A côté des harpons se place une espèce de crochet construit expressement pour la pêche des poulpes, dont la chair est, comme on sait, très

fishermen who use poison,<sup>a</sup> who devise baleful poison for fishes and bring to the finny race swift doom. First with many missiles and sweep of poles and assault of oars the fishermen drive the wretched ranks of the finny creatures into one place, some bay broken with many hiding-places. There the fishes creep below the hollow rocks and the fishermen set goodly nets of flax around, encircling them all about, even as if they threw threatening double walls of stone around the foemen. Then a man takes rich white clay together with the root which mediciniers call cyclamen<sup>b</sup> and mixes them in his hands and kneads two cakes.<sup>c</sup> And he leaps over the nets into the sea and about the very caves and chambers of the fishes he smears

estimée par les Grecs C'est un gros hameçon porté par une très longue hampe Aux détritns de crabes, aux coquilles vides, le pêcheur reconnaît le nid (*θαλάμι*) du céphalopode Il cherche, en faisant pénétrer son appareil, à décrocher l'animal, qui, fort souvent, sentant le danger, se fixe, par ses ventouses, très solidement contre les parois de son nid Pour le faire lâcher prise, on attache alors à une hampe un morceau d'étoffe blanche ou des feuilles de tabac ou de *κουρζό*, que l'on approche du trou L'animal sort aussitôt et cherche à s'échapper, mais le pêcheur le saisit avec son crochet."

<sup>b</sup> *C. hederiaefolium* or *C. neapolitanum*, Sowbread. Plin xxv 116 Mihi et tertia cyclaminos demonstrata est cognomine chamaecissos, uno omnino folio, radiae ramosa, qua pisces necantur The root is still used in preparing a paste which the Neapolitan fishermen call *lateragna*, and which is either thrown in lumps from a boat or enclosed in a bag and then thrust by means of a long pole among the rocks The fish—particularly Grey Mulletts and other low swimming fish—becoming intoxicated come to the surface and are easily taken Badham, p 21, Radcliffe, p 239.

<sup>c</sup> *Cf.* A 591 a 18 ὁ δὲ κέφαλος καὶ ὁ λεστρεὺς ὅλως μόνοι οὐ σαροφαγοῦσιν σημεῖον δέ, οὔτε γὰρ ἐν τῇ κοιλίᾳ πῶποτ' ἔχοντες εἰλημμένοι εἰσὶ τοιοῦτον οὐδέν, οὔτε δελεᾶται χρῶνται πρὸς αὐτοὺς ζῶων σαρκὶν ἀλλὰ μάζη

# OPPIAN

κρίσματος ἔχθοδοποῖο καὶ ἐξεμίγη θάλασσαν.  
 καὶ τὸν μὲν παλίνροσον ὀλέθρια φαρμάξαντα  
 δέξατο ναῦς· τοὺς δ' αἶψα κακὴ καὶ ἀνάρσιος ὁδμῇ 665  
 πρῶτα μὲν ἐν θαλάμῃσιν ἰκάνεται· ἀχλύϊ δ' ὅσσε  
 καὶ κεφαλὴ καὶ γυῖα βαρύνεται, οὐδὲ δύνανται  
 μίμνεν ἐν κευθμῶσιν, ἀτυζόμενοι δὲ χέονται  
 ἐκτὸς ἀπὸ σπιλάδων· ἥ δέ σφισι πούλῃ θάλασσα  
 πικροτέρη· τοῖον γὰρ ἐν οἴδμασι πῆμα πέφυρται. 670  
 οἱ δ' ὥστ' οἰνοβαρεῖς, ὀλοῇ μεθύοντες αὐτμῇ,  
 πάντα δινεύουσι καὶ οὐποθι χῶρον ἔχουσι  
 λειπόμενον κακότητος, ἐπαῖγδην δὲ λίνοισι  
 σπερχόμενοι πίπτουσι, διεκθορέειν μεμαῶτες·  
 ἀλλ' οὐ τις χαλεπῆς ἄτης λύσις οὐδ' ἄλεωρῇ 675  
 πολλῇ δὲ ῥιπῇ τε καὶ ἄλματι κυμαίνονται  
 τειρόμενοι· τὸ δὲ πολλὸν ἐπιτρέχει Ἀμφιτρίτῃ  
 ὀλλυμένων φύσημα, τό τ' ἰχθύσιν ἔπλετο δειλοῖς  
 οἰμωγῇ τοῖ δ' ἐκτὸς ἐπ' ἄλγεσιν ἀσπαλιῆς  
 τερπόμενοι μίμνουσιν ἀκηδέες, εἰσόκε σιγῇ 680  
 πόντον ἔλῃ, φλοίσβου τε καὶ ἀργαλέοιο κυδοιμοῦ  
 παύσωνται, στονόεσσαν ἀποπνεύσαντες αὐτμῇν.  
 καὶ τότε ἀπειρέσιον νεκύων ἐρύουσιν ὄμιλον  
 ξυνῶ τεθνηῶτας ὁμοῦ λωβήτορι πότμῳ.  
 ὥς δ' ὅτε δυσμενέεσσιν ἐπιστήσωνται Ἄρῃα, 685  
 φροῦδον ἐελδόμενοι ῥαῖσαι πόλιν, οὐδ' ἀνιείσι  
 πῆματα βουλευόντες ἐπὶ σφισιν, ἀλλὰ καὶ ὕδωρ  
 κρηνάων φάρμαξαν ὀλέθριον· οἱ δ' ἐπὶ πύργοις

<sup>a</sup> κρήνη is properly a spring from which the water has a free out-flow (Hom. *Od.* xvii 205 ἐπὶ κρήνῃ ἀφίκοντο | τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται ; x 107 κρήνῃ καλλιράεθρον ; Hesiod, *W* 595 κρήνης ἀενάου καὶ ἀπορρύτου, ἥ τ' ἀθύλματος) as opposed to a standing well, but the distinction is not very accurately observed For poisoning or making undrinkable

#### HALIEUTICA, IV. 663-688

the evil-smelling poison of the hateful unguent and pollutes the sea. Him when he has done his deadly poison the ship takes on board again. But speedily the evil and unkindly odour first reaches the fishes in their chambers and their eyes are clouded and their head and limbs are heavy and they cannot remain in their hiding-places but rush in terror from the rocks. But the sea is yet more bitter for them · such bane is mingled with its waves And heavy as it were with wine, drunk with the deadly fumes, they wheel every way but nowhere find a place free from the plague, and they rush furiously upon the nets, eager to break through. But there is no deliverance from their cruel doom nor any escape. With much rushing and leaping they toss in their agony and as they perish there runs over the sea a great panting—which for the wretched fishes is their way of lamentation. But the fishermen, rejoicing in their agonies, remain callously apart until silence reigns upon the sea and the fishes cease from their noise and grievous tumult, having breathed away their lamentable breath And then the fishers draw forth an infinite crowd of dead, slain together by a common doom of destruction As when men bring war upon their foes, eager to destroy and raze their city, and cease not to devise evil in their hearts but even poison with deadly poison the water of their wells <sup>a</sup> and

wells in enemy country *cf.* Aeneas Tact viii 4 τὰ κατὰ τὴν χώραν στάσιαι ὕδατα ὡς ἄποτα δεῖ ποιεῖν, Herod iv 120 the Scythians resolved not to fight a pitched battle, but to retire and, as they retired, τὰ φρέατα, τὰ παρεξίονεν αὐτοί, καὶ τὰς κρήνας συγχοῦν, Thuc ii 48 the plague attacked the people in the Peiraeus ὥστε καὶ ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρμακα εσβεβλήκοιεν ἐς τὰ φρέατα κρῆναι γὰρ οὐπω ἦσαν αὐτόθι

# OPPIAN

λιμῶ τ' ἀργαλέῳ καὶ οἰζύνι μοχθίζοντες  
 ὕδατί τ' ἐχθοδοπῶ στυγερόν καὶ ἀεικέα πότμον  
 ὄλλυνται, νεκύων δὲ πόλις πέπληθεν ἅπασα  
 ὥς οἱ λευγαλέῳ τε μόρῳ καὶ ἀδευκέι πότμῳ  
 ἀνδράσι φαρμάκτησιν ὑποδμηθέντες ὄλοντο.

690

#### HALIEUTICA, IV. 689-693

the others within their towers, afflicted by grievous hunger and distress and hateful water, perish by a sorrowful and unseemly doom, and the whole city is full of dead , so by a sad death and untoward doom, overcome by the poison of men, the fishes perish.

## ΑΛΙΕΥΤΙΚΩΝ ΤΟ Ε

Ἐνθεν ἔπειτ' αἴων τεκμαίρεο, κοίρανε γαίης,  
 ὥς οὐδὲν μερόπεσσι ἀμήχανον, οὐκ ἐνὶ γαίῃ  
 μητρὶ καμῆν, οὐ κόλπον ἄν' εὐρώεντα θαλάσσης·  
 ἀλλὰ τις ἀτρεκέως ἱκέλην μακάρεσσι γενέθλην  
 ἀνθρώπους ἀνέφυσε, χερεῖονα δ' ὥπασεν ἀλκήν,  
 εἴτ' οὖν Ἰαπετοῖο γένος, πολυμήτα Προμηθεύς, 5  
 ἀντωπὸν μακάρεσσι κάμεν γένος, ὕδατι γαῖαν  
 ξυνώσας, κραδίην δὲ θεῶν ἔχρισεν ἀλοιφῇ,  
 εἴτ' ἄρα καὶ λύθροιο θεωρρύτου ἐκγενόμεσθα  
 Τιτήνων οὐ γάρ τι πέλει καθυπέρτερον ἀνδρῶν  
 νόσφι θεῶν· μούνοισι δ' ὑπείξομεν ἀθανάτοισιν 10  
 ὅσσους μὲν κατ' ὄρεσφι βίην ἄτρεστον ἔχοντας  
 θήρας ὑπερφιάλους βροτὸς ἔσβησεν ὅσσα δὲ φύλα  
 οἰωνῶν νεφέλῃσι καὶ ἡέρι δινεύοντα  
 εἶλε, χαμαίῳζήλον περ ἔχων δέμας οὐδὲ λέοντα  
 ῥύσατ' ἀγνηορίῃ δμηθήμεναι, οὐδ' ἐσάωσεν 15

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<sup>a</sup> Pind. *N* vi 1 ff. ἐν ἀνδρῶν, ἐν θεῶν γένος ἐκ μιᾶς δὲ  
 πνέομεν | ματρὸς ἀμφότεροι διείργει δὲ πᾶσα κερκίμενα | δύναμις,  
 ὡς τὸ μὲν οὐδέν, ὃ δὲ χάλλεος ἀσφαλὲς αἰὲν ἔδος | μένει οὐρανὸς  
 ἀλλὰ τι προσφέρομεν ἔμπαν ἢ μέγαν | νόον ἥτοι φύσιν ἀθανάτοισι

<sup>b</sup> Apollod. i 7 45 Προμηθεύς δὲ ἐξ ὕδατος καὶ γῆς ἀνθρώπους  
 πλάσας; Callim. *f*i 24 (133) εἴ σε Προμηθεύς | ἔπλασε καὶ πηλοῦ  
 μὴ ἔτερου γέγονας; Lucian, *Prism.* in v 2.



## HALIEUTICA, OR FISHING

### V

NEXT hear and mark, O lord of earth, that there is nothing impossible for men to do, either on mother earth or in the vasty gulf of the sea, but of a truth someone created men to be a race like unto the blessed gods, albeit he gave them inferior strength · <sup>a</sup> whether it was the son of Iapetus, Prometheus <sup>b</sup> of many devices, who made man in the likeness of the blessed ones, mingling earth with water, and anointed his heart with the anointing of the gods , or whether we are born of the blood divine that flowed from the Titans ; <sup>c</sup> for there is nothing more excellent than men, apart from the gods . only to the immortals shall we give place. How many monster wild beasts of dauntless might doth man quench upon the mountains, how many tribes of birds that wheel in cloud and air doth he take captive, <sup>d</sup> though he be of lowly stature ! His valour prevents not the Lion from defeat, nor doth the windswift sweep of his

<sup>c</sup> Schol. τινὲς δὲ φασιν ἐκ τοῦ αἵματος τῶν Τιτάνων πολεμοῦντων μετὰ τῶν οὐρανίων θεῶν, μάλιστα δὲ τοῦ Διός, καὶ ἡττηθέντων, ὅθεν καὶ, φασί, βροτὸς ὁ ἄνθρωπος λέγεται ὡς ἀπὸ βρότου ἢ τοῦ αιματηροῦ μολυσμοῦ τῶν Τιτάνων

<sup>d</sup> Soph. *Ant.* 342 λουφονδῶν τε φύλον ὀρνίθων ἀμφιβαλῶν ἄγει | καὶ θηρῶν ἀγρίων ἔθνη | πόντου τ' εἰναλίαν φύσιν | σπείραισι δικτυοκλώστοις | περιφραδῆς ἀνὴρ

## OPPIAN

αἰετὸν ἥνεμόεις πτερύγων ῥόθος, ἀλλὰ καὶ Ἴνδον  
 θῆρα κελαινόρινον ὑπέρβιον ἄχθος ἀνάγκη  
 κλῖναν ἐπιβρίσαντες, ὑπὸ ζεύγλῃσι δ' ἔθηκαν  
 οὐρήων ταλαεργὸν ἔχειν πόνον ἑλκυστήρα. 20  
 κήτεια δ' ὅσσα πέλωρα Ποσειδάωνος ἐναύλοισ  
 ἐντρέφεται, τὰ μὲν οὔτι χερεῖονα φημὶ θάλασσαν  
 τίκτειν ὠμοφάγων τεκέων χθονός, ἀλλὰ καὶ ἀλκὴν  
 καὶ μέγεθος προβέβηκεν ἀναιδέα δείματα πόντου.  
 ἔστιν ἐν ἡπείρῳ χελύων γένος, οὐδέ τιν' ἀλκὴν 25  
 οὐδ' ἄτην ἴσασι· θαλασσαίῃ δὲ χελώνῃ  
 οὐ μάλα θαρσαλέος τις ἐν οἴδμασιν ἀντιβολήσει.  
 εἰσὶ δ' ἐνὶ τραφερῇ λάβροι κύνες, ἀλλὰ κύνεσσιν  
 εἰναλίοις οὐκ ἂν τις ἀναιδείην ἐρίσειε.  
 πορδαλίων γαίης ὁλοὸν δάκος, ἀλλὰ θαλάσσης 30  
 αἰνότερον χέρσον μὲν ἐπιστείχουσιν ὕαιναι,  
 πολλῶ δ' ἐν ῥοθίοις κρυερώτεραι. οἱ μὲν ἔασι  
 κριοὶ μηλονόμων τιθασὸν βοτόν, οὐ δὲ θαλάσσης  
 κριοῖς μειλίχοιοι συνοίσεται, ὅς κε πελάσση.

<sup>a</sup> Elephant: cf *Ον Τῆ* iv 6. 7 Quaeque sui monitis obtemperat Inda magistri | Bellua; Mart v 37. 5 pecudis Indicae dentem Called *bos Luca* by the Romans (Luciet v. 1300, 1337) because first seen by them in Lucania with Pyrrhus Plin viii 16 Elefantos Italia primum vidit Pyrrhi regis bello et boves Lucas appellavit in Lucanis visos

<sup>b</sup> χελώνη ἢ χερσαία A. 540 a 29 *Testudo graeca* L ("Auf allen Cykladen, selbst das von Tieren beinahe entblusste Syra nicht ausgenommen, sehr gemein Man halt sie häufig im Hause gezähmt" Erh. p 71), and *T. marginata* Duméril, which, unlike the other, prefers wet places to dry and is fairly common in the fresh-water pools of Naxos (Erh. l.c.) Both are found in Syria, *T. graeca* being found everywhere in great abundance (Tristram, p 256)

<sup>c</sup> χελώνη ἢ θαλαττία A. 540 a 29, the marine Tortoise or Turtle. See *H* i 397 n

## HALIEUTICA, V. 17-34

wings save the Eagle. Even the Indian Beast,<sup>a</sup> dark of hide and of tremendous weight, men make to bow to overwhelming force and under the yoke set him to do the patient hauling labour of the mule. And the huge Sea-monsters that are bred in the habitations of Poseidon are, I declare, no whit meaner than the ravening children of the land, but both in strength and size the dauntless terrors of the sea excel. There is upon the mainland the breed of Tortoises<sup>b</sup> which know no valour nor hurt: but the Tortoise<sup>c</sup> of the sea no man shall confidently confront amid the waves. There are fierce Dogs upon the dry land: but not one could vie in shamelessness with the Dogs of the sea.<sup>d</sup> Dread is the bite of the Leopard of the land<sup>e</sup> but that of the sea Leopard<sup>f</sup> is more terrible. Hyenas<sup>g</sup> walk upon the dry land, but those amid the waves<sup>h</sup> are deadlier far. The Ram of the shepherds is a gentle beast, but he who approaches the Rams of the sea<sup>i</sup> shall not find them kindly to encounter. What Boar<sup>k</sup> wields such

<sup>a</sup> Dog-fishes, *H* i 373 n

<sup>e</sup> *C* iii 63 n.

<sup>f</sup> Not certainly identified

<sup>g</sup> *C* iii 263 n

<sup>h</sup> What animal is intended is not known.

<sup>i</sup> Generally identified with *Oicea gladiator*, the Grampus or Killer Whale, the *aries* of Plin ix 10 *arictes candore tantum cornibus adsimulatis*, *ibid* 145 *grassatur aries ut latro, et nunc grandiorum navium in salo stantium occultatus umbra si quem nandi voluptas invitet expectat, nunc elato extra aquam capite piscantium cumbas speculatur occultus-que adnatans mergit*. Cf xxxii 144; Ael. xv 2 *ὁ ἄρρην κριὸς λευκὴν τὸ μέτωπον ταινίαν ἔχει περιθέουσαν κριὸς δὲ θῆλυς, ὥς οἱ ἀλεκτρυόνες τὰ ἡλλάια, οὕτω τοι καὶ οὗτος ὑπὸ τῇ δέρῃ ἡρτημένους πλοκάμους ἔχει*

<sup>k</sup> *C* iii 364. For *χλούνης* (*heie* = *κάπρος*) cf Hom *Il* ix 539 *χλούνην σὺν ἄγριον ἀγριόδοντα*.

# OPPIAN

τίς δὲ τόσον χλούνης φορέει σθένος, ὅσσον ἄαπτοι 35  
 λάμναι, τίς δὲ λέοντος ἐνὶ φρεσὶν αἰθεται ἀλκή,  
 ὅσση ριγεδανῆσιν ἀνισώσαιτο ζυγαίναις;  
 φώκην δὲ βλοσυρὴν καὶ ἐπὶ χθονὶ χαιτήεσσα  
 ἄρκτοι πεφρίκασι καὶ ἐς μόθον ἀντιώσσαι  
 δάμνανται· τοίοισι μέλει θήρεσσι θάλασσα. 40  
 ἀλλ' ἔμπησ καὶ τοῖσιν ἐπεφράσσαντο βαρεῖαν  
 ἄτην ἡμερίων ἄμαχον γένος, ἐκ δ' ἀλιήων  
 ὄλλυνται, κήτειον ὅτ' ἐς μόθον ὀρμήσωνται  
 τῶν ἐρέω θήρης βριθὺν πόνον· ἀλλ' αἴοιτε  
 εὐμενέται βασιλῆς, Ὀλύμπια τείχεα γαίης. 45

Κήτεια μεσσοπόροις μὲν ἐνιτρέφεται πελάγεσσι  
 πλεῖστά τε καὶ περίμετρα· τὰ δ' οὐκ ἀναδύεται ἄλμης  
 δηθάκις, ἀλλ' ὑπένερθεν ἔχει κρηπίδα θαλάσσης  
 βριθοσύνη, μαιμῶ δὲ βορῆς ἀζηχέι λύσση  
 αἰεὶ πεινῶντα καὶ οὐποτε νηδύος αἰνῆς 50  
 μαργοσύνην ἀνιέντα τί γὰρ τόσον ἔσσεται εἶδαρ,  
 ὅσσον ἐνιπλήσαι γαστρὸς χάος, ὅσσον ἄαπτον  
 ἐς κόρον ἀμπαῦσαι κείνων γένυν, οἱ δὲ καὶ αὐτοὶ  
 ἀλλήλους ὀλέκουσι, χερεῖονα φέρτερος ἀλκῇ  
 πέφνων, ἀλλήλοις δὲ βορὴ καὶ δαῖτες ἔασι. 55  
 πολλάκι καὶ νήεσσιν ἄγει δέος ἀντιώωντα  
 ἐσπέριον κατὰ πόντον Ἰβηρικόν, ἔνθα μάλιστα  
 γείτονος Ὠκεανοῖο λελοιπότη ἀθέσφατον ὕδωρ

<sup>a</sup> The λάμια of A 540 b 17 σελάχη δ' ἐστὶ τὰ τε εἰρημένα καὶ  
 βοῦς καὶ λάμια, 621 a 20 ἔχουσι δ' ὀδόντας ἰσχυροῦς (αἱ ἄμναι), καὶ  
 ἤδη ὤπται καὶ ἄλλα καὶ λάμια ἐμπεσοῦσα καὶ καθελκωθεῖσα, Athen  
 306 d Νικανδρὸς τὸν καρχαρίαν καλεῖσθαί φησι καὶ λάμναν καὶ  
 σκύλλαν, cf Plin ix 78 One of the larger Sharks, perhaps  
*Lamna cornubica* Cuv or *Carcharodon lamia* Br<sup>7</sup>, M G  
 λάμια, καρχαρίας "rare et excessivement dangereux,  
 quelques individus de cette espèce atteignent des proportions  
 énormes" (Apost p 4)

strength as doth the invincible Lamna<sup>a</sup> ? What valour burns in the heart of the Lion to be likened to that of the dread Hammer-head<sup>b</sup> ? Before the dread-eyed Seal<sup>c</sup> the maned Bears<sup>d</sup> on the land tremble and, when they meet them in battle, they are vanquished. Such are the beasts which have their business in the sea. But notwithstanding even for them the dauntless race of men has devised grievous woe, and they perish at the hands of fishermen, when these set themselves to do battle with the Sea-monsters. The manner of hunting these with its heavy labour I will tell And do ye hearken graciously, O kings, Olympian bulwarks of the earth.

The Sea-monsters that are nurtured in the midst of the seas are very many in number and of exceeding size. And not often do they come up out of the brine, but by reason of their heaviness they keep the bottom of the sea below And they rave for food with unceasing frenzy, being always anhungered and never abating the gluttony of their terrible maw: for what food shall be sufficient to fill the void of their belly or enough to satisfy and give a respite to their insatiable jaws? Moreover, they themselves also destroy one another, the mightier in valour slaying the weaker, and one for the other is food and feast Often too they bring terror to ships when they meet them in the Iberian sea<sup>e</sup> in the West, where chiefly, leaving the infinite water of the neighbouring Ocean,<sup>f</sup> they roll upon their way,

<sup>b</sup> *Zygaena malleus*, M G. ζύγαινα, a large and fierce Shark, common in the Gulf of Messenia (Apost p 4) Cf A 566 b 9 ῥῶν μαλρῶν . . ζύγαινα

<sup>c</sup> H. i 686 ff

<sup>d</sup> C iii 139 n

<sup>e</sup> H. iii 623 n

<sup>f</sup> Atlantic

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εἰλεῖται, νήεσσιν ἑικοσόροισιν ὁμοῖα.

πολλάκι δὲ πλαγχθέντα καὶ ἡόνος ἐγγὺς ἰκάνει 60  
ἀγχιβαθοῦς, ὅτε κέν τις ἐπὶ σφισιν ὀπλίζοιτο

Πᾶσι δ' ὑπερφύεσσι πέλει θήρεσσι θαλάσσης  
νόσφι κυνῶν βαρύγυια καὶ οὐκ εὖπρηκτα κέλευθα·  
οὔτε γὰρ εἰσορόωσιν ἀπόπροθεν οὔτε θάλασσαν 65  
πᾶσαν ἐπιστείχουσι βαρυνόμενοι μελέεσσιν

ἡλιβάτοις, μάλα δ' ὀψὲ κυλινδόμενοι φορέονται.  
τοῦνεκα καὶ πάντεσσιν ὁμόστολος ἔρχεται ἰχθὺς  
φαιὸς ἰδεῖν δολιχός τε δέμας, λεπτή δέ οἱ οὐρή,  
ἔξοχος ὃς προπάροιθεν ἁλὸς πόρον ἡγεμονεύει  
σημαίνων· τῷ καὶ μιν ἐφήμισαν Ἥγητῆρα. 70

κῆτει δ' ἐκπάγλως κεχαρισμένος ἐστὶν ἐταῖρος  
πομπός τε φρουρός τε· φέρει δέ μιν ἦ κ' ἐθέλῃσι  
ῥηιδίως· κείνῳ γὰρ ἐφέσπεται ἰχθύι μούνῳ  
πιστῷ πιστὸν ἔχων αἰεὶ νόον ἐγγύθι δ' αὐτοῦ  
στρωφᾶται, τανύει δὲ παρασχεδὸν ὀφθαλμοῖσιν 75  
οὐρήν, ἣ οἱ ἕκαστα πιφαύσκεται, εἴτε τιν' ἄγρην  
ἐστὶν ἐλεῖν, εἴτ' οὖν τι κορύσσεται ἐγγύθι πῆμα,

<sup>a</sup> For this mode of expressing size cf Hom *Od* ix. 321 f. τὸ [the club of Polyphemos] μὲν ἄμμες εἰσκομεν εἰσορόωντες | ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης; Pind *P*, iv. 245 [the Dragon guarding the Golden Fleece] ὃς πάχει μάλει τε πεντηκόντορον ναῦν κράτει

<sup>b</sup> ἀγχιβαθής, here applied to ἡόνος, is properly applied to the sea and the meaning is that even close to the shore the water is deep. Hom *Od* v 413 ἀγχιβαθής δὲ θάλασσα καὶ οὕτως ἔστι πόδεσσι | στήμεναι ἀμφοτέροισι, where schol. PV rightly ἡ ἐγγὺς τῆς γῆς βάθος ἔχουσα Cf τηλεβαθής *H*. i 633.

like unto ships of twenty oars <sup>a</sup> Often also they stray and come nigh the beach where the water is deep inshore <sup>b</sup>. and there one may attack them.

For all the great beasts of the sea, save the Dog-fishes, travelling is heavy-limbed and not easy. For they neither see far nor do they travel over all the sea, burdened as they are with their vast limbs, but very tardily they roll upon their way. Wherefore also with all of them there travels a companion fish, dusky to the eye and long of body and with a thin tail: which conspicuously goes before to guide them and show them their path in the sea; for which cause men call it the Guide <sup>c</sup> But to the Whale <sup>d</sup> it is a companion that hath found wondrous favour, as guide at once and guard; and it easily bringeth him whither he will. For that is the only fish that he follows, the ever-loyal comrade of a loyal friend And it wheels about near him and close by the eyes of the Whale it extends its tail, which tells the monster everything—whether there is some prey to seize or whether some evil threatens nigh,

<sup>c</sup> *Naucrates ductor* = πομπίλος *H* 1 186 n. *H* iv. 437 ff., the Pilot-fish or Whale-guide, from its habit of attending on Ships and "Whales" or κήτη. It is thought also to be the fish referred to in A. 557 a 29 εν δὲ τῇ θαλάττῃ τῇ ἀπὸ Κυρήνης πρὸς Αἴγυπτον ἐστὶ περὶ τὸν δελφῖνα ἰχθὺς ὃν καλοῦσι φβεῖρα [Plin. xxxii 150 phthir "Louse"]· ὃς γίνεταί πάντων πιότατος διὰ τὸ ἀπολαβεῖν τροφῆς ἀφθόνου θηρεύοντος τοῦ δελφίνου, paraphrased Ael ix. 7. Our present passage is paraphrased Ael. ii 13 τὰ κήτη τὰ μεγάλα ὀλίγου πάντα ἄνευ κυνῶν δεῖται τοῦ ἡγεμόνος καὶ τοῖς ὀφθαλμοῖς ἐκείνου ἄγεται ἔστι δὲ ἰχθὺς μικρὸς καὶ λεπτός, τὴν κεφαλὴν προμηκῆς, στενὸν δὲ αὐτῷ τὸ οὐραῖον συμπέφυκεν κτλ., and there is a picturesque account in Plut *Mor* 980 f sq ὁ δὲ καλούμενος ἡγεμὼν μεγέθει μὲν ἐστὶ καὶ σχήματι κωβιώδες ἰχθύδιον, τὴν δ' ἐπιφάνειαν δρυιθι φρίσسونτι διὰ τὴν τραχυτῆτα τῆς λεπίδος εοικέναι λέγεται

<sup>d</sup> Introduction, p lxvii

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εἴτ' ὀλίγη πόντοιο πέλει χύσις, ἣν ἀλεείνειν  
 βέλτερον αὐδήεσσα δ' ὅπως ἐνδείκνυται οὐρῇ  
 πάντα μάλ' ἀτρεκέως· τὸ δὲ πείθεται ὕδατος ἄχθος· 80  
 κείνος γὰρ πρόμαχος τε καὶ οὐατα καὶ φάος ἰχθύς  
 θηρὶ πέλει· κείνῳ δ' αἶει, κείνῳ δὲ δέδορκεν,  
 ἥνι' ἐπιτρέψας σφετέρου βίοτοιο φυλάσσειν.  
 ὥς δὲ πάις γενετῆρα παλαιότερον ἀμφαγαπάζει,  
 φροντίσι γηροκόμοισιν ἀπὸ θρεπτήρια τίνων, 85  
 τὸν δ' ἤδη μελέεσσι καὶ ὄμμασιν ἀδρανέοντα  
 ἐνδुकέως μεθέπων προσπτύσσεται, ἐν τε κελεύθοις  
 χεῖρ' ὀρέγων καὶ πᾶσιν ἐν ἔργμασιν αὐτὸς ἀμύνων·  
 πατρὶ δὲ γηράσκοντι νέον σθένος υἱὲς ἕασιν·  
 ὥς κείνος φιλότῃτι περιπτύσσει δάκος ἄλμης 90  
 ἰχθύς, ἥντε νῆα νέμων οἴηκε χαλινῶ.  
 ἦ πού οἱ γενεῆς πρώτης ἀπο σύμφυτον αἷμα  
 ἔλλαχεν, ἥέ μιν αὐτὸς ἐλὼν ἐταρίσσατο θυμῶ.  
 ὥς οὐτ' ἡγορήης οὐτ' εἶδος ἔπλετ' ὄνειρα  
 τόσσον, ὅσον πραπίδων· ἀλκὴ δ' ἀνεμῳλῖος ἀφρων· 95  
 καὶ τε μέγα βριάοντα κατέσβεσεν ἡδ' ἐσάωσε  
 βαιὸς ἀνὴρ εὐμητις· ἐπεὶ καὶ κῆτος ἄαπτον  
 ἀπλάτων μελέων ὀλίγον προτιβάλλεται ἰχθύν.  
 τοῦνεκά τις ἀμύπητον ἔλοι σκοπὸν Ἑγητῆρα

<sup>a</sup> Plut *Μοι* 980 f καὶ προνήχεται, τὸν δρόμον επευθύνων, ὅπως οὐκ ἐνοσχέθῃσεται βραχέσιν οὐδ' εἰς τέναγος ἢ τινα πορθμὸν ἐκπεσεῖται δυσέξοδον. For stranded Whales in Greece cf *H* 1 368 n. In Scotland a remarkable case occurred in 1927, when a vast number of Whales (*Pseudorca crassidens* or False Killer) were stranded at Dornoch. The species had not been seen alive for 80 years. *Scottish Naturalist*, 1927, pp 161 f.

<sup>b</sup> Epic θρεπτήρια (Hom *H Dem* 168 ἀπὸ θρεπτήρια δοίη, *ibid* 223; Hesiod, *W.* 188) or θρέπτρα (Hom *Il.* iv. 477 = xvii 301 οὐδὲ τοκεῦσι | θρέπτρα φίλοις ἀπέδωκε), Tragedy and Prose τροφεία (Eur *Ion* 852 τροφεία δεσπότηαι | ἀποδοῦς 466



or if there is a shallow depth <sup>a</sup> of sea which it were better to avoid. Even as if it had a voice, the tail declares all things to him truly, and the burden of the water obeys. For that fish is to the beast champion at once and ears and eye by it the Whale hears, by it he sees, to it he entrusts the reins of his life for keeping. Even as a son lovingly entreats his aged father, by anxious care of his years repaying the price of his nurture,<sup>b</sup> and zealously attends and cherishes him, weak now of limb and dim of eye, reaching him his arm in the street and himself in all works succouring him—sons <sup>c</sup> are a new strength to an aged sire. so that fish for love cherishes the monster of the brine, steering as it were a ship by the guiding helm <sup>d</sup>. Surely it had blood akin to his from earliest birth or he took it of his own will and made it his companion. Thus neither valour nor beauty hath such profit as wisdom, and strength with unwisdom is vain. A little man of good counsel sinks or saves the man of might; for even the invincible Whale with its unapproachable limbs takes for its friend a tiny fish. Therefore one should first capture that scouting Guide, entrapping it with

Lycurg 53 οὐλ ἀπέδωκε τὰ τροφέα τῇ πατρίδι) Cf Eur. *I. in Aul.* 1230 πόνων τιτηνοὺς ἀποδιδούσά σοι τροφάς.

<sup>c</sup> Pind. *O. viii.* 70 πατρὶ δὲ πατὴρ ἐνέπνευσεν μένος | γήραος ἀντίπαλον'; *O. x.* 86 ὅτε παῖς ἐξ ἀλόχου πατρὶ | ποθεινὸς ἔκοντι νεότατος τὸ πάλιν ἤδη, *Nem. vii.* 100 παίδων δὲ παῖδες ἔχουσιν αἰεὶ | γέρας τὸ περ νῦν καὶ ἄρειον ὀπιθεν; Proverbs xvii 6 Children's children are the crown of old men; Psalm cxxvii 4 As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate

<sup>d</sup> Plut *Mor* 981 Α ἐπεταὶ γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἰακὶ ναῦς

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κείνον, ὑπ' ἀγκίστροιο βίῃ καὶ δαιτὶ δολώσας· 100  
 οὐ γάρ κε ζώνοντος ἐπιβρίσας δαμάσαιο  
 κνώδαλον, οἰχομένου δὲ θοώτερος ἔσσειτ' ὄλεθρος.  
 οὐ γὰρ ἔτ' οὐθ' ἄλμης ἰοειδέος οἶδε κέλευθα  
 ἀτρεκέως, οὐ πῆμα παρασχεδὸν ἐξαλέασθαι,  
 ἀλλ' αὐτως, ἅτε φορτὶς ὀλωλότης ἰθυντήρος, 105  
 πλάζεται ἀπροφύλακτον, ἀμήχανον, ἧ κεν ἄγῃσι  
 γλαυκὸν ὕδωρ, σκοτίοις δὲ καὶ ἀφράστοισι πόροιςιν  
 ἐμφέρεται, χηρωθὲν ἀρηγόνος ἡνιόχοιο.  
 πολλάκι καὶ πέτρησι καὶ ἡιόνεσσιν ἔκελσε  
 πλαζόμενον τοίῃ οἱ ἐπ' ὄμμασι πέπταται ἀχλὺς. 110  
 δὴ ῥα τότ' ὀτρηροῖσι νοήμασιν ἐς πόνον ἄγρης  
 ἰχθυβόλοι σπεύδουσιν, ἐπευξάμενοι μακάρεσσι  
 κητοφόνους ἀλεγεινὸν ἐλεῖν τέρας Ἀμφιτρίτης.  
 ὥς δ' ὅτε δυσμενέων βριαρὸς λόχος ἀντιβίοισι  
 λάθριος ἐμπελάσῃ, μεσάτην ἐπὶ νύκτα δοκεύσας, 115  
 εὐδοντας δ' ἐκίχῃσε φυλακτῆρας πρὸ πυλάων,  
 Ἄρεος εὐμενέοντος, ἐνιπλήξας δ' ἐδάμασσειν  
 ἔνθεν ἔπειτ' ἄκρην τε πόλιν καὶ τύρσιν ἐπ' αὐτὴν  
 θαρσαλέοι σπεύδουσι, πυρὸς βέλος, ὅστος ἄτην,  
 δαλὸν εὐδμήτων μεγάρων ῥαισθῆρα φέροντες· 120  
 ὥς τότε θαρσαλέως ἀλιεὺς στρατὸς ἐγκονέουσιν  
 ἀφρακτον μετὰ θῆρα, πεφασμένου ἰθυντήρος.  
 τοῦ δ' ἦτοι πρῶτον μὲν ἐνὶ φρεσὶ τεκμαίρονται  
 ἄχθος ὅσον μέγεθός τε τὰ δ' ἐπλετο σήματα γυίων·  
 εἰ μὲν γὰρ πόντοιο κυλινδόμενον μετὰ δύναις 125  
 βαιὸν ὑπερτέλλοιτο ῥάχιν λοφίην τε φαεῖνον  
 ἄκρην, ἧ μέγα κεῖνο καὶ ἔξοχον· οὐδὲ γὰρ αὐτὴ  
 ῥηιδίως φορέει μιν ἀνοχλίζουσα θάλασσα  
 εἰ δέ τι καὶ νώτοιο φαίνεται, οὐτόσον ἄχθος

might of hook and bait ; for while it lives thou shalt never overpower and conquer the monster, but when it is gone, his destruction will be swifter. For he no longer knows surely the paths of the violet brine nor knows to shun the evil that is at hand, but, even as a merchant vessel whose steersman has perished, he wanders idly, defenceless and helpless, wherever the grey water carries him, and is borne in darkling and unguessed ways, widowed of his helpful charioteer. Many a time in his wandering he runs aground on rock or beach. such darkness is spread upon his eyes. Thereupon with eager thoughts the fishers hasten to the labour of the hunt, praying to the blessed gods of whale-killing that they may capture the dread monster of Amphitrite.<sup>a</sup> As when a strong company of foemen, having waited for midnight, stealthily approach their enemy and find by favour of Ares the sentinels asleep before the gates and fall upon them and overcome them : thereupon they haste confidently to the high city and the very citadel, carrying the weapon of fire, the doom of the city, even the brand that wrecks the well-built walls. even so confidently do the fisher host haste after the beast, unguarded now that his pilot is slain. First they conjecture in their minds his weight and size ; and these are the signs that tell the measure of his limbs. If, as he rolls amid the waves of the sea, he rise a little above it, showing the top of his spine and the ridge of his neck, then verily he is a mighty beast and excellent. for not even the sea itself can easily support and carry him. But if some portion of his back also appears, that

<sup>a</sup> Spouse of Poseidon (Apollod. 1 4) : hence metonymy for Sea.

# ΟΡΡΙΑΝ

ἀγγέλλει· κοῦφαι γὰρ ἀφαιροτέροισι κέλευθοι. 130  
 τοῖσιν δ' ὄρμιῇ μὲν ἐπασσυντέραις ἀραρυῖα  
 θωμίγγων ξυνοχῆσι πολυστρεφέεσσι τέτυκται,  
 ὅσος τε πρότονος νηὸς πέλει οὔτε βαθείης  
 οὔτ' ὀλίγης μῆκος δὲ τιταίνεται ἄρκιον ἄγρη·  
 ἄγκιστρον δ' εὐεργὲς ἐπημοιβαῖς κεχάρακται 135  
 γλωχίνων προβολῆσιν ἀκαχμένον ἀμφοτέρωθεν,  
 οἶον καὶ πέτρην ἐλέειν καὶ ῥωγάδα πείραι,  
 τόσσον ἵτυν κρυερήν, ὅσσον περὶ χάσμα καλύψαι.  
 δινωτὴ δ' αἰλυσὶς περιβάλλεται ἄκρα κελαινοῦ  
 ἀγκίστρου, στιβαρή, χαλκήλατος, ἥ κεν ὀδόντων 140  
 λευγαλέην ἀνέχοιτο βίην καὶ χάσματος αἰχμᾶς·  
 δεσμῶ δ' ἐν μεσάτῳ τροχοειδέα κύκλα τέτυκται  
 πυκνὰ παρ' ἀλλήλοισιν, ἃ κεν στροφάλιγγας ἐρύκοι  
 φοιταλέας, μηδ' ἰθὺς ἀπορρήξειε σίδηρον  
 αἰμάσσων, ὀλοῇσι περισπερχῆς ὀδύνῃσιν, 145  
 ἀλλὰ περιστροφάδην πλαγκτὸν δρόμον εἰλίσσοιτο  
 δαῖτα δ' ἐπ' ἀγκίστρῳ δυστερπέα πορσύνουσι  
 ταύρειον μέλαν ἥπαρ ἀπόκριτον ἧ καὶ ὦμὸν  
 ταύρειον γενέεσσι ἐοικότα δαινυμένοιο  
 πολλὰ δ' ἀγρευτῆρσιν ὁμόστολοι ὥστ' ἐς Ἄρῃα 150  
 θήγονται κρατεραί τ' ἀκίδες στιβαραί τε τρίαῖναι,  
 ἄρπαι, βουπληγές τε βαρύστομοι, ὅσα τε τοῖα  
 ἄκμοσι δυσκελάδοις ραιστήρια χαλκεύονται·  
 ἐσσυμένως δ' ἀκάτοισιν ἐνσέλμοις ἐπιβάντες,  
 σιγῇ νευστάζοντες ὃ τι χρέος ἀλλήλοισι, 155  
 στέλλονται, κώπησι δ' ὑπ' εὐκῆλοισι θάλασσαν  
 ἀτρέμα λευκαίνουσι, φυλασσόμενοι μάλα δοῦπον,  
 μή τι μάθοι μέγα κῆτος ἀλευρόμενόν τε νέοιτο  
 βυσσὸν ὑποβρυχίην, αἶλιον δέ κε μόχθον ἄρουντο.  
 ἀλλ' ὅτε οἱ πελάσσωσιν ὁμαιχμήσῳσι τ' ἀέθλῳ, 160  
 δὴ τότε θαρσαλέως πρῶρης ἀπο θηρὶ πελώρῳ

does not announce so great a weight · for feeblèr beasts travel a more buoyant path For these monsters the line is fashioned of many strands of well-woven cord, as thick as the forestay of a ship, neither very large nor very small, and in length suitable to the prey The well-wrought hook is rough and sharp with barbs projecting alternately on either side, strong enough to take a rock and pierce a cliff and with deadly curve as great as the gape of the beast can cover A coiled chain is cast about the butt of the dark hook—a stout chain of beaten bronze to withstand the deadly violence of his teeth and the spears of his mouth. In the midst of the chain are set round wheels close together, to stay his wild struggles and prevent him from straight-way breaking the iron in his bloody agony, as he tosses in deadly pain, but let him roll and wheel in his fitful course For fatal banquet they put upon the hook a portion of the black liver of a bull or a bull's shoulder suited to the jaws of the banqueter To accompany the hunters, as it were for war, are sharpened many strong harpoons <sup>a</sup> and stout tridents and bills and axes of heavy blade and other such weapons as are forged upon the noisy anvil. Swiftly they go on board their well-benched ships, silently nodding to one another as need may be, and set forth With quiet oars they gently make white the sea, carefully avoiding any noise, lest the great Whale remark aught and dive into the depths for refuge, and the task of the fishers be undertaken in vain. But when they draw nigh to him and close with their task, then boldly from the prow they

<sup>a</sup> See Ael. 1 18 (quoted on 416 *infra*).

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πῆμα δόλου προὔθηκαν· ὁ δ' ὥς ἴδε δαῖτα βαρεῖαν,  
 ἄλτο καὶ οὐκ ἀμέλησεν ἀναιδέι γαστρὶ πιθήσας  
 μάρψε δ' ἐπιθύσας γναμπτόν μόρον, αὐτίκα δ' εἴσω  
 ἄγκιστρον κατέδου τεθωμένον εὐρέι λαιμῷ, 165  
 ἐν δ' ἐπάγη γλωχίσιν· ὁ δ' ἔλκει θυμὸν ὀρινθεῖς  
 πρῶτα μὲν ἀσχαλὼν ὀλοὴν γένυν ἀντία πάλλει,  
 χαλκείην θώμιγγα διαρραῖσαι μενεαίνων·  
 ἄλλ' ἄρα οἱ κενεὸς τέταται πόνος· ἔνθεν ἔπειτα  
 σπερχόμενος φλογέησιν ἐποχθίζων ὀδύνησι 170  
 δύεται ἐν κόλποισιν ὑποβρυχίοισι θαλάσσης·  
 τῷ δὲ τάχ' ἀσπαλιῆες ἐπιτρωπῶσιν ἅπασαν  
 ὄρμιήν οὐ μὲν γὰρ ἐνὶ σθένος ἀνθρώποισιν  
 ὅσσον τ' αὖ ἐρύσαι καὶ ἀναινόμενον δαμάσασθαι  
 βριθὺ πέλωρ· ῥέα γάρ σφε σὺν αὐτοῖς σέλμασι νηῶν 175  
 ἐλκύσει ποτὶ βυσσόν, ὅθ' ὄρμησειε φέρεσθαι.  
 οἱ δέ οἱ ὄρμιῃ προσαρηρότας εὐρέας ἀσκούς  
 πνοιῆς ἀνδρομέης πεπληθότας εὐθύς ἐς ὕδωρ  
 δυομένῳ πέμπουσιν ὁ δ' ὀχθίζων ὀδύνησι  
 ῥινῶν οὐκ ἀλέγει, κατὰ δ' ἔσπασεν οὐκ ἐθέλοντας 180  
 ῥηιδίως ἄκροιο λιλαιομένους ἀλὸς ἀφροῦ.  
 ἀλλ' ὁπότ' ἐς δάπεδον πελάσῃ μεμογηότι θυμῷ,  
 στῇ ῥα μέγ' ἀφριόων, τετιμημένος· ὥς δέ τις ἵππος  
 ἰδρῶτ' ἐξανύσας καματώδεα τέρματος ἄκρου  
 ἀφρῶ ὑφ' αἵματόεντι γένυν σκολιοῖσι χαλινοῖς 185  
 ἐμπρίει, θερμὸν δὲ διὰ στόμα κίδναται ἀσθμα,

<sup>a</sup> Hom *Od* vii 216 οὐ γὰρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο | ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη.

<sup>b</sup> Cf *Relation of a Voyage in the North Sea, . made in the years 1767 and 1768 by M. de Keiguelen Tremarec* (Pinkerton's *Voyages*, vol 1 p 790). "As these poor people [the Greenlanders] have but little wood and iron, they make use of the precaution of fastening to the middle

launch for the giant beast the fatal snare. And when he espies the grievous banquet, he springs and disregards it not, obedient to his shameless belly,<sup>a</sup> and rushing upon the hooked death he seizes it; and immediately the whetted hook enters within his wide throat and he is impaled upon the barbs. Then, roused by the wound, first, indignant, he shakes his deadly jaw against them and strives to break the brazen cord; but his labour is vain. Then, next, in the anguish of fiery pain he dives swiftly into the nether gulfs of the sea. And speedily the fishers allow him all the length of the line, for there is not in men strength enough to pull him up and to overcome the heavy monster against his will. For easily could he drag them to the bottom, benched ship and all together, when he set himself to rush. Straightway as he dives they let go with him into the water large skins<sup>b</sup> filled with human breath and fastened to the line. And he, in the agony of his pain, heeds not the hides but lightly drags them down, all unwilling and fain for the surface of the foamy sea. But when he comes to the bottom with labouring heart, he halts, greatly foaming in his distress. As some horse when it has accomplished its sweaty labour to the utmost goal, in a bloody foam grinds his teeth in the crooked bit, while the hot panting breath comes through his

of every harpoon which they throw the bladder of a sea-dog, that if the harpoon should not strike the fish or detach itself from it, it may float on the water, and be readily found again. This experiment was known to the fishermen of the Atlantic [sic] Ocean, for Opian in his *Halieuticon* speaks of it: lib. v 177. 'They dart,' says he, 'large sacks blown up by the breath, and fastened to a cord, immediately at the fish, as it is about to plunge''

# OPPIAN

ὥς ὁ μέγ' ἀσθμαίνων ἀμπαύεται, οὐδέ οἱ ἀσκοὶ  
 μίμνειν ἱμένῳ περ ἐπιτρωπῶσιν ἔνερθεν,  
 αἶψα δ' ἄνω σπεύδουσι καὶ ἔξαλοι αἴσσουσι  
 πνοιῇ ἀειρόμενοι τῷ δ' ἴσταται ἄλλος ἄεθλος. 190  
 ἔνθ' ἦτοι πρῶτον μὲν ἐπαΐσσει γενύεσσι  
 ῥιπὴν μαψιδίην, λεληγμένος αὖ ἐρύοντα  
 δέρματ' ἀμύνεσθαι τὰ δ' ἀνίπταται οὐδέ ἐ μίμνει,  
 φεύγει δὲ ζωοῖσιν ἀλευομένοισιν ὁμοῖα·  
 αὐτὰρ ὁ γ' ἀσχαλὼν μυχάτην πάλιν ἴεται ἄλμην, 195  
 πολλὰς δὲ στροφάλιγγας ἐλίσσεται, ἄλλοτ' ἀνάγκη,  
 ἄλλοθ' ἐκῶν, ἔλκων τε καὶ ἐλκόμενος παλίνορσος.  
 ὥς δ' ὅτε δουροτόμοι ξυνὸν πόνον ἀθλεύωσι  
 πρίονος ἐγκονέοντες, ὅτε τρόπιν ἤε τιν' ἄλλην  
 χρεῖῳ πλωτήρεσσιν ἐπισπεύδουσι τελέσσαι, 200  
 ἄμφω δὲ τρηχεῖαν ἐρειδομένοιο σιδήρου  
 ἄλκην αὖ ἐρύουσι καὶ οὐποτε ταρσὸς ὀδόντων  
 τέτραπται μίαν οἶμον, ἐπειγόμενος δ' ἐκάτερθεν  
 κλάζει τε πρίει τε καὶ ἔμπαλιν ἔλκεται αἰεῖ,  
 τοῖον καὶ ῥινοῖσι πέλει καὶ θηρὶ δαφινῷ 205  
 νεῖκος ἀνελκομένῳ τε βιαζομένοις θ' ἐτέρωθεν.  
 πολλὴν δ' αἱματόεσσαν ὑπεῖρ ἁλὸς ἔπτυσεν ἄχνην  
 παφλάζων ὀδύνῃσιν, ὑποβρύχιον δὲ μέμυκε  
 μαινομένου φύσημα, περιστένεται δὲ οἱ ὕδωρ  
 ἀμβολάδην φαίης κεν ὑπ' οἷδμασι πᾶσαν αὐτμήν 210  
 κευθομένην Βορέας δυσσαέος αὐλίζεσθαι  
 τόσσον ἀνασθμαίνει λάβρον μένος, ἀμφὶ δὲ πυκναὶ  
 δίναις οἰδαλέῃσιν ἐλίσσόμεναι στροφάλιγγες  
 οἷδματα κοιλαίνουσι δισταμένοιο πόροιο.

<sup>τ</sup>  
 α Hom Od ix 384 ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνὴρ | τρυπάνῳ,  
 οἱ δὲ τ' ἔνερθεν ὑποσσεῖουσιν ἱμάντι | ἀψάμενοι ἐκάτερθε, τὸ δὲ  
 τρέχει ἐμμενὲς αἰεῖ. For simile of "saw" to express reciprocal  
 474



mouth · so, breathing hard, the Whale rests. But the skins allow him not, even if he would, to remain below but swiftly speed upward and leap forth from the sea, buoyed by the breath within them ; and a new contest arises for the Whale. Then first he makes a vain rush with his jaws, eager to defend himself against the hides which pull him up. But these fly upward and await him not, but flee like living things seeking escape. And he indignant rushes again to the innermost deep of the brine, and many a twist and turn he makes, now perforce, now of his own will, pulling and being pulled in turn. As when woodcutters <sup>a</sup> labour busily at the joint labour of the saw, when they haste to make a keel or other needful matter for mariners : both men in turn draw to them the rough edge of iron pressing on the wood and the row of its teeth is never turned in one path, but urged from either side it sings loudly as it saws and evermore is drawn the other way : even such is the contest between the hides and the deadly beast—he being dragged up, while they are urged the other way. Much bloody spume he discharges over the sea as he struggles in his pain, and his panting breath as he rages resounds under the sea, and the water bubbles and roars around ; thou wouldst say that all the blasts of Boreas were housed and hidden beneath the waves · so violently he pants in his fury. And round about many a swirling eddy the swelling waves make a hollow in the waters and the sea is divided in twain As by the mouth of the

action (cf. Eng. “see-saw”) cf. Aristoph *Vesp* 694 ὡς πρίονθ’\* ὁ μὲν ἔλκει, ὁ δ’ ἀντενέδωκε, Hippocr *Περὶ Διαίτης*, 1. p. 634 Kühn πρίουσιν ἄνθρωποι ξύλον, ὁ μὲν ἔλκει, ὁ δὲ ὠθέει, *ibid* p. 635 ὡσπερ οἱ τέκτονες τὸ ξύλον πρίουσι, καὶ ὁ μὲν ἔλκει, ὁ δὲ ὠθέει

# OPPIAN

οἶον δ' Ἰονίοιο παρὰ στόμα καὶ κελάδοντος 215  
 Τυρσηνοῦ πόντοιο μέση πορθμοῖο διαρρῶς  
 εἰλεῖται, λάβροισιν ὑπ' ἄσθμασι Τυφάωνος  
 μαινομένη, δειναὶ δὲ τιταινόμεναι στροφάλιγγες  
 κῦμα θοὸν κάμπτουσι, περιστρέφεται δὲ κελαινὴ 220  
 ἐλκομένη δίνησι παλιρροίβδοισι Χάρυβδις,  
 ὥς τότε κητείοισιν ὑπ' ἄσθμασι χῶρος ἀπάντη  
 ξαινόμενος βέμβικας ἐλίσσεται Ἀμφιτρίτης  
 ἔνθα τις ἰχθυβόλων γλαφυρὸν σκάφος ὥκυς ἐρέσσω  
 ἐς χέρσον κατάγοιτο καὶ ἀκταίης ἀπὸ πέτρης 225  
 ὀρμὴν αἴψαιτο καὶ αὐτίκα νοστήσειε,  
 πρυμναίοις ἄτε νῆα κατοχμάσσας ὑπὸ δεσμοῖς.  
 τὸν δ' ὅτε παιφάσσοντα λάβῃ κόρος, ἐκ δ' ὀδυνῶν  
 θῆρ ὀλοὸς μεθύῃ, καμάτῳ δέ οἱ ἄγριον ἦτορ  
 κλίνεται, ῥέψῃ δὲ μόρου στυγεροῖο τάλαντα,  
 ἄσκος μὲν πρῶτιστος ἀνέδραμε πείρατα νίκης 230  
 ἀγγέλλων, μέγα δ' ἦτορ ἐν ἀγρευτῆρσιν αἶρεν.  
 οἶον δ' ἀλγινόεντος ἀνερχόμενον πολέμοιο  
 κήρυκ' ἀργυφέοισιν ἐν εἵμασιν ἠδὲ προσώπῳ  
 φαιδρῶ καγχαλόωντες ἐοὶ μεθέπουσιν ἐταῖροι,  
 αἴσιον ἀγγελίην ποτιδεγμένοι αὐτίκ' ἀκοῦσαι, 235  
 ὥς οἱ καγχαλόωσιν ἐσαθρήσαντες ἔνερθε  
 ῥινὸν ἀνερχομένην εὐάγγελον· αὐτίκα δ' ἄλλοι

<sup>a</sup> The Strait of Messina, Σικελικὸς πορθμός (Strabo 43), *Siculum fretum* (Plin iii. 92), between Italy and Sicily, dividing the Tyrrhenian Sea on the N from the Ionian Sea on the S. Here were localized the Scylla and Charybdis of Hom *Od* xii 104 ff Cf Thuc iv 24, Strabo 268, Plin iii 87 In eo freto est scopulus Scylla, item Charybdis, mare verticosum, ambo clara saevitia.

<sup>b</sup> Strabo 248 ταῦτ' οὖν διανοηθεὶς (Πίνδαρος) τῷ παντὶ τόπῳ τοῦτ' φησὶν ὑποκείσθαι τὸν Τυφῶνα νῦν γε μὰν ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα [=Pind *P* 1 17 ff].

Ionian and Tyrrhenian seas the dividing waters of the Strait <sup>a</sup> roll raging under the violent panting of Typhaon <sup>b</sup> and dread straining swirls curve the swift wave and dark Charybdis circles round, drawn by her eddying tides. even so by the panting blasts of the Whale the space of the sea around is lashed and whirled about. Then should one of the whalers row his hollow skiff and come to land and make fast the line to a rock upon the shore and straightway return—even as a man makes fast a ship by cables from the stern.<sup>c</sup> Now when the deadly beast is tired with his struggles and drunk with pain and his fierce heart is bent with weariness and the balance of hateful doom inclines, then first of all a skin comes to the surface, announcing the issue of victory and greatly uplifts the hearts of the fishers. Even as, when a herald <sup>d</sup> returns from dolorous war in white <sup>e</sup> raiment and with cheerful face, his friends exulting follow him, expecting straightway to hear favourable tidings, so do the fishers exult when they behold the hide, the messenger of good news, rising from below. And immediately other skins rise up

<sup>c</sup> By means of the stern-cables (πρυμνήσια) attached to a rock on shore. Hence the Homeric formulae (1) when a ship comes to land ἐκ δ' εὐνὰς (anchors) ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν (Hom. *Il.* 1. 136); (2) when a ship puts to sea: πείσμα (cable) δ' ἔλυσαν ἀπὸ τρητοῖο λίθου (Hom. *Od.* xiii. 77); cf. Poll. x. 134.

<sup>d</sup> Aesch. *Ag.* 638 ff contrasts the messenger of bad news (ὅταν δ' ἀπνεκτὰ πῆματ' ἀγγελος πόλει | στυγνῶ πρόσωπῳ πτωσίμου στρατοῦ φέρῃ) with the bringer of glad tidings (σωτηρίων δὲ πραγμάτων εὐάγγελον | ἤκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν).

<sup>e</sup> The Greeks, like ourselves, associated white with gladness, black with mourning. Hence the boast of Pericles upon his death-bed: "Οὐδεὶς γάρ," ἔφη, "δὲ ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο" (Plut. *Per.* xxxviii.).

# OPPIAN

ἄσκοι ἐπαντέλλουσι καὶ ἀνδύνουσι θαλάσσης,  
 βριθὺ πέλωρ σύροντες· ὁ δ' ἔλκεται οὐλόμενος θῆρ  
 οὐκ ἐθέλων, μόχθῳ τε καὶ ἔλκει θυμὸν ἀλύων. 240  
 ἔνθα τότ' ἰχθυβόλων θράσος ἔγρεται, ἄγχι δὲ νῆας  
 εὐκώπους ἐλόωσιν ἐπείγομένοισιν ἑρετμοῖς·  
 πολλή δὲ σμαραγή, πολλή δ' ἀνὰ πόντον αὐτὴ  
 σπερχομένων τέτρηχε καὶ ἀλλήλους ἐς ἄεθλον  
 κεκλομένων· φαίης κεν ἐνύαλιον πόνον ἀνδρῶν 245  
 δέρκεσθαι τοίη γὰρ ἐνὶ φρεσὶν ἴσταται ἀλκή,  
 τόσσος δὲ φλοῖσβός τε καὶ ἡμερος ἰωχμοῖο.  
 τῶν μὲν τις καὶ τῇλε δυσηχέα δοῦπον ἀκούσας  
 αἰπόλος ἢ βαθύμαλλον ἐν ἄγκεσι πῶν κομίζων,  
 ἢ δρυτόμος πεύκης ὀλετήρ ἢ θήρας ἐναίρων 250  
 θαμβήσας πόντου τε καὶ ἡόνος ἐγγὺς ἰκάνει,  
 στὰς δὲ κατὰ προβλήτος ὑπερφίαλον πόνον ἀνδρῶν  
 φυλόπιδος βυθίης θηήσατο καὶ τέλος ἄγρης  
 εὐπάγλου· τοὺς δ' ὕγρὸς Ἄρης ἄσβεστος ὀρίνει.  
 ἔνθ' ὁ μὲν ἐν παλάμησι τανυγλώχινᾳ τρίαῖναν 255  
 πάλλει, ὁ δ' ὀξείης ἀκίδος βέλος, οἱ δὲ φέρουσιν  
 εὐκαμπῇ δρεπάνην, ὁ δὲ τις βουπλήγα τιταίνει  
 ἀμφιτόμον· πᾶσιν δὲ πόνος, πᾶσιν δὲ σιδήρου  
 χεῖρας ἐφοπλίζει βριαρὴ γένυς, ἄγχι δὲ θῆρα  
 βάλλουσ', οὐτάζουσι, καταῖγδην ἐλόωντες. 260  
 αὐτὰρ ὃ γ' ἡγορέης μὲν ὑπερφιάλοιο λέλησται,  
 οὐδ' ἔτ' ἔχει γενύεσσι καὶ ἰέμενός περ ἐρύκειν  
 νῆας ἐπεσσυμένας, πτερύγων δ' ὑπεραχθεί ρίπῃ  
 ἄκρη τ' ἀλκαίῃ βύθιον διὰ κῦμα λαχαίνων  
 ἔμπαλιν ἐς πρύμνας ὠθεῖ νέας, ἔργα δ' ἑρετμῶν 265  
 ἀνδρῶν τ' ἡγορέην γνάμπτει πάλιν, ἥντ' ἀήτης  
 ἀντίβιος πρῶρησιν ἐναντία κῦμα κυλίνδων·  
 τῶν δ' ἐνοπὴ κέκληγεν ἐφιεμένων πονέεσθαι,  
 κῦμα δ' ἅπαν λύθροιο φορύσσεται ἐκχυμένοιο

and emerge from the sea, dragging in their tram the huge monster, and the deadly beast is hauled up all unwillingly, distraught in spirit with labour and wounds. Then the courage of the fishers is roused and with hasting blades they row their well-oared boats near. And much noise and much shouting resound upon the sea as they haste and exhort one another to the struggle. Thou wouldst say thou wert beholding the toil of men in war; such valour rises in their hearts and there is such din and such desire for battle. Far away some goatherd hears their horrid noise, or some shepherd tending his woolly flock in the glens, or woodcutter felling the pine, or hunter slaying wild beasts, and astonished he draws near to sea and shore and standing on a cliff beholds the tremendous toil of the men in this warfare of the sea and the issue of the wondrous hunt, while quenchless lust of war in the water stirs the men. Then one brandishes in his hands the long-barbed trident, another the sharp-pointed lance, others carry the well-bent bill, another wields the two-edged axe. All toil, the hands of all are armed with mighty blade of iron, and close at hand they smite and wound the beast with sweeping blows. And he forgets his mighty valour and is no more able, for all his endeavour, to stay the hasting ships with his jaws, but with heavy sweep of flippers and with the end of his tail he ploughs up the waves of the deep and drives back the ships sternward and turns to naught the work of the oars and the valour of the men, even as a contrary wind that rolls the waves against the prow. The cries of the men resound as they set themselves to work, and all the sea is stained with the gory filth poured forth by

ὠτειλαῖς ὀλοῇσι· τὸ δὲ ζέει ἄπλετον ὕδωρ 270  
 αἵματι κητείω, γλαυκὴ δ' ἐρυθαίνεται ἄλμη.  
 ὥς δ' ὅτε χειμερίοιο κατερχομένου ποταμοῖο  
 κόλπον ἐς οἰδματόεντα λόφων ἀπὸ μιλοκαρήνων  
 ἱλὺς αἱματόεσσα κυλίνδεται ὕδατος ὄρμῃ,  
 κίρναμένη δίνησιν· ἐκὰς δ' ἐρυθαίνεται ὕδωρ 275  
 ξανθῆς ἐκ κονίης, λύθρος δ' ἔχει ὥστε θάλασσαν,  
 ὥς τότε κητείοιο πόρος λύθροιο πέφυρται  
 φοίνιος ἐν προχοῇσι δαιζομένου βελέεσσιν.  
 ἐν δέ οἱ ὠτειλῇσιν ἀφυσσάμενοι ῥόον ἄντλου  
 πευκεδανὸν σταῆζουσ'· ἡ δ' ἔλκεσι μισγομένη ἅλς 280  
 ἤντε πυρκαϊὴ ὀλωτάτον ἤψεν ὄλεθρον  
 ὥς δὲ Διὸς μάστιγι βαλεῖ τρόπιν αἰθέριον πῦρ  
 πόντον ἀμειβομένην, νέμεται δέ μιν αἰθαλόεσσα  
 ῥιπή, τὴν δ' ἔτι μᾶλλον ἐποτρύνουσα κορύσσει  
 μισγομένη δίοισιν ὁμοῦ πυρσοῖσι θάλασσα, 285  
 ὥς κείνου χαλεπὰς τε βολὰς ὀδύνας τε κορύσσει  
 ἄντλου πυθομένοιο δυσάεος ἄγριον ὕδωρ.  
 ἀλλ' ὅτε μιν δμηθέντα πολυτμήτοις ὀδύνησιν  
 ἤδη λευγαλέοιο παρὰ προθύροις θανάτοιο  
 μοῖρα φέρη, τότε δὴ μιν ἀναιψάμενοι ποτὶ χέρσον 290  
 γηθόσυνοι σύρουσιν· ὁ δ' ἔλκεται οὐκ ἐθέλων περ,  
 πολλῇσι γλαγχίσι πεπαρμένος ἤντε γόμοις,  
 νευστάζων ὀλοοῖο μόρου τέλος οἰνοβαρείων·  
 οἱ δὲ μέγαν νίκης παιήονα κυδαίνοντες,  
 εἰρεσίῃ σπέρχοντες ἐπικλάζουσι θαλάσσῃ, 295  
 ὄξυν ἐπειγομέναις ἐλάταις νόμον αἰδούντες.  
 ὥς δ' ὁπότε εἰναλίοιο διακρινθέντος Ἄρης  
 νῆας ἀναιψάμενοι νηῶν ἐπιβήτορας ἀνδρας  
 δυσμενέας ποτὶ χέρσον ἐπειγόμενοι κατάγωσι

<sup>a</sup> Herod v 1 νικῶντων δὲ τὰ δύο τῶν Περινθίων, ὡς ἐπαιώ-  
 480

his deadly wounds. The infinite water boils with the blood of the beast and the grey sea is reddened. As when in winter a river comes down from the hills of red earth into a billowy gulf and the blood-coloured mud is rolled down by the rush of the water, mingling with the eddying waves; and afar the water is reddened by the ruddy dust and the sea is as if covered with blood: even so in that hour the gory waters are stained with the blood of the beast, rent amid the waves by the shafts of the fishermen. Then they draw and drop into his wounds a bitter stream of bilge-water; and the salt mingling in his sores like fire kindles for him deadliest destruction. As when the fire of heaven smites with the lash of Zeus a bark that is traversing the sea, and the flaming onset that devours the ship is stirred and made yet fiercer by the sea mingling with the torches of heaven. even so his cruel wounds and pains are made more fierce by the cruel water of the putrid evil-smelling bilge. But when, overcome by the pains of many gashes, fate brings him at last to the gates of dismal death, then they take him in tow and joyfully haul him to the land; and he is dragged all unwilling, pierced with many barbs as with nails and nodding as if heavy with wine in the issue of deathly doom. And the fishers, raising the loud paean of victory,<sup>a</sup> while they speed the boat with their oars, make the sea resound, singing their shrill song to hasting blades. As when after the decision of a battle at sea the victors take in tow the ships of the vanquished and haste joyfully to bring to land the foemen who man the ships,

*νίζον κεχαρηότες*, Thuc II 91 *επαιδνίζον τε άμα πλέοντες ώς νενικηκότες.*

# OPPIAN

γηθόσυνοι, νίκης δὲ διαπρύσιον βοόωσι 300  
 ναυμάχον εἰρεσίης<sup>1</sup> παιήονα· τοὶ δ' ἀέκοντες  
 ἀχνύμενοι δηῖοισιν ἀναγκαίῃ ξυνέπονται,  
 ὥς οἱ γ' αἰνοπέλωρον ἀναψάμενοι δάκος ἄλμης  
 γηθόσυνοι κατάγουσιν ἐπ' ἡόνας ἀλλ' ὅτε χέρσω  
 ἐμπελάσῃ, τότε δὴ μιν ἐτήτυμος ὤρσεν ὀλεθρος 305  
 λοίσθιος ἀσπαίρει τε διαξαίνει τε θάλασσαν  
 σμερδαλέαις πτερύγεσσιν, ἅτ' εὐτύκτω περὶ βωμῶ  
 ὄρνις ἐλίσσομένη θανάτου στροφάλιγγι κελαινῇ,  
 δύσμορος· ἥ μάλα πολλὰ λιλαίεται οἷδμαθ' ἰκέσθαι,  
 ἀλλὰ οἱ ἡνωρέης λέλυται σθένος, οὐδέ τι γυῖα 310  
 πείθεται, ἐς χέρσον δὲ καθέλκεται αἶνὸν ἄϊσθων,  
 φορτὶς ὅπως εὐρεῖα πολύζυγος, ἣν τε θαλάσσης  
 ἄνδρες ἐξερύουσιν ἐπὶ τραφερῇν ἀνάγοντες  
 χείματος ἵσταμένοιο μεταπνεῦσαι καμάτοιο  
 ποντοπόρου· βριθὺς δὲ πόνος ναύτῃσι μέμηλεν 315  
 ὥς οἱ γ' ὀβριμόγυιον ἐπὶ χθόνα κῆτος ἄγουσι  
 πλησεν δ' ἡόνα πᾶσαν ὑπ' ἀπλάτοις μελέεσσι  
 κεκλιμένοις, τέταται δὲ νέκυς ρίγιστος ἰδέσθαι  
 τοῦ μὲν τις φθιμένοιο καὶ ἐν χθονὶ πεπταμένοιο  
 εἰσέτι δειμαίνει πελάσαι δυσδερκέι νεκρῶ 320  
 ταρβεῖ τ' οὐκέτ' ἐόντα καὶ οἰχομένοιό περ ἔμψης  
 πεφρικῶς αὐτοῖσιν ἐνὶ γναθμοῖσιν ὀδόντας.  
 ὁψὲ δὲ θαρσήσαντες ἀολλέες ἀμφαγέρονται,  
 θάμβει παπταίνοντες ἐρείπιον ὤμησθῆρος.  
 ἔνθ' οἱ μὲν γενύων ὀλοὰς στίχας ἡγάσαντο, 325  
 δεινούς χαυλιόδοντας, ἀναιδέας, ἥϊτ' ἄκοντας

<sup>1</sup> v l εἰρεσίης

<sup>a</sup> Hesiod, IV 624 (when winter comes, marked by the setting of the Pleiades) νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πνικᾶσαι τε 482



shouting loud to the oarsmen the paean of victory in a fight at sea, while the others against their will sorrowfully follow their foe perforce even so the fishers take in tow the dread monster of the brine and joyfully bring him ashore But when he comes nigh the land, then destruction real and final rouses him, and he struggles and lashes the sea with his terrible fins, like a bird upon the well-built altar tossing in the dark struggle of death Unhappy beast! verily many an effort he makes to reach the waves but the strength of his valour is undone and his limbs obey him not and panting terribly he is dragged to land: even as a merchant ship, broad and many-benched, which men draw forth from the sea and haul up <sup>a</sup> on the dry land when winter comes, to rest from its seafaring toil, and heavy is the labour of the sailors so they bring the mighty-limbed whale to land. And he fills all the beach with his unapproachable limbs as they lie, and he is stretched out dead, terrible to behold Even when he is killed and laid upon the land one still dreads to approach his corpse of dread aspect and fears him when he is no more, shuddering even when he is gone at the mere teeth in his jaws. At last they take courage and gather <sup>b</sup> about him in a body, gazing in astonishment at the ruins of the savage beast. Then some marvel at the deadly ranks of his jaws, even the dread and stubborn tusks, like

λίθοισι πάντοθεν, ὄφρ' ἔσχωσ' ἀνέμων μένος ὕγρον αἰένων, |  
χείμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς δόμβρος

<sup>b</sup> So when Achilles slays Hector, Hom. *Il.* xxii. 369 ἄλλοι δὲ περίδρομον ὕλῃς Ἀχαιῶν, | οἳ καὶ θηήσαντο φύην καὶ εἶδος ἀγχιτόν | "Ἐκτορος οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη | ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πηλίσιον ἄλλον | "ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάσθαι | "Ἐκτωρ ἦ ὅτε νῆας ἐνέπρηθεν πυρὶ κηλέω"

# ΟΡΡΙΑΝ

τριστοιχεὶ πεφυῶτας ἐπασσυτέρησιν ἄκωκαῖς  
 ἄλλοι δ' ὠτειλὰς πολυδηρίτιο πελώρου  
 χαλκοτόρους ἀφώωσιν· ὁ δ' ὀξύπρωρον ἄκανθαν  
 θηεῖται σμερδνοῖσιν ἀνισταμένην σκολόπεσσιν· 330  
 ἄλλοι δ' ἁλκαίην, ἕτεροι πολυχανδέα νηδὺν  
 καὶ κεφαλὴν ἀπέλεθρον ὀρώμενοι ἠγάσσαντο.  
 καί τις ἀνὴρ ὀρόων βλοσυρὸν δάκος Ἀμφιτρίτης  
 ἦθεσιν ἐν τραφεροῖσι πολὺ πλέον ἢ νέεσσι  
 δηθύνων ἐτάροισι μετέννεπεν ἐγγὺς ἐοῦσι· 335  
 Γαῖα, φίλη θρέπτειρα, σὺ μὲν τέκες ἡδ' ἐκόμισσας  
 φορβῇ χερσαίῃ· κόλποις δ' ἐνὶ σείῳ θάνοιμι,  
 ἡμαρ ὅτ' ἀντήσσειε τὸ μόρσιμον· ἔργα δὲ πόντου  
 εὐμενέοι, χέρσω δὲ Ποσειδάωνα σέβοιμι  
 μηδέ μ' ἐν ἀργαλέοις ὀλίγον δόρυ κύμασι πέμποί, 340  
 μηδ' ἀνέμους νεφέλας τε κατ' ἡέρα παπταίνοιμι·  
 οὐ γὰρ ἄλὸς ῥοθίων τόσσος φόβος οὐδ' ἀλεγεινῆς  
 ἀνδράσι ναυτιλίας καὶ οἰζύος ἦν μογέουσιν,  
 αἰεὶ δυσκελάδοισι συνιππεύοντες ἀέλλαις,  
 οὐδ' ἄλις ὀλλυμένοις διερὸς μόρος, ἀλλ' ἔτι τοίους 345  
 δαιτυμόνας μίμνουσιν, ἀτυμβεύτου δὲ τάφιοι  
 θηρείου λαιμοῖο μυχοὺς πλήσαντο τυχόντες·

javelins, arrayed in triple row with close-set points. Others feel the bronze-pierced wounds of the monster of many battles; another gazes at his sharp spine bristling with terrible points; others behold with wonder his tail, others his capacious belly and measureless head. And, looking on the fierce beast of the sea, one who has lingered more in landward haunts than among ships says among his comrades by his side. O Earth, dear mother, thou didst bear me and hast fed me with landward food, and in thy bosom let me die, when my destined day arrives! (Be the Sea and the works thereof gracious<sup>a</sup> unto me and on the dry land let me worship Poseidon!) And may no tiny bark speed me among the grievous waves nor let me scan the winds and the clouds in the air! Not enough is the so great terror of the waves, not enough for men the terror of distressful seafaring and the woe that they endure, ever riding with the storm-winds of evil noise, nor enough for them to perish by a watery doom. beyond all these they still await such banqueters as these, and find burial without a tomb, glutting the cavern of a wild beast's throat. I fear her who breeds such woes.

<sup>a</sup> This is a parenthetical apology, an appeal to the Sea and the Sea-god not to be offended by the poet's preference for the land. Cf. C. i. 9, where the poet deprecates the offence of Phaethon and Apollo at his comparing Antoninus to the sons of Zeus. So in prose, Herod ii. 45 καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμενέη εἴη. So Tennyson, *In Memoriam* lxxix 1 f. "More than my brothers are to me" [ix. 20]. Let this not vex thee, noble heart!" etc. A good example of the parenthetical apology is Pind I. i. 1 ff. Μᾶτερ ἐμά, τὸ τεόν, χρύσασι θήβα, | πρᾶγμα καὶ ἀσχορίας ὑπέρτερον | θήσομαι—μή μοι κραναὰ νημεσάσαι | Δῆλος—ἐν δ' ἔλχουμαι, where editors amazingly continue to punctuate with a full stop after θήσομαι.

## OPPIAN

δειμαίνω τοίων ἀχέων τροφόν· ἀλλά, θάλασσα,  
χαῖρέ μοι ἐκ γαίης, ἔκαθεν δ' ἐμοὶ ἥπιος εἷης.

Κήτεια μὲν τοίοισιν ἐδηώσαντο πόνοισιν 350  
ὄσσα δέμας προβέβηκεν ὑπερφυές, ἄχθεα πόντου.  
ὄσσα δὲ βαιοτέρων μελέων λάχε, τοῖσι καὶ ἄγρη  
βαιοτέρη, θήρεσσι δ' εἰκότα τεύχε' ἔασι,  
μείονες ὀρμιαί, μείων γένυς ἀγκίστροιο,  
φορβὴ παυροτέρη, γενύων δόλος, ἀντὶ δὲ ῥινῶν 355  
αἰγοδόρων ἀψίδες ἀναπτόμεναι κολοκύντης  
ἄζαλέης θήρειον ἄνω δέμας αὖ ἐρύουσι

Λάμνης δὲ σκύμνοισιν ὅτ' ἀντήσωσ' ἀλιῆς,  
πολλάκι καὶ τροπὸν αὐτόν, ἐπαρτέα δεσμὸν ἐρετμοῦ,

<sup>a</sup> The sense is exactly that of 339 *supra* χέρσω δὲ Ποσειδάωνα σέβοιμι and of ἔκαθεν δὲ μοι ἥπιος εἷης here. He is willing to pay his homage to the Sea, but he wishes no closer acquaintance. Cf. Plato, *Rep* 499 A τὰ δὲ κομψὰ τε καὶ ἐριστικὰ πόρρωθεν ἀσπαζομένων, i. e. ordinary men look distantly upon the subtleties and quibbles of the sophist. One is reminded of C. S. Calverley's famous reply to Dr Jenkyns, when, as C. S. Blayds, he was an undergraduate at Balliol *Dr. Jenkyns* · "And with what feelings, Mr. Blayds, ought we to regard the Decalogue?" *Blayds* "Master, with feelings of devotion mingled with awe!" Cf. Eurip. *Hipp.* 102 πρόσωθεν αὐτήν (sc. Ἀφροδίτην) ἀγνὸς ὢν ἀσπάζομαι

<sup>b</sup> Cf. Hom. *Il.* XVIII. 104 ἐτώσιον ἄχθος ἀρούρης, *Od.* xx. 379 αὐτῶς ἄχθος ἀρούρης.

<sup>c</sup> The use of a gourd as a float is mentioned by Apostolides in his account, p. 45 f., of fishing for the Great Sea-perch (*H.* i. 112 n). A strong line with a large hook is employed. Baited with small fishes, especially Saupes, this is cast in front of the Perch's retreat among the rocks. When the fish is hooked, it withdraws into its hole and, dilating its gill-covers, presses against the walls of its retreat in such a way that the fisher cannot pull it out. But "il mouille, le plus loin possible, en ligne droite, l'autre extrémité libre de la ligne au moyen d'une pierre et attache au milieu une gourde (κολοκύνθη) ou un grand morceau de liège, qui, tiré

Nay, O Sea, I greet thee—from the land,<sup>a</sup> and—from afar—mayst thou be kind to me !

Such are the labours by which they slay those Sea-monsters which exceed in monstrous bulk of body, burdens<sup>b</sup> of the sea. But those which are endowed with lesser limbs are caught by lesser sort of hunting and the weapons are suited to the prey : smaller the lines, smaller the jaw of the hook, scantier the food that baits the barbs, and in place of the skins of goats globes of dried gourds<sup>c</sup> fastened to the line pull the body of the beast to the surface.

When fishermen encounter the whelps of the Lamna,<sup>d</sup> many a time they merely undo the oar-thong,<sup>e</sup> the strap which fastens the oar, and project  
par les deux bouts, se tire au dessous du niveau de la mer.  
Un ou deux jours après, si le cernier, pressé par la faim et fatigué de se tenir appuyé contre les parois de son nid, se relâche un peu, il est aussitôt tiré par la ligne qui tend à flotter. N'étant pas assez fort pour entraîner de nouveau le liège, il reste en dehors de son nid, et le pêcheur, avisé par la ligne qui flotte, vient le ramasser" (Apost *l c*).

<sup>a</sup> *H.* v 36 n

<sup>a</sup> This refers to the simplest form of rowlock, a pin or thole (σκαλμός) in the gunwale to which the oar was fastened by a leathern thong (τροπός, τροπωτήρ): Poll 1 87 ὅθεν μὲν αἱ ῥοπαι ἐκδέδενται, σκαλμός ᾧ δὲ ἐκδέδενται, τροπωτήρ καὶ τροπώσασθαι ναῦν. Cf Hom *Od* iv 782=viii 53 ἡρτύναντο δ' ἑρετμά τροποῖς ἐν δερματινοῖσι, Aesch *Pers* 375 f ναυβάτης τ' ἀνὴρ | τροποῦτο ῥώπην σκαλμὸν ὁμφ' εὐήρετον. See further Aristoph *Ach* 549, 553; Eur. *Hel* 1598, *IT* 1347; Thuc ii 93, Hom. *Hy* vi 42, Lucian, *Catapl* 1; Poll. i. 85 ff., x. 134, *E. M.* s. ἐπικωπος, s. εὐσκαρθμοί, s. σκαλμός, s. τράφηξ, s. τροπωτήρες, Hesych. s. τροποί, s. τροπώσασθαι; Suid s. τροπωτήρες. For the dynamics of the arrangement cf. [A.] *Mechan.* 850 b 10 ff. In Lat the thong is *struppus*, Liv Andr ap Isidor *Orig* xix. 4. 9. The pin is *scalmus*, Cic *Brut.* 197, *De or.* i 174, *De offic* iii. 59, Vell Pat. ii. 43 1. In Shetland, where the arrangement is still in use, the pin is called *kabe*, the thong *humlaband*.

λυσάμενοι προὔτειναν ἐν οἷσμασιν· ἡ δ' ἐσιδοῦσα 360  
 ἔσσυτο καὶ γενύων προΐει μένος, αἶψα δὲ σειρῇ  
 ἐνσχόμενοι μίμνουσιν ἅτ' ἐν δεσμοῖσιν ὁδόντες  
 ἀγκύλοι· ἔνθεν ἔπειτα πόνος ῥήιστος ὀλέσσαι  
 λάμνην τριγλώχινος ὑπὸ ῥίπῃσι σιδήρου.

Ἐξοχα δ' ἐχθοδοποῖς ἐνὶ κήτεσι μαργαίνουσι 365  
 λαιμῷ λαβροσύνη τε κυνῶν ὑπέροπλα γένεθλα·  
 ἔξοχα δ' ὑβρισταὶ καὶ ἀγήνορες, οὐδέ κεν ἂν τι  
 ἀντόμενοι τρέσσειαν, ἀναιδείην ἀχάλινον  
 αἰεὶ κυμαίνουσαν ἐπὶ φρεσὶ λύσσαν ἔχοντες·  
 πολλάκι δ' ἰχθυβόλοισι καὶ ἐς λίνον αἵξαντες 370  
 κύρτοις τ' ἐμπελάσαντες ἐδηλήσανθ' ἄλιεῦσιν  
 ἄγρην ἰχθυόεσσαν, ἐὴν φρένα πιαίνοντες.  
 τοὺς δέ τις ἀσπαλιεὺς δεδοκημένος ἰχθύσιν αὐτοῖς,  
 πείρας ἀγκίστρῳ, μενοεικέα ληΐδα θήρης,  
 ῥηιδίως ἐρύσει περὶ γαστέρα μαιμώνοντας. 375

Φώκη δ' οὐκ ἄγκιστρα τετεύχεται οὔτε τις αἰχμὴ  
 τρίγλυφος ἢ κεν ἔλοι κείνης δέμας ἔξοχα γάρ μιν  
 ῥινὸς ὑπὲρ μελέων στερεὴ λάχεν, ὄβριμον ἔρκος  
 ἀλλ' ὅτ' ἐμπλεκέεσσι λίνοις περικυκλώσωνται  
 φώκην ἀσπαλιῆς ἐν ἰχθύσιν οὐκ ἐθέλοντες, 380  
 δὴ τότε τοῖς κραιπνοῖ τε πόνοι σπουδὴ τε καθέλκειν  
 δίκτυον ἐς ῥηγμῖνας, ἐπεὶ φώκην μεμαυῖαν  
 οὐκ ἂν ἐρητύσειε καὶ εἰ μάλα πολλὰ παρείη  
 δίκτυα, ῥηιδίως δὲ βίῃ τ' ὀνύχων θ' ὑπ' ἀκωκαῖς  
 ῥήξει τ' αἵξει τε καὶ ἔσσεται ἰχθύσιν ἄλκαρ 385  
 εἰλομένοις, μέγα δ' ἄλγος ἐνὶ φρεσὶν ἀσπαλιῶν.  
 ἀλλ' ἦν μιν καθέλωσιν ὑποφθαδὸν ἐγγύθι γαίης,  
 ἔνθα δὲ καὶ τριόδοντι καὶ ἰφθίμοις ῥοπάλοισι  
 δούρασί τε στιβαροῖσι καταῖγδην ἐλόντες ·

<sup>a</sup> H 1. 373 n , Ael 1. 55 describes a different mode of capture

it in the waves. And when the Lamna espies it, she rushes and puts forth the strength of her jaws, and straightway her crooked teeth are entangled in the strap and are held fast as if in chains. Thereafter it is an easy task to kill the Lamna with blows of the iron trident.

Ravenous pre-eminently among the hateful Sea-monsters and gluttonous are the monster tribes of the Dog-fishes<sup>a</sup>, and they are pre-eminently insolent and proud and will fear nothing that they meet, having unbridled shamelessness ever swelling like a frenzy in their hearts. Often they rush upon the nets of the fishermen or attack their weels and destroy their fishy spoil, while fattening their own hearts. And a watchful fisherman may pierce them with the hook in the frenzy of their gluttony and land them along with the fishes, a pleasant spoil of his fishing.

For the Seal no hooks are fashioned nor any three-pronged spear which could capture it: for exceeding hard is the hide which it has upon its limbs as a mighty hedge. But when the fishermen have unwittingly enclosed a seal among the fishes in their well-woven nets, then there is swift labour and haste to pull the nets ashore. For no nets, even if there are very many at hand, would stay the raging seal, but with its violence and sharp claws it will easily break them and rush away and prove a succour to the pent-up fishes but a great grief to the hearts of the fishermen. But if betimes they bring it near the land, there with trident and mighty clubs and stout spears they smite it on the temples<sup>b</sup> and kill

<sup>b</sup> A 567 a 10 ἀπολτεῖναι δὲ φώλην χαλεπὸν βιαίως, ἐὰν μὴ τις πατάξῃ παρὰ τὸν κρόταφον τὸ γὰρ σῶμα σαρκῶδες αὐτῆς.

ἐς κροτάφους πέφνουσιν· ἐπεὶ φώκησιν ὄλεθρος 390  
ὀξύτατος κεφαλῇφιν ἱκάνεται οὐταμένησι

Ναὶ μὴν καὶ χέλυνες μάλα πολλάκις ἀντιόωσαι  
θήρην λωβήσαντο καὶ ἀνδράσι πῆμα γένοντο  
τάων δ' ἔπλετο μόχθος ἐλεῖν ῥήιστος ἀπάντων  
ἀνέρι θαρσαλέω καὶ ἀταρβέα θυμὸν ἔχοντι· 395

εἰ γάρ τις καταδὺς κραναὴν χέλυν ἐν ῥοθίοισιν  
ὑπτιον ἀνστρέψειεν ἐπ' ὄστρακον, οὐκέτι κείνη  
πολλὰ καὶ ἱεμένη δύναται μόρον ἐξαλαεῖν·  
ὑψι δ' ἀναπλώει κοῦφον πλόον ἀσπαίρουσα  
ποσσίν, ἀλὸς μεμαυῖα· γέλως δ' ἔχει ἀγρευτῆρας. 400  
τὴν δ' ὅτε μὲν θείνουσι σιδηρεῖησι βολῇσιν,  
ἄλλοτε δ' ἐν βροχίδεσσιν ἀναψάμενοι μεθέπουσιν.

ὥς δ' ὅτε νηπίαχα φρονέων πάις οὐρεσίφοιτον  
ἀνστρέψῃ τρηχεῖαν ἐλὼν χέλυν, ἥ δ' ἐπὶ νῶτα  
κεκλιμένη μάλα πολλὰ λιλαίεται οὐδας ἰκέσθαι, 405  
ῥικνὰ ποδῶν σείουσα καὶ ἀγκύλα γούνατα, μόχθῳ  
πυκνὸν ἐπασπαίρουσα, γέλως δ' ἔχει ὅς κεν ἴδῃται,  
ὥς κείνης ὁμόφυλον ἀλὸς δάκος ὑπτιον ἄλμῃ  
ἐμφέρεται λωβητὸν ὑπ' ἀνδράσιν ἰχθυβόλοισι.

Πολλάκι δ' ἐς τραφερὴν ἀνανίσσεται, ἐκ δὲ βολάων 410

<sup>a</sup> H. 1 397 n.

<sup>b</sup> The main points of vv. 394-415, but rather differently combined, are found in two accounts: (1) Plin ix 35 f Capiuntur multis quidem modis sed maxime evectae in summa pelagi antemeridiano tempore blandito, eminente toto dorso per tranquilla fluitantes, quae voluptas libere spirandi in tantum fallit oblitae sui ut solis vapore siccato cortice non queant mergi invitaeque fluitent opportuna venantium praedae Ferunt et pastum egressas noctu avidaeque saturatas lassari atque, ut remeaverint matutino, summa in aqua obdormiscere Id prodi stertentium sonitu Tum adnatate leviter singulis ternos. A duobus in dorsum verti, a tertio laqueum inici supinae atque ita e terra a 490



it · since destruction comes most swiftly upon seals when they are smitten on the head.

Moreover, the Turtles<sup>a</sup> also very often destroy the spoil of the fishermen when they fall in with it and become a plague to the men To capture<sup>b</sup> it is the easiest task of all for a man who is courageous and of fearless soul. For if he leap into the waves and turn the stony turtle on its back upon its shell, no more can it avoid doom, however much it try, but it floats on the surface buoyantly, struggling with its feet in its desire for the sea, and laughter seizes the fishermen And sometimes they smite it with blows of iron, otherwhiles they deal with it by towing it with ropes And as when a boy in childish frolic takes a rough mountain-roaming Tortoise and turns it over and it lies upon its back and is very eager to reach the ground, waving its wrinkled feet and wriggling furiously its crooked knees in its distress, and laughter seizes all who behold even so its kindred beast of the sea floats on its back in the brine, the sport of the fishermen.

And often it comes up to the dry land and by the

pluribustrahi; (2) Diodor. ii. 20, speaking of the Aethiopian Chelonophagi (Turtle-eaters), says the Turtles spend the night in deep water feeding, but by day they seek the sheltered waters among the islands near the shore, where they sleep on the surface with carapace towards the sun, presenting the appearance of overturned boats. οἱ δὲ τὰς νήσους κατοικοῦντες βάρβαροι κατὰ τοῦτον τὸν καιρὸν ἡρέμα προσνήχονται ταῖς χελώναις πρὸς ἑκάτερον δὲ μέρος πλησιάσαντες οἱ μὲν πιέζουσιν, οἱ δὲ ἐξάλρουσιν, ἕως ὑπτιον γένηται τὸ ζῶον ἔπειθ' οἱ μὲν ἐξ ἑκατέρου μέρους οἰακίζουσι τὸν ὅλον ὄγκον, ἵνα μὴ στραφὼν τὸ ζῶον καὶ νηξάμενον τῷ τῆς φύσεως βοηθήματι φύγῃ κατὰ βάθους εἰς δ' ἔχων μήρινθον μακρὰν καὶ δήσας τῆς οὐρᾶς νήχεται πρὸς τὴν γῆν καὶ προσέλλεται μετάγων τὸ ζῶον ἐπὶ τὴν χέρσον.

# OPPIAN

ἡελίου φολίδας περιδαίεται, αὔα δὲ γυῖα  
 ἐς πόντον φορέει, τὴν δ' οὐκέτι καὶ μεμαυῖαν  
 κῦμα μέλαν δέχεται, φορέει δέ μιν ἡδὲ κυλίνδει  
 ὕψι μάλ' ἰεμένην νεάτης ἀλός· οἱ δ' ἐσιδόντες  
 ἰχθυβόλοι μάλα ρεῖα καὶ ἀσπασίως ἐδάμασσαν. 415

Δελφίνων δ' ἄγρη μὲν ἀπότροπος, οὐδὲ θεοῖσι  
 κείνος ἔτ' ἐμπελάσειε θυτὴρ φίλος οὐδέ κε βωμῶν  
 εὐαγέως ψαύσειεν, ὁμωροφίους δὲ μαιίνει,  
 ὅς κεν ἐκὼν δελφῖσιν ἐπιφράσσηται ὄλεθρον.  
 ἴσα γὰρ ἀνδρομέοισιν ἀπεχθαίρουσι φόνοισι 420  
 δαίμονες εἰναλίων ὀλοὸν μόρον ἡγητήρων·  
 ἴσα γὰρ ἀνθρώποισι νοήματα καὶ προπόλοισι  
 Ζηνὸς ἀλιγδούποιο· τὸ καὶ φιλότῃτι γενέθλης  
 κέχρηνται, μέγα δ' εἰσὶ συνάρθμιοι ἀλλήλοισιν.  
 ἦδη γὰρ δελφῖνες ἐνῆες ἀνδράσιν οἶην 425  
 ἄγρην εὐθήρητον ἐπ' ἰχθύσιν ὥπλίσσαντο  
 νήσῳ ἐν Εὐβοίῃ μετὰ κύμασιν Αἰγαίοισιν  
 εὖτε γὰρ ἐσπερίης θήρης πόνον ἐγκονέωσιν

<sup>a</sup> For the Dolphin in Greek religion and mythology see Hermann Usener, *Die Sintflutsagen* (Bonn, 1899), chap. v

<sup>b</sup> We take the sense of ἀπότροπος here to be ἀπὸ τρόπου, "contra morem consuetudinemque civilem" (Cic. *De offic* 1 41. 148), cf. [Phocylis] 182 μηδὲ κασιγνήτης ἐς ἀπότροπον ἐλθέμεν εὐνήν. So εἶναι παράτροποι Pind. *P* 11 35. Otherwise it may mean "abominable." But the word needs more careful consideration than it has yet received. It is curious that Aristotle speaks of hunting the Dolphin without a hint of anything unusual: *A* 533 b 9 δ σικιβαίνει καὶ ἐπὶ τῆς τῶν δελφίνων θήρας ὅταν γὰρ ἀθρόως περικυκλώσωσι τοῖς μονοξύλοις (canoes), ψοφούντες ἐξ αὐτῶν ἐν τῇ θαλάττῃ ἄθροους ποιοῦσιν ἐξοκέλλειν φεύγοντας εἰς τὴν γῆν καὶ λαμβάνουσιν 492

rays of the sun its scales are burnt about it and it carries but withered limbs back to the sea and the dark wave receives it no more for all its eagerness but carries and rolls it aloft while it yearns for the bottom of the sea And fishermen espying it very easily and gladly overcome it

The hunting of Dolphins <sup>a</sup> is immoral <sup>b</sup> and that man can no more draw nigh the gods as a welcome sacrificer nor touch their altars with clean hands but pollutes those who share the same roof with him, whoso willingly devises destruction for Dolphins. For equally with human slaughter the gods abhor the deathly doom of the monarchs of the deep <sup>c</sup>; for like thoughts with men have the attendants of the god of the booming sea wherefore also they practise love of their offspring <sup>d</sup> and are very friendly one to another. Behold now what manner of happy hunting the Dolphins kindly to me<sup>a</sup> array against the fishes in the island of Euboea <sup>e</sup> amid the Aegean waves For when the fishers hasten to the toil of

ὑπὸ τοῦ ψόφου καρηβαρύντας. So Ael 1 18 όταν δὲ ἀλιεύς ἢ τρώσῃ τὸν παῖδα αὐτῆς τῇ τριαίνῃ ἢ τῇ ἀλίδι βάλλῃ—ἡ μὲν ἀκὴς τὰ ἄνω τέρρεται, καὶ ἐνῆπται σχοῖνος μακρὰ αὐτῇ, οἱ δὲ δοκοὶ εἰσδύντες ἔχονται τοῦ θηρός—καὶ ἕως μὲν ἀλγῶν ἐπὶ βώμῃς ὁ δελφίς ὁ τραυματίας μετείληχεν, χαλὰ ὁ θηρατὴς τὴν σχοῖνον, . . . όταν δὲ αἰσθῆται καμύοντα καὶ πῶς παρειμένον ἐκ τοῦ τραύματος, ἡσυχῇ παρ' αὐτὴν ἀγει τὴν ναῦν καὶ ἔχει τὴν ἀγρὰν

<sup>a</sup> Cf *infra* 441 n ἡγητήρ, like Latin *dux*, a poetical synonym for king or emperor.

<sup>b</sup> Ael. 1 18 δελφίς δὲ ἀρα θῆλυς φιλοτεκνότητος ἐς τὰ ἑσχατά ζῶων ἐστὶ Cf v 6, x 8, Phil 86; Plin ix. 21 gestant fetus infantia infirmos Quin et adultos diu comitantur magna erga partum caritate.

<sup>c</sup> Oppian's story is paraphrased by Ael 11 8 A similar story is told by Plin ix. 29 ff who also refers to a similar practice "in Iasio sinu" (in Caria) The fish captured is in Pliny the Grey Mullet (mugil).

# OPPIAN

ἰχθυόβολοι, νεπόδεσσι πυρὸς φορέοντες ὁμοκλήν,  
 ἵπνου χαλκείοιο θοὸν σέλας, οἱ δ' ἐφέπονται 430  
 δελφῖνες, σύνθηρον ἐπισπεύδοντες ὄλεθρον.  
 ἔνθ' οἱ μὲν τρομέοντες ἀποτροπάδην ἀλέονται  
 ἰχθύες, οἱ δ' ἔκτοσθεν ἐπαΐσσοντες ὁμαρτῇ  
 δελφῖνες φοβέουσι καὶ ἱεμένους ἐπὶ βύσσαν 435  
 τρωπᾶσθαι ποτὶ χέρσον ἀνάρσιον ἐξελόωσι,  
 πυκνὸν ἐπιθρώσκοντες, ἅτ' ἀνδράσι θηρητῆρσι  
 θῆρα κύνες σεύοντες ἀμοιβαίης ὕλακῆσι.  
 τοὺς δ' ἀγχοῦ ποτὶ χέρσον ἀτυζομένους ἀλιῆς  
 ῥηιδίως βάλλουσιν ἐὺγλώχινι τριαίνῃ  
 τοῖσι δ' ἄφυκτα κέλευθα, διορχεῦνται δ' ἐνὶ πόντῳ, 440  
 καὶ πυρὶ καὶ δελφίσιν ἐλαυνόμενοι βασιλεῦσιν.  
 ἀλλ' ὁπότεν θήρης εὐαγρέος ἔργον ἄνηται,

\* The word ὁμοκλή, "call," is used in the vaguest way. The schol. here interprets ἀπειλήν, λαμπηδόνα. in *H* i 152 ἀπειλήν, in *H* iv 14 ἀπειλήν, ὀργήν. Oppian misunderstands, as does Aelian, the use of the lantern (not mentioned by Pliny) which is not to frighten, but to attract. Apostolides, p. 40, gives the following account of the mode of fishing for the Gar-fish (*Belone acus*) practised in the Sporades N. of Euboea: "Pendant les nuits les plus obscures du mois d'Octobre, aussitôt après l'arrivée des poissons, les bateaux quittent leur mouillage le soir et se rendent au large. Arrivés à l'endroit désigné les pêcheurs amènent les voiles et marchent lentement à la rame en examinant la mer de tous côtés. Il est facile de se rendre compte de la présence du poisson en écoutant le bruit que font les dauphins qui le poursuivent à la surface de l'eau. Alors, les pêcheurs allument un grand feu avec du bois résineux sur une espèce de gril en fer, qu'ils fixent à la proue du navire (πυροφάνι et πυριά vulg.) Les poissons attirés par la lueur accourent vers le bateau comme pour y chercher un abri contre l'ennemi [i.e., the Dolphins] qui ne cesse de les décimer. Les

evening fishing, carrying to the fishes the menace <sup>a</sup> of fire, even the swift gleam of the brazen lantern,<sup>b</sup> the Dolphins attend them, speeding the slaughter of their common prey. Then the fishes in terror turn away and seek escape, but the Dolphins from the outer sea rush together upon them and frighten them and, when they would fain turn to the deep sea, they drive them forth towards the unfriendly land, leaping at them ever and again, even as dogs chasing the wild beast for the hunters and answering bark with bark. And when the fishes flee close to the land, the fishermen easily smite them with the well-pronged trident. And there is no way of escape for them, but they dance about in the sea, driven by the fire and by the Dolphins, the kings of the sea.<sup>c</sup> But when the work of capture is

pêcheurs ne commence pas aussitôt la pêche, mais ils continuent à ramer lentement, sans bruit, de manière à faire tourner, sur place, le bateau quinze ou vingt fois sur lui-même. Cette opération a pour but, je crois, de réfléchir la lumière de tous les côtés de l'horizon, pour attirer les poissons qui se trouveraient à l'arrière du bateau, et qui, par conséquent, ne l'auraient pas vue. Les poissons réunis autour du bateau ne le quittent presque plus, ils y restent, tournant même avec lui quand les pêcheurs le font tourner. Cela fait, on dirige le bateau lentement, à l'aviron, vers la terre, où il est suivi par les nombreuses bandes de Bélones. On arrive ainsi à la côte. Là on prend des précautions pour que le bateau ne touche terre, le moindre choc faisant déguerpir aussitôt les poissons. On l'arrête à une distance d'un ou de deux mètres, et, laissant les rames, on prend les haveneaux en main, et l'on commence à envelopper les poissons des deux côtés du bateau."

<sup>b</sup> Ael. II 8 τῆς πρώτης τῶν ἀλατίων κοίλας τινὰς ἐξαρτῶσιν ἐσχαρίδας πυρὸς ἐνακμάζοντος καὶ εἰς διαφανεῖς ὡς καὶ στέγειν τὸ πῦρ καὶ μὴ κρύπτειν τὸ φῶς ἱππῶς καλοῦσιν αὐτάς

<sup>c</sup> Cf. 421 *supra*, Giegor Nyss. Οἱ 1. ὁ δελφίς ἐστὶ τῶν νηλῶν βασιλικώτατος

## OPPIAN

δὴ τότε ἄπαιτίζουσι παρασχεδὸν ἐμπελάσαντες  
μισθὸν ὁμοφροσύνης, θήρης ἀποδάσμιον αἶσαν·  
οἱ δ' οὐκ ἠνῆναντο, πόρον δ' εὐαγρέα μοῖραν 445  
ἀσπασίως· ἦν γάρ τις ὑπερφιάλως ἀλίτῃται,  
οὐκέτι οἱ δελφῖνες ἀρηγόνες εἰσὶν ἐπ' ἄγρην.

Καὶ μὲν τις Λέσβοιο παλαίφατον ἔργον ἀοιδοῦ  
ἔκλυεν, ὥς δελφῖνος ὀχησάμενος περὶ νώτῳ  
κῦμα μέλαν περάσσκε καθήμενος, ἄτρομος ἦτορ, 450  
ἀείδων, καὶ πότμον ὑπέκφυγε ληιστήρων  
Ταιναρίῃ τ' ἐπέλασσε ἐπὶ προβολῇσι Λακῶνων.  
καὶ πού τις Λίβυος κούρου πόθον οἶδεν ἀκούων,  
τοῦ ποτε ποιμαίνοντος ἐράσσατο θερμὸν ἔρωτα  
δελφίς, σὺν δ' ἦθυρε παρ' ἥοσι, καὶ κελαδαινῇ 455  
τερπόμενος σύριγγι λιλαίετο πώεσιν αὐτοῖς  
μίσγεσθαι πόντον τε λιπεῖν ξυλόχους τ' ἀφικέσθαι.

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<sup>a</sup> So Plin. ix 32 (we give Philemon Holland's engaging version) "But after this service performed, the Dolphins retire not presently into the deepe again, from whence they were called, but stay untill the morrow, as if they knew verie well that they had so carried themselves as that they deserved a better reward than one daies refection and victuals. and therefore contented they are not and satisfied, unlesse to their fish they have some sope and crummes of bread given them soaked in wine, and that their bellies full "

<sup>b</sup> Arion of Methymna in Lesbos lived at the court of Periander tyrant of Corinth (625-585 B.C.) Having amassed great wealth in Italy and Sicily he wished to return to Corinth. At Tarentum he hired a boat from some Corinthians. On the voyage the men, wishing to get his money, conspired to throw him overboard. Arion offered them all his wealth if they would spare his life. They gave

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happily accomplished, then the Dolphins draw near and ask the guerdon of their friendship, even their allotted portion of the spoil.<sup>a</sup> And the fishers deny them not, but gladly give them a share of their successful fishing; for if a man sin against them in his arrogance, no more are the Dolphins his helpers in fishing

One has heard, moreover, of the feat famous of old of the Lesbian minstrel,<sup>b</sup> how riding on the back of a Dolphin he crossed the black waves while he sat fearless of heart and singing, and so escaped death from the pirates, and reached the land of Taenarus on the shores of the Lacomans. And one knows, methinks, by hearsay the love of the Libyan boy<sup>c</sup> whom as he herded his sheep a Dolphin loved with a burning love and played with him beside the shores and for delight in his shrill pipe<sup>d</sup> was fain to live among the very sheep and to forsake the sea and

him the choice either to kill himself or to jump into the sea. He asked to be allowed to don his minstrel's dress and sing to them. This granted, he stood on the deck and sang, and then jumped into the sea, when a Dolphin took him on its back and carried him ashore at Taenarus in Laconia. Herod. i 24, Pausan. iii 25 7 ἀναθήματα δὲ ἄλλα τέ ἐστιν ἐπὶ Ταυνάρῳ καὶ Ἀρίων ὁ λιθαρωδὸς χαλκοῦς ἐπὶ δελφίνος; Plut. *Mor.* 160 ff., Ael. ii 6, vi 15; xii 45, where he quotes the distich inscribed on the memorial at Taenarus and a hymn purporting to have been written by Arion as a thank-offering to Poseidon; Plin. ix 28; Philostr. *Imag.* i 19; Aul. Gell. xvi 19, Propert. iii 26 17, Ov. *Fast.* ii. 83 ff., etc.; K. Klement, *Arion*, Wien, 1898

<sup>c</sup> This probably refers to the Dolphin of Hippo(n) Diar-rytus, now Bizerta (38 m N of Tunis), the story of which is told by Pliny ix 26, and more ornately by the younger Pliny, *Ep.* ix 33

<sup>d</sup> For the Dolphin's love of music Ael. xi. 12, Plin. ix 24, etc

# OPPIAN

ἀλλ' οὐδ' ἡιθέοιο πόθους ἐπὶ πᾶσα λέλησται  
 Αἰολίς· οὔτι παλαιόν, ἐφ' ἡμετέρῃ δὲ γενέθλη· 460  
 δελφίς ὥς ποτε παιδὸς ἐράσσατο νησαίοιο·  
 νήσω δ' ἐνναίεσκεν, αἰεὶ δ' ἔχε ναύλοχον ὄρμον,  
 ἀστός ὅπως, ἔταρον δὲ λιπεῖν ἡναίνετο θυμῷ,  
 ἀλλ' αὐτοῦ μίμναζε παρέστιος ἐξέτι τυτθοῦ,  
 σκύμνος ἀεξηθείς, ὀλίγον βρέφος, ἥθεσι παιδὸς  
 σύντροφος· ἀλλ' ὅθ' ἴκοντο τέλος γυιαλκέος ἥβης, 465  
 καὶ ῥ' ὁ μὲν ἡιθέοισι μετέπρεπεν, αὐτὰρ ὁ πόντῳ  
 ὠκύτατος δελφίς ἐτέρων προφερέστατος ἦεν,  
 δῆ ῥα τότε ἔκπαγλόν τε καὶ οὐ φατὸν οὐδ' ἐπείλεπτον  
 θάμβος ἔην ξείνοισι καὶ ἐνναέτησιν ιδέσθαι·  
 πολλοὺς δ' ὥρορε φῆμιν ιδεῖν σέβας ὀρμηθέντας, 470  
 ἡἴθεον δελφίνι συνηβῶντας ἐταίρους·  
 πολλαὶ δ' ἡιόνων ἀγοραὶ πέλας ἡμαρ ἐπ' ἡμαρ  
 ἱεμένων ἴσταντο σέβας μέγα θηγήσασθαι.  
 ἔνθ' ὁ μὲν ἐμβεβαῶς ἄκατον κοίλοιο πάροιθεν  
 ὄρμου ἀναπλώεσκε, κάλει δέ μιν οὔνομ' αὖσας 475  
 κέينو, τό μιν φήμιζεν ἔτι πρώτης ἀπὸ φύτλης·  
 δελφίς δ' ἡὔτ' οἰστός, ἐπεὶ κλύε παιδὸς ἰωήν,  
 κραιπνὰ θεῶν ἀκάτοιο φίλης ἀγχιστος ἵκανε,  
 σαίνων τ' οὐραίῃ κεφαλὴν τ' ἀνὰ γαῦρος αἰέρων,  
 παιδὸς ἐπιψαῦσαι λελημένος· αὐτὰρ ὁ χερσὶν 480  
 ἦκα καταρρέζεσκε, φιλοφροσύνῃσιν ἐταῖρον  
 ἀμφαγαπαζόμενος, τοῦ δ' ἴετο θυμὸς ἰκέσθαι

<sup>a</sup> The reference is to Por(d)oselene on an island of the same name near Lesbos (Strabo 618). Ael. ii. 6 tells the story somewhat differently from Oppian, and omitting the death of the boy and the Dolphin (see note on 518 *infra*): λέγει δὲ καὶ Βυζάντιος ἀνὴρ, Λεωνίδης ὄνομα, ιδεῖν αὐτὸς παρὰ τὴν Αἰολίδα πλέων ἐν τῇ καλουμένῃ Ποροσελήνῃ πόλει δελφίνα-ἡθάδα καὶ ἐν λιμένι τῷ ἐκείνων οἰκοῦντα κτλ., cf. Pausan. iii. 25. 7 τὰ μὲν οὖν ἐς αὐτὸν Ἀρίονα καὶ τὰ ἐπὶ τῷ δελφίνι Ἡρόδοτος εἶπεν ἀκοῇ ἐν τῇ Λυδία συγγραφῇ τὸν δὲ ἐν Ποροσελήνῃ δελφίνα τῷ 498



come to the woods. Nay, nor has all Aeolis<sup>a</sup> forgotten the love of a youth—not long ago but in our own generation—how a Dolphin once loved an island boy and in the island it dwelt and ever haunted the haven where ships lay at anchor, even as if it were a townsman and refused to leave its comrade, but abode there and made that its house from the time that it was little till it was a grown cub, like a little child nurtured in the ways of the boy. But when they came to the fullness of vigorous youth, then the boy excelled among the youths and the Dolphin in the sea was more excellent in swiftness than all others. Then there was a marvel strange beyond speech or thought for strangers and indwellers to behold. And report stirred many to hasten to see the wondrous sight, a youth and a Dolphin growing up in comradeship, and day by day beside the shore were many gatherings of those who rushed to gaze upon the mighty marvel. Then the youth would embark in his boat and row in front of the embayed haven and would call it, shouting the name whereby he had named it even from earliest birth. And the Dolphin, like an arrow, when it heard the call of the boy, would speed swiftly and come close to the beloved boat, fawning with its tail and proudly lifting up its head fain to touch the boy. And he would gently caress it with his hands, lovingly greeting his comrade, while it would be eager to come right into the boat beside the boy.

παιδί σῶστρα ἀποδιδόντα ὅτι συγχοπέντα ὑπὸ ἀλιέων αὐτὸν ἰάσατο, τοῦτον τὸν δελφίνα εἶδον [*cf* Oppian's "not long ago"] καὶ καλοῦντι τῷ παιδί ὑπακούοντα καὶ φέροντα, ὅποτε ἐποχέισθαι οἱ βούλοιντο. For other similar stories *cf* A. 631 a 8 ff., Ael. n. 6, vi. 15, viii. 11, Athen. 606 c; Plin. i. 24 ff.; Antig. 55, Aul. Gell. vi. 8

# OPPIAN

αὐτὴν εἰς ἄκατον παιδὸς πέλας· ἀλλ' ὅτ' ἐς ἄλμην  
 κοῦφα κυβιστήσκειν, ὃ δ' ἐγγύθι νήχετο κούρου,  
 αὐτῇσι πλευρῇσιν ἀνὰ πλευρὰς παρενείρων, 485  
 αὐτῇσι γενύεσσι πέλας γένυν, ἥδ' ἐκ καρήνων  
 ἐγχρίμπτων κεφαλὴν· φαίης κέ μιν ἱμείροντα  
 κῦσαι καὶ στέρνοισι περιπτύξαι μενεαίνειν  
 ἦϊθεον· τοίῃ γάρ ὁπάονι νήχετο ῥιπῇ.  
 ἀλλ' ὅτε καὶ πελάσειε παρ' ἡόσιν, αὐτίκα κούρος 490  
 αἰψάμενος λοφιῆς διερῶν ἐπεβήσατο νώτων·  
 αὐτὰρ ὃ γ' ἀσπασίως παιδὸς δέμας ἔμφροني θυμῷ  
 δεξάμενος φοίτασκεν, ὅπῃ νόος ἠιθέοιο  
 ἦλαεν, εἴτ' ἄρα πόντον ἐπ' εὐρέα τῇλε κελεύοι  
 στέλλεσθ', εἴθ' αὐτως λιμένος διὰ χώρον ἀμείβειν, 495  
 ἢ χέρσῳ πελάειν, ὃ δ' ἐπείθετο πᾶσαν ἐφετμήν.  
 οὔτε τις ἡνιόχῳ πῶλος τόσον ἐν γενύεσσι  
 μαλθακὸς εὐγνάμπτουσι ἐφέσπεται ὧδε χαλινοῖς,  
 οὔτε τις ἀγρευτῇρι κύων ἐθὰς ὀτρύνοντι  
 τόσον ὑπείκαθέων ἐπιπείθεται, ἥ κεν ἄγῃσιν, 500  
 οὔτ' ἔτι κεκλομένοιο τόσον θεράποντες ἀνακτος  
 πειθόμενοι ῥέζουσιν ἐκούσιον ἔργον ἐκόντες,  
 ὅσσον ὑπ' ἠιθέῳ δελφὶς φίλος ὀτρύνοντι  
 πείθετ' ἄνευ ζεύγλης τε βιαζομένων τε χαλινῶν.  
 οὐ μὲν μιν μοῦνον φορέειν θέλειν, ἀλλὰ καὶ ἄλλῳ 505  
 πείθετο, τῷ μιν ἄνωγεν ἀναξ ἑὸς, ἂν δ' ἐκόμιζε  
 νώτοις, οὔτινα μόχθον ἀναινόμενος φιλότῃτι  
 τοίῃ μὲν ζῶῳ φιλήν πέλεν· ἀλλ' ὅτε παῖδα  
 πότμος ἔλε, πρῶτον μὲν ὀδυρομένῳ ἀτάλαντος  
 δελφὶς ἠιόνεσσιν ἐπέδραμεν, ἥλικα κούρον 510  
 μαστεύων· φαίης κεν ἐτήτυμον ὅσσαν ἀκούειν  
 μυρομένου· τοῖόν μιν ἀμήχανον ἄμπεχε πένθος  
 οὐδ' ἔτι κικλήσκουσιν ἐπείθετο πολλάκις ἀστοῖς  
 νησαίοις, οὐ βρῶσιν ὀρεγνυμένην ἐθέλεσκε  
 500

But when he dived lightly into the brine, it would swim near the youth, its side right by his side and its cheek close by his and touching head with head. Thou wouldst have said that in its love the Dolphin was fain to kiss and embrace the youth : in such close companionship it swam. But when he came near the shore, straightway the youth would lay his hand upon its neck and mount on its wet back. And gladly and with understanding it would receive the boy upon its back and would go where the will of the youth drove it, whether over the wide sea afar he commanded it to travel or merely to traverse the space of the haven or to approach the land : it obeyed every behest. No colt for its rider is so tender of mouth and so obedient to the curved bit ; no dog trained to the bidding of the hunter is so obedient to follow where he leads ; nay, nor any servants are so obedient, when their master bids, to do his will willingly, as that friendly Dolphin was obedient to the bidding of the youth, without yoke-strap or constraining bridle. And not himself alone would it carry but it would obey any other whom his master bade it and carry him on its back, refusing no labour in its love. Such was its friendship for the boy while he lived ; but when death took him, first like one sorrowing the Dolphin visited the shores in quest of the companion of its youth : you would have said you heard the veritable voice of a mourner—such helpless grief was upon it. And no more, though they called it often, would it hearken to the island townsmen nor would it accept food when

# ΟΡΡΙΑΝ

δέχνησθαι, μάλα δ' αἶψα καὶ ἐξ ἄλως ἔπλετ' αἶστος 515  
 κείνης, οὐδέ τις αὐτὸν ἐπεφράσατ', οὐδ' ἔτι χῶρον  
 ἵκετο· τὸν μὲν που παιδὸς πόθος οἰχομένοιο  
 ἔσβεσε, σὺν δὲ θανόντι θανεῖν ἔσπευσεν ἑταίρω.

Ἄλλ' ἔμπης καὶ τόσσον ἐνηεῖη προφέροντας  
 καὶ τόσον ἀνθρώποισιν ὁμόφρονα θυμὸν ἔχοντας 520  
 Θρήικες ὑβρισταὶ καὶ ὅσοι Βύζαντος ἔχουσιν  
 ἄστρῳ σιδηρείοισι νοήμασιν ἀγρώσσουσιν·  
 ἦ μέγ' ἀταρτηροὶ καὶ ἀτάσθαλοι οὐδέ κε παίδων,  
 οὐ πατέραν φείσαιντο, κασιγνήτους τ' ὀλέκοιεν  
 ῥηιδίως· τοῖος δὲ νόμος δυστερπέος ἄγρης. 525

μητρὶ μὲν αἰνοτόκῳ δίδυμον γένος ἐγγὺς ὀπηδεῖ  
 δελφίνων, ἀταλοῖσιν ἀλίγκιον ἡθέοισι·  
 Θρήικες αὖ ἐπὶ τοῖσιν ἀπηνέες ἐντύνονται,  
 στειλάμενοι δόρυ κοῦφον ἀτάσθαλον ἐς πόνον ἄγρης.  
 οἱ μὲν δὴ λεύσσοντες ἐπειγόμενον σκάφος ἄντην 530  
 ἀτρεμέες μίμνουσι καὶ ἐς φόβον οὐχ ὀρώωσιν,  
 οὐ τιν' οἰόμενοι μερόπων δόλον, οὐδέ τιν' ἄτην  
 ἕζεσθαι, σαίνουσι δ' ἐν ηέας ἡὔθ' ἑταίρους  
 γηθόσυννοι, κρίμπτοντες ἐὼν χαίροντες ὄλεθρον.

οἱ δὲ θοῶς ἐλάσαντες ἀκοντιστῆρι τριαίνῃ 535  
 τήν τ' ἀκίδα κλείουσι, βέλος κρυερώτατον ἄγρης,  
 δελφίνων ἓνα κοῦρον ἀνωῖστω βάλον ἄτη·  
 αὐτὰρ ὃ γ' ἰδνωθεῖς, ὀδύνης ὑπο πικρὸν ἀχεύων,  
 αὐτίχ' ὑποβρυχίης εἴσω καταδύεται ἄλμης,  
 ὀχθίζων σφακέλῳ τε καὶ ἀργαλέῃσιν ἀνίαις· 540  
 οἱ δέ μιν οὐκ ἐρύουσι βιώμενοι ἦ γὰρ ἂν ἄγρης  
 μαυιδίως ἄλιον καὶ ἐτώσιον ἔργον ἄρουντο·

<sup>a</sup> Byzantium, of which Byzas was the legendary founder  
 Steph Byz s v , Diodor iv 49

offered it, and very soon it vanished from that sea and none marked it any more and it no more visited the place. Doubtless sorrow for the youth that was gone killed it, and with its dead comrade it had been fain to die

But notwithstanding, although the Dolphins so excel in gentleness and though they have a heart so much at one with men, the overweening Thracians and those who dwell in the city of Byzas <sup>a</sup> hunt them with iron-hearted devices—surely wicked men and sinful <sup>1</sup> who would not spare their children or their fathers and would lightly slay their brothers born. And this is the manner of their unpleasant hunting. The mother Dolphin—a mother to her sorrow—is closely attended by her twin brood,<sup>b</sup> like unto boys of tender age. Now against these the cruel Thracians array their attack, equipping a light boat for the sinful labour of their hunt. The young Dolphins, when they see the speeding bark before them, remain still and look not to flight, not dreaming that any guile or ill would come upon them from men, but fawn on them as on kindly comrades with delight, rejoicing as they meet their own destruction. Then the fishers strike swiftly the hurled trident which they call a harpoon, most deadly weapon of the hunt, and smite one of the young Dolphins with unthought of woe. And shrinking back in the bitter anguish of its pain, it straightway dives within the nether brine, racked with torture and grievous agony. And the fishers do not hale it up by force—else would they be undertaking to no purpose a vain and empty work of hunting—but as it rushes, they

<sup>b</sup> A 566 b 6 *τίκτει δ' ὁ μὲν δελφίς τὰ μὲν πολλά, ἐν ἐνίοτε δὲ καὶ δύο*, Ael. 1. 18 *τίκτει δύο*

# OPPIAN

ἀλλὰ οἱ ἰεμένω δολιχὴν ἐφίᾳσιν ἄγεσθαι  
 μήρινθον καὶ νῆα κατασπέρχουσιν ἔρετμοῖς,  
 ἐσπόμενοι δελφῖνος ἀτυζόμενοι κελεύθοις 545  
 ἀλλ' ὅτε λευγαλέησι κακηπελέων ὀδύνῃσι  
 κάμνῃ καὶ γλωχῖσι περισκαίρῃσι σιδήρου,  
 δὴ ῥα τότε ἄδρανέων ἀναδύεται, ἄλκιμα γυῖα  
 κεκμηκώς, κούφοισιν ἀειρόμενος ῥοθίοισιν,  
 ὕστατα φυσιόων· μήτηρ δέ μιν οὔποτε λείπει, 550  
 ἀλλ' αἰεὶ μογέοντι συνέσπεται, ἔκ τ' ἀνιόντι  
 βυσσόθεν, ἀχνημένη τε καὶ αἰνότατον στεναχούσῃ  
 εἰδομένη· φαίης κεν ὀδυρομένην ὀράασθαι  
 μητέρα περθομένης πόλιος περὶ δυσμενέεσσι  
 παίδων θ' ἐλκομένων ὑπὸ ληΐδα δουρὸς ἀνάγκη· 555  
 ὥς ἢ γ' αἶν' ἀχέουσα δαΐζομένῳ περὶ παιδί,  
 ὥστ' αὐτὴ μογέουσα καὶ οὔτηθεῖσα σιδήρῳ,  
 δινεύει· τὸν δ' ἄλλον ἐῆς ἀπὸ παῖδα κελεύθου  
 στέλλει ἐπεμπίπτουσα καὶ ὀτρύνουσα διώκει  
 φεύγε, τέκος· μέροπες γὰρ ἀνάρσιοι, οὐκέθ' ἑταῖροι 560  
 ἡμῖν, ἀλλὰ σιδήρον ἐφοπλίζουσι καὶ ἄγρην·  
 ἤδη καὶ δελφῖσιν ἐπεντύνουσιν Ἄρηα,  
 σπονδὰς τ' ἀθανάτων καὶ ὁμοφροσύνην ἀλιτόντες  
 ἡμετέρην, τὴν πρόσθεν ἐπ' ἀλλήλοισι ἐθέμεσθα  
 τοῖα καὶ ἄφθογγός περ ὅμως τεκέεσσιν εἴοισι 565  
 μυθεῖται· καὶ τὸν μὲν ἀπέτρεπε τῇλε φέβεσθαι,  
 τῷ δ' ἐτέρῳ κρυερῶς μεμογηότι συμμογέουσα  
 αὐτῆς ἄγχ' ἀκάτοιο συνέσπεται, οὐδ' ἀπολείπει·  
 οὐδέ τις ἰεμένος περ ἀποτρέψειε τεκοῦσαν  
 οὔτε βαλὼν οὔτ' ἄλλο φέρων δέος ἀλλ' ἅμα παιδί 570  
 ἐλκομένῳ δύστηνος ἀνέλκεται, ὄφρα πελάσῃ  
 δυσμενέων ὑπὸ χεῖρας· ἀνάρσιοι, ἦ μέγ' ἀλιτροὶ  
 οἷδ', οὔτ' οἰκτεῖρουσιν ἀτυζομένην ὀρώωντες  
 οὔτε νόον γνάμπτουσι σιδήρεον, ἀλλὰ καὶ αὐτὴν  
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let the long line go with it and urge on the boat with their oars, following the path of the fleeing Dolphin. But when it is weary and in evil case with grievous pains and struggles on the barbs of iron, then being faint it comes to the surface, its strong limbs weary, raised by the buoyant waves, gasping its last. And the mother never leaves it but always follows with it in its distress and when it rises from the depths, like one who grieves and mourns terribly. You would say you were beholding the mourning of a mother when her city is sacked by the foe and her children are haled away perforce as the spoil of the spear. Even so she in sore grief circles about her wounded child as if she herself were suffering and wounded by the iron. Her other child she falls upon to send it from her path and urgently drives it away "Flee, my child! for men are foes, no longer friends to us, but they prepare against us iron and capture now even against the Dolphins they array war, sinning against the truce of the immortal gods and against the concord which formerly we made with one another." So, voiceless though she be, she speaks to her children. And one she turns away to flee afar, but the other, suffering with it in its cruel suffering, she attends close to the very boat and forsakes it not; nor could one drive away the mother if he tried either by striking her or by any other form of terror, but along with the child, when it is haled up the unhappy mother is haled up also, till she comes into the hands of the foe. Unkind and surely greatly sinful, these neither have pity upon her when they see her distress nor bend their heart of iron, but, smiting her also with

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χαλκείαις ἀκίδεσσι καταΐγδην ἐλάσαντες 575  
 παῖδά τε καὶ γενέτειραν ὁμῇ συναπέφθισαν ἄτη·  
 ἔφθισαν οὐκ ἀέκουσαν, ἐπεὶ περὶ παιδὶ θανόντι  
 μήτηρ καὶ φρονέουσα καὶ ἰεμένη δεδάικται  
 ὥς δ' ὁπότ' ὀρταλίχοισι χελιδόσι νηπιάχοισι  
 νέρθεν ὑπὲξ ὀρόφοιο τυχῶν ὄφιν ἄγχι πελάσσει, 580  
 καὶ τοὺς μὲν κατέπεφνε καὶ ἔσπασεν ἔνδον ὀδόντων,  
 μήτηρ δὲ πρῶτον μὲν ἀτυζομένη δεδονηταὶ  
 λοίγια τετριγυῖα φόνου γόον· ἀλλ' ὅτε παῖδας  
 ἀθρήσει φθιμένους, ἥ δ' οὐκέτι φύξιν ὀλέθρου  
 δίζεται, ἀλλ' αὐτῇσιν ὑπαὶ γενέεσσι δράκοντος 585  
 εἰλείται, μέσφ' ὄρνιν ἔλη παιδοκτόνος ἄτη  
 ὥς ἄρα καὶ δελφῶνι νέῳ συναπέφθιτο μήτηρ,  
 χεῖρας ἐς ἰχθυβόλων αὐτάγρετος ἀντήσασα.

Ἔθνεα δ' ὀστρακόρινα, τὰ θ' ἐρπύζουσι θαλάσσει,  
 πάντα φάτις μήνης μὲν ἀεξομένης κατὰ κύκλον 590  
 σαρκὶ περιπλήθειν καὶ πλοῖνα ναιέμεν οἶκον  
 φθινούσης δ' ἐξαὐτίς ἀφαυροτέροις μελέεσσι  
 ρικνοῦσθαι· τοίη τις ἐνὶ σφισιν ἐστὶν ἀνάγκη  
 τῶν δὲ τὰ μὲν δύνοντες ὑπὸ βρυχα χερσὶ λέγονται  
 ἄνδρες ἐκ ψαμάθοιο, τὰ δ' ἐκ σπιλάδων ἐρύουσι 595  
 νωλεμές ἐμπεφυῶτα, τὰ δ' ἥρῳσιν ἔπτυσαν αὐταῖς  
 κύματα καὶ βόθροισι λαχαινομένης ψαμάθοιο.

Πορφύραι αὖ πέρι δῆ τι μετ' ὀστρείοισιν ἔασι  
 λίχναι τοίη δέ σφιν ἐτήτυμος ἴσταται ἄγρη.  
 κυρτίδες ἡβιαὶ ταλάροις γεγάασιν ὁμοῖαι, 600

<sup>a</sup> Hom *Il* II 308 ff

<sup>b</sup> *H* I 313 n

<sup>c</sup> Ael. ix 6 τῶν ὀστρακονώτων τε καὶ ὀστρακοδέρμων καὶ τοῦτο ἴδιον κενώτερα πῶς ταῦτα καὶ κουφότερα ὑποληγούσης τῆς τελένης φιλεῖ γίνεσθαι.

<sup>d</sup> *H* I 315 n.

<sup>e</sup> Ael. vii. 34 ἡ πορφύρα λίχνον ἐστὶν ἰσχυρῶς, Athen 89 a  
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stroke of brazen harpoons, they slay child and mother together in a common doom · slay her not unwilling to be slain, since over her dead child the mother wittingly and willingly meets her death. As when a snake <sup>a</sup> chances upon the young brood of a swallow under the eaves and approaches them . and them he slays and seizes within his teeth, and the mother first circles about distraught, pitifully crying her lament for their slaying ; but when she sees her children perished, no more she seeks escape from destruction but flutters under the very jaws of the serpent, until the doom that slew the children overtakes the mother bird · even so also with the young Dolphin perishes the mother, coming a willing prey into the hands of the fishermen.

As for the Testacean <sup>b</sup> tribes which crawl in the sea, report tells that all these in due cycle are full of flesh when the moon <sup>c</sup> is waxing and inhabit a rich dwelling, but when she wanes, again they become more meagre and wrinkled of limb . such compelling force resides in them Of these men gather some from the sand with their hands, diving under the sea ; others they pull from the rocks to which they stubbornly cling , yet others the waves cast up on the very shores or in trenches dug in the sand.

The Purple-shells <sup>d</sup> again among Shell-fish are eminently gluttonous,<sup>e</sup> and by gluttony is the true manner of their capture. Small weels <sup>f</sup> like baskets

<sup>a</sup> Απολλόδωρος . ἐν τοῖς περὶ Σώφρονος προθεῖς τὰ “λιχνότερα τὰν πορφυρῶν” φησὶν ὅτι παροιμία ἐστὶν καὶ λέγει, ὥς μὲν τινες, ἀπὸ τοῦ βάμματος· οὐ γὰρ ἂν προσψάσῃ ἔλκει ἐφ’ ἑαυτὸ καὶ τοῖς προσπαταθεῖμένοις ἐμποιεῖ χρώματος αὐγὴν ἄλλοι δ’ ἀπὸ τοῦ ζῶον.

<sup>f</sup> Oppian's account is paraphrased Ael vii. 34

πυκνῇσι σχοίνοισι τετυγμένοι· ἐν δ' ἄρα τῇσι  
 στρόμβους συγκέλασαντες ὁμοῦ χήμησι τίθενται·  
 αἱ δ' ὅταν ἐμπελάσῃσι βορῆς μεθύουσαι ἔρωτι,  
 γλῶσσαν ὑπέκ θαλάμης δολιχὴν βάλον· ἡ δὲ τέτυκται  
 λεπτή τ' ὀξεῖή τε, διὰ σχοίνων δ' ἐτάνουσαν 605  
 φορβῆς ἰέμεναι, χαλεπῆς δ' ἦντησαν ἐδωδῆς  
 γλῶσσα γὰρ ἐν σχοίνοισιν ἐρειδομένη πυκινῇσιν  
 οἰδάνεται, στείνει δὲ λύγων βρόχος, οὐδ' ἔτ' ὀπίσσω  
 ἀνδύνει μεμαυῖα, μένει δ' ὀδύνῃσι ταθεῖσα,  
 εἰσόκεν αὖ ἐρύσῃσι περὶ γλῶσση μεμαυῖας, 610  
 πορφυρέοις κάλλιστον ὑφάσμασιν ἄνθος ἄγοντες.

Σπογγοτόμων δ' οὐ φημι κακώτερον ἄλλον ἄεθλον  
 ἔμμεναι, οὐδ' ἀνδρεσσιν οἷζυρώτερον ἔργον.  
 οἱ δ' ἦτοι πρῶτον μὲν, ὅτ' ἐς πόνον ὀπλίζονται,  
 βρώμη τ' ἡδὲ ποτοῖσιν ἀφαυροτέροισι μέλονται, 615  
 ὕπνω τ' οὐχ ἁλιεῦσιν ἐοικότι μαλθάσσονται.  
 ὥς δ' ὅτ' ἀνὴρ εὐγερυν ἐφοπλίζητ' ἐς ἀγῶνα,  
 μολπῆς εὐφόρμιγγος ἔχων Φοιβήιον εὖχος,  
 πᾶσα δὲ οἱ μέλεται κομιδῇ, πάντῃ δὲ φυλάσσει,  
 πιαίνων ἐς ἄεθλα λιγυφθόγγου μέλος αὐδῆς, 620  
 ὥς οἱ γ' ἐνδυκέως κομιδὴν εὐφρουρον ἔχουσι,  
 ὄφρα σφι πνοιή τε μένη ποτὶ βυσσὸν ἰοῦσιν  
 ἀσκηθῆς, προτέροιο δ' ἀναψύξῃσι πόνοιο.

<sup>a</sup> *Camb. N. H.* iii p. 111 "Another dreaded enemy [of the Oyster] is the 'whelk,' a term which includes *Purpura lapillus*, *Murex eunaceus*, *Buccinum undatum*, and probably also *Nassa reticulata*. All these species perforate the shell with the end of their radula, and then suck out the contents through the neatly-drilled hole", *ibid* p. 60 "Besides the dangers to which they are exposed from other enemies, many of the weaker forms of Mollusca fall a prey to their own brethren. *Purpura lapillus* prefers *Mytilus edulis* to any other food, piercing the shell in about two days' time by its powerful radula, which it appears to employ

are made with close-set rushes, and the fishers gather and place in them Spiral-shells and Clams together. Now when the Purple-fishes draw near, drunk with the lust of food, they put forth from within their chamber their long tongue,<sup>a</sup> which is thin and sharp, and stretch it through the rushes, in quest of food and fatal feast they find. For the tongue, fixed in the close-set rushes, swells and is straitened by the mesh of withes and cannot any more draw back if it try but remains stretched in pain, until the fishers land the shell-fish while intent upon their tongue, bringing a colour most beautiful for purple cloths.

Than the task of the Sponge-cutters<sup>b</sup> I declare that there is none worse nor any work more woeful for men. These, when they prepare themselves for their labour, use more meagre food and drink and indulge themselves with sleep<sup>c</sup> unfitting fishermen. As when a man prepares himself for the tuneful contest—one who hath Phoebus' boast of lyric song—and he studies all care and every way takes heed, nursing for the games the melody of his clear voice. so do they zealously take all watchful care that their breath may abide unscathed when they go down into the depths and that they may recover from

somewhat in gimlet fashion" Cf. A. 547 b + νέμονται δὲ ἐξείροντα τὴν καλουμένην γλώτταν ὑπὸ τὸ κάλυμμα (operculum), τὸ δὲ μέγεθος τῆς γλώττης ἔχει ἡ πορφύρα μείζον δακτύλου, ὃ νέμεται καὶ διατρύψῃ τὰ κογχύλια καὶ τὸ αὐτῆς ὕστραλον; P. A. 661 a 21 ταῖς γὰρ πορφύραις τοσαύτην ἔχει δύναμιν τοῦτο τὸ μόριον ὥστε καὶ τῶν κογχυλίων διατρύψῃ τὸ ὕστραλον, οἷον τῶν στρόμβων οἷς δαλεάζουσιν αὐτάς; Athen. 89 c; Plin. ix. 128 *Lingua purpuræ longitudine digitali, qua pascitur perforando reliqua conchyliæ.*

<sup>b</sup> For the Sponge-cutter (σπογγεύς, σπογγοθήρας, σπογγοτόμος, etc.) in general cf. II. ii. 435 ff., Plin. ix. 151 ff.

<sup>c</sup> Cf. H. iii. 45.

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ἀλλ' ὅτ' ἀθλεύωσι μέγαν πόνον ἔξανύοντες,  
 εὐχόμενοι μακάρεσσιν ἁλὸς μεδέουσι βαθείης 625  
 ἄρωνται κήτειον ἀλεξήσαι σφισι πῆμα,  
 μήτε τιν' ἀντιάσαι λώβην ἁλός· ἦν δ' ἐσίδωνται  
 κάλλιχθιν, τότε δὴ σφι νόον μέγα θάρσος ἰκάνει·  
 οὐ γάρ πω κείνησι νομαῖς ἐνὶ κῆτος ἄαπτον,  
 οὐ δάκος, οὐδέ τι πῆμα θαλάσσιον ἄλλο φαάνθη, 630  
 ἀλλ' αἰεὶ καθαροῖσιν ἀπημάντοισι τε πόροισι  
 τέρπονται· τῷ καὶ μιν ἐφήμισαν ἱερὸν ἰχθύν.  
 τῷ δ' ἐπιγηθήσαντες ἐπισπεύδουσι πόνοισι.  
 πείσματι μηκεδανῷ μεσάτης ὑπὲρ ἰξύος ἀνὴρ  
 ἔζωσται, παλάμησι δ' ἐν ἀμφοτέρησιν αἰερεῖ 635  
 τῇ μὲν ἐριβριθῇ μολίβου χύσιν ἀμφιμεμαρπώς,  
 δεξιτερῇ δ' ἄρπην εὐήκεα χειρὶ τιταίνει·  
 φρουρεῖ δ' ἐν γενέεσσιν ὑπὸ στόμα λευκὸν ἄλειφαρ  
 στὰς δ' ἄρ' ὑπὲρ πρῶρης ἐσκέψατο πόντιον οἶδμα  
 ὀρμαίνων βριθύν τε πόνον καὶ ἀθέσφατον ὕδωρ 640  
 οἱ δέ μιν ὀτρύνουσιν ἐπισπέρχουσί τε μύθοις  
 θαρσαλέοις ἐπὶ μόχθον, ἅτ' ἐν νύσση βεβαῶτα  
 ἄνδρα ποδωκείης δεδαημένον· ἀλλ' ὅτε θυμῷ  
 θαρσῆσῃ, δύναις μὲν ἐνήλατο, τὸν δὲ καθέλκει  
 ἰέμενον πολιοῦ μολίβου βεβριθότος ὀρμῇ 645  
 αὐτὰρ ὃ γ' ἐς βυσσὸν προμολῶν ἐξέπτυσ' ἀλοιφήν  
 ἣ δὲ μέγα στίλβει τε καὶ ὕδατι μίσγεται αὐγῇ,  
 ὄρφνης ἥντε πυρσὸς ἀνὰ κνέφας ὄμμα φαείνων  
 πέτραις δ' ἐμπελάσας σπόγγους ἴδεν οἱ δὲ φύονται

<sup>a</sup> Introduction, p lvn

<sup>b</sup> i.e., olive-oil: Plut. *Μοι* 950 B τῶν δ' ἄλλων ὑγρῶν  
 διαφανὲς μάλιστα τοῦλαιόν ἐστι, πλείστῳ χρώμενον ἀέρι· τούτου  
 δὲ τεκμήριον ἡ κουφότης, δι' ἣν ἐπιπολάζει πᾶσιν ὑπὸ τοῦ ἀέρος  
 ἄνω φερόμενον· ποιεῖ δὲ καὶ τὴν γαλήνην ἐν τῇ θαλάττῃ τοῖς  
 κύμασιν ἐπιρραυνόμενον, οὐ διὰ τὴν λειότητα τῶν ἀνέμων ἀπολι-

past toil. But when they adventure to accomplish their mighty task, they make their vows to the blessed gods who rule the deep sea and pray that they ward from them all hurt from the monsters of the deep and that no harm may meet them in the sea. And if they see a Beauty-fish,<sup>a</sup> then great courage comes into their hearts; for where these range there never yet hath any dread Sea-monster appeared nor noxious beast nor hurtful thing of the sea but always they delight in clean and harmless paths: wherefore also men have named it the Holy Fish. Rejoicing in it they hasten to their labours. A man is girt with a long rope above his waist and, using both hands, in one he grasps a heavy mass of lead and in his right hand he holds a sharp bill, while in the jaws of his mouth he keeps white oil.<sup>b</sup> Standing upon the prow he scans the waves of the sea, pondering his heavy task and the infinite water. His comrades incite and stir him to his work with encouraging words, even as a man skilled in foot-racing when he stands upon his mark. But when he takes heart of courage, he leaps into the eddying waves and as he springs the force of the heavy grey lead drags him down. Now when he arrives at the bottom, he spits out the oil, and it shines brightly and the gleam mingles with the water, even as a beacon showing its eye in the darkness of the night. Approaching the rocks<sup>c</sup> he sees the Sponges which

σθανύντων, ὡς Ἀριστοτέλης ἔλεγεν ἀλλὰ παντὶ μὲν ὑγρῷ τὸ κῦμα διαχεῖται πληττόμενον, ἰδίως δὲ τοῦλαιον αὐγὴν καὶ καταφάνειαν ἐν βυθῷ παρέχει, διαστελλομένων τῷ ἀέρι τῶν ὑγρῶν οὐ γὰρ μόνου ἐπιπολλῆς τοῖς διανυκτερεύουσιν ἀλλὰ καὶ κάτω τοῖς σπογγοθήραις διαφωσόμενον ἐκ τοῦ στόματος ἐν τῇ θαλάττῃ φέγγος ἐνδίδωσιν.

<sup>c</sup> A 548 a 23 (γίνονται) οἱ σπόγγοι ἐν ταῖς σήραξιν τῶν πετρῶν, Plin ix

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ἐν νεάτοις πλαταμῶσιν, ἀρηρότες ἐν σπιλάδεσσι· 650  
 καὶ σφισι καὶ πνοιὴν φάτις ἔμμεναι, οἷα καὶ ἄλλοις,  
 ὅσσα πολυρραθάγοισιν ἐνὶ σπιλάδεσσι φύονται  
 αἶψα δ' ἐπαῖξας δρεπάνῃ τάμε χειρὶ παχείῃ  
 ὥστε τις ἀμητὴρ σπόγγων δέμας, οὐδέ τι μέλλει 655  
 δηθύνων, σχοῖνον δὲ θοῶς κίνησεν, ἑταίροις  
 σημαίνων κραιπνῶς μιν ἀνελκόμεν· αἶμα γὰρ ἐχθρὸν  
 αὐτίκ' ἀπὸ σπόγγων ραθαμίζεται, ἀμφὶ δ' ἄρ' ἀνδρὶ  
 εἰλείται, πνοιῇ δὲ δυσσαεὶ πολλάκι φῶτα  
 ἔσβεσε μυκτῆρεσσιν ἐνισχόμενος βαρὺς ἰχώρ  
 τοῦνεκα λαυβηρῶς ἀναδύεται ὥστε νόημα 660  
 ἐλκόμενος· τὸν μὲν τις ἰδὼν προφυγόντα θαλάσσης  
 ἄμφω γηθήσειε καὶ οἰκτείρων ἀκάχοιτο  
 ὧδε γὰρ ἡπεδανοῖσι παριεμένου μελέεσσι  
 δείματι καὶ καμάτῳ θυμαλγεί γυῖα λέλυνται.  
 πολλάκι δ' ἐχθίστης τε τυχῶν καὶ ἀπηνέος ἄγρης 665  
 ἄλμενος ἐς πόντοιο βαθὺν πόρον οὐκέτ' ἀνέσχε,  
 δύσμορος, ἀντιάσας δυσδερκέι θηρὶ πελώρῳ·  
 καὶ ῥ' ὁ μὲν οἷς ἐτάροισιν ἐπισείων θαμὰ δεσμὸν  
 κέκλεται αὖ ἐρύειν, τὸ δέ οἱ δέμας ἡμιδαίκτον

<sup>a</sup> Oppian is thinking of the sensibility of the Sponge.  
 A. 487 b 9 δοκεῖ δὲ καὶ ὁ σπόγγος ἔχειν τινὰ αἰσθησιν σημεῖον δὲ  
 ὅτι χαλεπώτερον ἀποσπᾶται, ἂν μὴ γένηται λαθραῖως ἢ κίνησις, ὥς  
 φασιν, cf. Plut *Mor* 980 c, Plin ix 148 intellectum inesse  
 his apparet quia, ubi avulsorem sensere, contractae multo  
 difficilius abstrahuntur

<sup>b</sup> The best commentary on all this passage is Plin ix. 152 f  
 Cum caniculis (Dog-fishes) atrox dimicatio Inguina et calces  
 omnemque candorem corporum [Ael xv. 11 says that for  
 this reason divers blacken the soles of their feet and the  
 palms of their hands] appetunt. Salus una in adversas eundi  
 ultroque terrendi. Pavet enim hominem aequae ac terret, et  
 sors aequa in guigite Ut ad summa aquae ventum est, ibi  
 periculum anceps adempta ratione contra eundi dum conetur  
 emergere, et salus omnis in sociis Funem illi religatum ab

grow on the ledges of the bottom, fixed fast to the rocks; and report tells that they have breath<sup>a</sup> in them, even as other things that grow upon the sounding rocks. Straightway rushing upon them with the bill in his stout hand, like a mower, he cuts the body of the Sponges, and he loiters not, but quickly shakes the rope,<sup>b</sup> signalling to his comrades to pull him up swiftly. For hateful blood<sup>c</sup> is sprinkled straightway from the Sponges and rolls about the man, and many a times the grievous fluid, clinging to his nostrils, chokes the man with its noisome breath. Therefore swift as thought he is pulled to the surface; and beholding him escaped from the sea one would rejoice at once and grieve and pity: so much are his weak members relaxed and his limbs unstrung with fear and distressful labour. Often when the sponge-cutter has leapt into the deep waters of the sea and won his loathly and unkindly spoil, he comes up no more, unhappy man, having encountered some huge and hideous beast.<sup>d</sup> Shaking repeatedly the rope he bids his comrades pull him up. And the mighty Sea-monster

umeris eius trahunt Hunc dimicans, ut sit periculi signum, laeva quatit, dextera apprehenso stilo in pugna est. Modicus alias tractatus. ut prope carinam ventum est, nisi praeceleri vi repente rapiunt, absumi spectant Ac saepe iam subducti e manibus auferuntur, si non trahentium opem conglobato corpore in pilae modum ipsi adiuvare Protendunt quidem tridentes alii, sed monstro sollertia est navigium subeundi atque ita e tuto proelianti Omnis ergo cura ad speculandum hoc malum insumitur

<sup>a</sup> Plut *Mor* 980 B οὐ γὰρ ἀψυχον οὐδ' ἀνασθῆτον οὐδ' ἀναιμον ὁ σπῆγγος ἐστίν; Ael viii 16; Phil 93, Plin ix 149; xxxi 124 aliqui narrant et auditu regi eas contrahique ad sonum . . . nec avelli petris posse, ideo abscindi ac saniem emittere

<sup>d</sup> Such as the Ox-ray described *H* ii 141 ff and obviously meant in Plin ix 151

κητείη τε βίη καὶ ὁμόστολοι ἔσπασαν ἄνδρες, 670  
οἰκτρὸν ἰδεῖν, ἔτι νηὸς ἐφιεμένον καὶ ἑταίρων·  
οἱ δὲ θοῶς κεινὸν τε πόρον καὶ λυγρὸν ἄεθλον  
ἀχνύμενοι λείπουνσι καὶ ἐς χέρσον κατὰγονται  
λείψανα δυστήνοιο περικλαίοντες ἑταίρου.

Τόσσ' ἐδάην, σκηπτοῦχε διοτρεφές, ἔργα θαλάσσης. 675  
σοὶ δ' αἰεὶ νῆες μὲν ἀπήμονες ἰθύνωντο,  
πεμπόμεναι λιαροῖσι καὶ ἰθυπόροισιν ἀήταις,  
αἰεὶ δ' ἰχθυόεσσα περιπλήθοιτο θάλασσα,  
γαίης δ' ἀστυφέλικτα Ποσειδάων ἐρύοιτο  
'Ασφάλιος ριζοῦχα θεμείλια νέρθε φυλάσσω. 680

<sup>a</sup> For Ποσειδῶν 'Ασφάλειος ('Ασφάλιος) cf Plut *Thes* xxxvi.  
καὶ γὰρ Ποσειδῶνα ταῖς ὀγδόαις τιμῶσιν ἢ γὰρ ὀγδοᾶς κύβος,  
ἀπ' ἀρτίου πρῶτος οὔσα καὶ τοῦ πρώτου τετραγώνου διπλασία,  
τὸ μόνιμον καὶ δυσκίνητον οἰκεῖον ἔχει τῆς τοῦ θεοῦ δυνάμεως  
δν 'Ασφάλειον καὶ Γαιήοχον προσονομάζομεν; Pausan. vii 21 ἢ  
Πελάγιος καὶ 'Ασφάλιός τε καὶ Ἴππιος; Heliodor vi 7 Ἐρμῆς



## HALIEUTICA, V. 670-680

and the companions of the fisher pull at his body rent in twain, a pitiful sight to see, still yearning for ship and shipmates. And they in sorrow speedily leave those waters and their mournful labour and return to land, weeping over the remains of their unhappy comrade

So much I know, O Wielder of the Sceptre, nursling of the gods, of the works of the sea. But for thee may thy ships be steered free from harm, sped by gentle winds and fair; and always for thee may the sea teem with fish; and may Poseidon, Lord of Safety,<sup>a</sup> guard and keep unshaken the nether foundations which hold the roots of Earth.

μὲν κερδῶος Ποσειδῶν δὲ Ἀσφάλειος; Aristoph *Ach* 682 οἷς Ποσειδῶν Ἀσφάλειός ἐστιν ἡ βακτηρία; Suid *s* Ταίναρον. .  
 ἐνθα καὶ Ποσειδῶνος ἱερὸν Ἀσφαλείου and *s* Ἀσφάλιος Ποσειδῶν  
 Ἀσφάλιος ῥιζοῦχα θεμελῖα νέρθε φυλάσσων τελευταῖος οὗτος τοῦ  
 ἐ τῶν Ἀλιευτικῶν Ὀππιανοῦ



# CLASSIFIED ZOOLOGICAL CATALOGUE

## I MAMMALS

- Αἰγαγρος, Wild Goat, *Aegoceros pictus*, etc  
 Αἰλουρος, Wild Cat, *Felis catus*, and Domestic Cat, *F. domestica*  
 Αἶξ, Goat, *Capra hircus*  
 Ἀλώπηξ, Fox, *Canis vulpes*  
 Ἄρκτος, Brown Bear, *Ursus arctos*  
 Ἄρπαξ, Harrier, species of Wolf (= Κίρκος), C iii 304  
 Ἀσπάλαξ, Mole-rat (Blind Rat), *Spalax typhius*  
 Ἀχαινεῖ (ἔλαφος), Brocket, C ii 426 n  
 Βίσων, European Bison (Wisent), *Bos bonasus* (*Bison Europæus*)  
 Βουβαλός, Cow Antelope, Antelope (*Alcelaphus*) *tubalis*  
 Βούς (Ταῦρος), Ox, Bull, *Bos taurus*  
 Δελφίς, Dolphin, *Delphinus delphis*  
 Δορκάλις (Δόρκος), Gazelle, *Gazella dorcas*  
 Ἐλάφος, Red Deer, *Cervus elaphus*  
 Ἐλέφας, Elephant, *Elephas indicus* and *E. africanus*  
 Εὐρυκερως, Fallow Deer, *Cervus dama*  
 Ἐχίνος χερσαῖος, (1) the Common Hedgehog, *Eriaceus europæus*, (2) in  
 C ii 598 the Spiny Mouse, *Mus acomys*  
 Θῶς, either the Jackal, *Canis aureus*, or the Civet, *Viverra civetta*  
 Ἰκτίνος, Kite, species of Wolf, C iii 331  
 Ἰορκος, Roe Deer, *Cervus capreolus*  
 Ἰπταγρος, the Nylghau, *Baselaphus tragocamelus*  
 Ἴππος, Horse, *Equus caballus*  
 Ἰχνεύμων, Ichneumon, *Herpestes ichneumon*  
 Καμηλοπάρδαλις, Gnu, *Camelopardalis giraffa*  
 Κάμηλος, Camel, *Camelus bactrianus* and *C. dromedarius*  
 Κάπρος, Wild Boar, *Sus scrofa*  
 Κάστρος, Beaver, *Castor fiber*, H i 398 n  
 Κίρκος, Hawk, species of Wolf (= Ἄρπαξ), C iii 304  
 Κριός, Grampus, Killer Whale, *Orca gladiator*  
 Κυνω, Dog, *Canis familiaris*  
 Λαγώς, Hare, *Lepus timidus*  
 Λέων, Lion, *Felis leo*  
 Λύγξ, (1) Lynx, *Felis lynx*, (2) the Caracal, *F. caracal*  
 Λύκος, Wolf, *Canis lupus*  
 Μνοξός, Dormouse, *Myoxus glis*, *M. nitela*, *M. dryas*

## OPPIAN

- Μῦς, Mouse, *Mus musculus* (Common Mouse)  
 \*Οἷς, Sheep, *Ovis aries*  
 \*Οναγρος, Wild Ass, *Equus onager*  
 \*Ονος, Ass, *Equus asinus*  
 \*Ορυξ, Sable Antelope, *Oryx leucoryx*  
 Πανθήρ, Panther, perhaps the Ounce, C ii 572 n  
 Παρδαλῖς (Πέρδαλῖς), Leopard (Panther), two species, C iii 63 n  
 Πίθηκος, Ape, three species, (1) Ape, *Macacus inuus*, (2) Monkey, *Cercopithecus*, (3) Baboon, *Cynocephalus hamadryas*, C ii 605 n  
 Πτωξ = Λαγώς  
 \*Ρινοκερως, Rhinoceros, *Rhinoceros indicus*  
 Σκιοῦρος, Squirrel, *Sciurus vulgaris*  
 Σοῦβος, species of Sheep? C. ii 382 n  
 Σῦς = Κάπρος.  
 Τοξευτήρ, the Archer, species of Wolf, C iii 296  
 Τίγρις, Tiger, *Felis tigris*  
 \*Υαίνα, Striped Hyena, *Hyena striata*  
 \*Υστρίξ, Porcupine, *Hystrix cristata*  
 Φάλαινα, H 1 404 } Whales, *Cetacea*  
 Φυσάλος, H 1 368 }  
 Φώκη, Seal, *Phoca vitulina* (Common Seal), *Ph. monachus* (Monk Seal)  
 Χρῦσεος, Golden, species of Wolf, C iii 817

## 2. BIRDS

- \*Ἄετος, Eagle, generic for species of *Aquila* and *Falco*  
 \*Ἀηδών, Nightingale, *Daulias luscinia* (Common N) and *Motacilla luscinia*  
 \*Ἀλεκτρυών, Domestic Cock, *Gallus gallinaceus*  
 \*Ἀλκίαιετος, Sea eagle, perhaps *Pandion haliaetus*, the Osprey, H 1 425 n  
 \*Ἀλκυών, Kingfisher, *Alcedo isipda*  
 \*Ἀτταγὴν, Francolin, *Tetrao francolinus*  
 Γερανός, Common Crane, *Grus cinerea*  
 Γυψ, Vulture, (1) *Gypaetus barbatus*, the Lammergeier, (2) *Vultur fulvus*, Griffon Vulture, (3) *V. cinereus*, Black Vulture, (4) *Neophoron percnopterus*  
 Κίρκος, generic for smaller Hawks and Falcons  
 Κορώνη, Crow, *Corvus corone* L and *C. cornix*, the Hooded Crow  
 Κυκνος, Swan, (1) Whooper, *Cygnus musicus*, (2) Mute, *C. olor*  
 Λαρος, Sea gull, including Gulls (*Larus*) and Terns (*Sterna*)  
 Πελαργός, Stork, *Ciconia alba* and *C. nigra*  
 Πελεῖας (Πελεῖα), Τηρηών, Stock dove, *Columba oenas*, and perhaps the Ring dove, *C. palumbus*  
 Πιέρδιξ, Partridge, *Perdix graeca* (*P. saxatilis*) and Common Partridge, *P. cinerea*  
 Στρουθοκάμηλος, Ostrich, *Struthio camelus*, L  
 Τάως, Peacock, *Pavo cristatus*  
 Φήνη, Lammergeier, *Gypaetus barbatus*  
 Χελιδών, Swallow, (1) the Chimney Swallow, *Hirundo rustica*, (2) House Martin, *H. urbica*  
 Ψιττακός, Parrot, *Psittacus eubicularis* (?)  
 \*Ωτίς, Bustard, *Ovis tarda*, L

# ZOOLOGICAL CATALOGUE

## 3 REPTILES

- Ἀσπίς, Asp or Egyptian Cobra, *Naja haje*  
 Δρακῶν, generic for Serpents, *Ophidia*  
 Ἐχίς = Ὀφίς, *C* 1 381, *H* 1 56<sup>a</sup>  
 Κροκοδείλος, Crocodile, *Crocodylus vulgaris* Cuv  
 Ὀφίς, generic for Serpents  
 Χελωνή θαλασσία, Turtle, *Chelonia cephalo*  
 Χελωνή χερσαία, Tortoise, *Testudo graeca* and *T. marginata*

## 4. FISHES

- Ἀβραμῖς, species of Grey Mullet (*Mugil*), found in the Nile  
 Ἀγριοφαγρός Not identified, *H* 1 140.  
 Ἀδμων Not identified, *H* in 371 n  
 Ἀδωνις = Ἐξώκοιτος, a Blenny, perhaps *Blennius Montagu*  
 Ἀετός, Eagle ray, perhaps *Myliobatis aquila*  
 Αἰτναίος Not identified, *H* 1 512  
 Ἀκανθίας, Spiny Dog-fish, *Acanthias vulgaris*  
 Ἀλώπηξ (Ἀλωπεκίας), Thresher or Fox-shark, *Alopias vulpes*  
 Ἀλφειοτικός = Κινιδός, a Wrasse, *Introd* p 1  
 Ἀμία, Bonito, *Felamys sarda*  
 Ἀνθίας, *Introd* p liii  
 Ἀφρίτις = Ἀφύη  
 Ἀφύη, generic for various small fish and fish-fry, *H* 1 767 n  
 Βασιλίσκος Not identified, *H* 1 129 n  
 Βατίς, Ray, including the Common Skate, *Raja batius*, etc  
 Βατραχος, Fishing-frog or Angler, *Lophius piscatorius*  
 Βλεννος, Blenny, *Blennius*, for various species of *H* 1 109 n  
 Βούγλωσσος, Sole, *Solea vulgaris*  
 Βούς, Ox-ray, perhaps *Cephaloptera giorna*  
 Βωξ, Bogue, *Box boops (B. vulgaris)* and *B. salpa*  
 Γαλέος, generic for smaller Sharks (*Squalus*), *H* 1 379 n.  
 Γλαυκός, *Introd* p lii  
 Γογγρος, Conger, *Conger vulgaris*  
 Δρακῶν, the Weever, *Trachinus draco*  
 Ἐγγραυλῖς, Anchovy, *Engraulis encrasicolus*  
 Ἐγγελύς Eel, *Anguilla vulgaris*  
 Ἐξώκοιτος = Ἀδωνις, *q v*  
 Ἐρυθίνος, a Sea perch, *Serranus anthias* or *S. cabrilla*  
 Ἐχηνίς, in *H* 1 212 Lamprey, *Petromyzon marinus*, not *Echeneis remora*.  
 Ζυγαίνα, Hammer-head or Balance Shark, *Zygæna malleus*  
 Ἠγήγῃρ, Whale guide or Pilot-fish, *Naucrates ductor*  
 Ἡμεροκοίτης = Νυκτερίς, Day-sleeper or "Bat," *Uranoscopus scaber*  
 Ἡπάτος Not identified, perhaps one of the Cod family (*Gadidae*), *H* 1  
 140 n  
 Θρισσα, Shad, *Alosa vulgaris*  
 Θύννος, Tunny, *Thynnus thynnus*  
 Ἰεραξ, Sea hawk, *Exocoetus volitans* Cuv  
 Ἰουλίς ("Ἴουλος, *H* in 186), Rainbow-wrasse, *Coris julis*  
 Ἴππος, Sea horse, *Hippocampus brevicestris* Cuv  
 Ἴππουρος, Hippurus, *Coryphaena hippurus*.

# OPPIAN

- Καλλιarias, perhaps one of the *Gadidae* (Cod family), Introd p. lxx  
 Καλλιχθυσ, Introd. p. lvi  
 Κάνθαρος, Black Sea-bream, *Cantharus griseus*  
 Κεντρίνη (Κεντροφόρος), a Shark, *-Squalus centrina* L  
 Κερκούρος Not identified, H 1 141  
 Κεστρευσ } generic for Grey Mullet (*Mugil*), specifically, perhaps Κεστρευσ  
 Κέφαλος } = *M. capito*, Κεφαλος = *M. cephalus*, H 11 642 n  
 Κίθαρος, a Flat fish (*Pleuronectidae*), possibly *Rhombus luteus* Risso  
 Κίναιδος = Ἀλφειστικός, q v  
 Κίρρις, a Wrasse, perhaps *Labrus mixtus*, Introd p. lmi  
 Κίχλη, Thrush wrasse, *Coriscus rostratus*  
 Κόκκυξ, Cuckoo-fish, a Gurnard, probably the Piper, *Trigla lyra*  
 Κολίας, Coly Mackeiel, *Scomber colias*  
 Κορακίνος, Crow-fish, one of the *Sciaenidae*, perhaps *Corvina nigra* Cuv  
 Κόσσυνφος, Merle-wrasse, *Crenilabrus pavo*  
 Κυβεία(s), a Tunny, H 1. 183 n  
 Κυπρίνος, Carp, *Cyprinus carpio*  
 Κύνων, generic for smaller Sharks and Dog-fishes (*Squalus*), H 1 373 n  
 Κωβίος, Goby, *Gobius niger* being commonest in Greek waters  
 Λάβραξ, Basse, *Labrax lupus*  
 Λάμνη, a large Shark, perhaps *Lamna cornubica*  
 Λαρινός Not identified, H 11 399  
 Λείος, the Smooth Dog fish, *Mustelus laevis* Risso  
 Λέων, perhaps a large Shark Not identified.  
 Μαινίς, *Maena vulgaris* and allied species  
 Μάλθη, perhaps a large Shark Not identified, H 1 371 n  
 Μελάνουρος, a Sea-bream, *Oblata melanura*  
 Μορμύρος (Μορμύλος), Mormyrus, a Sea-bream, *Pagellus mormyrus*  
 Μύλος, perhaps *Sciaena cyrrhosa*, H 1 130 n  
 Μύραινα, the Murry, *Muraena helena*  
 Μύς θαλάσσιος, Sea mouse, i e File Fish, *Balistes capruscus*, H 1 174  
 Ναρκη, Cramp-fish, Torpedo, or Electric Ray, *Torpedo marmorata*, etc  
 Νυκτερίς = Ἡμεροκοίτης, q v  
 Ξιφίας, Sword-fish, *Xiphias gladius*  
 Ὀλισθος, possibly the Sheat-fish, *Silurus glanis*, H 1 113 n  
 Ὀνίσκος and Ὀνος, perhaps *Gadidae* (Cod family), Introd p. lvi  
 Ὀρκυνος, large Tunny, *Thynnus brachypterus*  
 Ὀρφός, Great Sea-perch, the Merou, *Serranus (Epinephelus) gigas*  
 Πόρδαλις (Πάρδαλις), perhaps a large Shark Not identified  
 Πέρκη, Perch, either freshwater Perch, *Perca fluviatilis*, or a Sea-perch,  
 e g *Serranus scriba*  
 Πηλαγίς, one year-old Tunny, H 1v 504 n  
 Πλατύουρος, unidentified Flat-fish (?), H 1 99  
 Ποικίλος, Spotted Dog-fish, *Scyllium catulus*  
 Πομπίλος = Ἡγήτηρ, q v  
 Πρεπων Not identified One of the *Gadidae*? H 1 146  
 Πρημας, young Tunny in its first year, H 1 183 n.  
 Πρήστις, Sawfish, *Pristis antiquorum*  
 Πρόβατον Not identified, H 1 146 n  
 Ραφίς, Gar-fish (Needle-fish), *Belone acus*, C 11 392 n  
 Ρίγη, Monkfish or Angel-shark, *Rhina squatina*  
 Σάλπη, Saupé, *Boz salpa*  
 Σαργός, Sauge, *Sargus vulgaris*  
 Σαύρος, Horse-mackerel, *Caranx saureus*  
 Σίμος Not identified, H 1 170 n

## ZOOLOGICAL CATALOGUE

- Σκάρος, Parrot-wrasse, *Scarus cretensis*  
 Σκέπανος, species of Tunny? *H* 1 106 n  
 Σκιανα, Sciaena, perhaps *Umbrina cirrhosa*  
 Σκομβρος, Mackerel, *Scomber scomber* L  
 Σκορπιος, Scorpion-fish, two species, *Scorpaena scrofa* and *S. porcus*, *H* 1 171 n  
 Σκύμνος, a Dog-fish, perhaps *Scyllium canicula* Cuv  
 Σκυτάλη, Not identified, *H* 1 184  
 Σμαρίς, *Smaius vulgaris*, *H* 1 109 n  
 Σπάρος, a Sea-bream, *Sargus Rondeletii* or allied species  
 Σύαινα, *H* 1 129 n, unidentified Flat-fish (?)  
 Συνόδους, a Sea-bream, *Dentex vulgaris* Cuv  
 Σφύραινα, *H* 1 172, two species, (1) *Sphyræna spet* (*S. vulgaris*), the Biscuda, (2) *Esox belone*?  
 Ταυνία, Ribbon fish, *Cobitis taenia*? *H* 1 100 n  
 Τραγος, the male *Maenis*, *H* 1 108 n  
 Τράχουρος, species of Mackerel, *Trachurus trachurus* Mor (*Scomber trachurus* L)  
 Τριγλα, Red Mullet, *Mullus barbatus*, *M. surmuletus*, etc.  
 Τριγλις=Τριγλα, *C* 1 75 n  
 Τρυγών, Sting-ray, *Trygon vulgaris* Risso (*T. pastinaca* Cuv)  
 Ύαινα, an unidentified Sea monster  
 Φάγρος, a Sea bream, perhaps *Pagrus vulgaris*  
 Φνικς, a Wrasse, perhaps *Crenilabrus pavo*, *Introd* p li  
 Χαλκεύς, the Dory, *Zeus faber*  
 Χαλκίς, Pilchard, *Clupea sardina* Cuv (*Alosa sardina* Mor)  
 Χάννος, one of the Sea-perches, perhaps *Serranus cabrilla*  
 Χάραξ, perhaps one of the Genus *Sargus*, *H* 1 178 n  
 Χελιδών, the Flying Gurnard, *Dactylopterus volitans* Cuv (*Trigla volitans* L)  
 Χρέμης, one of the *Sciaenidae*, perhaps *Sciaena aquila*  
 Χρύσοφρυς, *Chrysophrys aurata*, Gilt head.  
 Ψήττα, a Pleuronectid, possibly the Turbot, *Rhombus maximus*

### 5 MOLLUSCS

- Κήρυξ, Trumpet-shell, *Buccinum* in general.  
 Κόχλος, Sea-snail, undefinable, *C* 11 568  
 Λεπάς, Limpet, *Patella vulgata*, etc  
 Μύς, Mussel, *Mytilus edulis*  
 Ναυτίλος, Nautilus, *Argonauta argo*  
 Νηριτης, perhaps species of *Trochus* and *Buccinum*  
 Όσμούλος, species of Octopus, perhaps *Eledone moschata*  
 Όστρακον, generic for *Testacea*  
 Όστρεον, generic for *Testacea*, or specifically the Oyster, *Ostrea edulis* L  
 Πίννη, Pinna, a genus of bivalve Molluscs  
 Πολύπους, Poulpe or Octopus, *Octopus vulgaris*  
 Πορφύρα, Purple-shell, *Murex brandaris*, *M. trunculus*, etc  
 Σηπία, the Common Cuttlefish, *Sepia officinalis*, L  
 Στρομβος, spiral shells generally, or specifically *Cerithium vulgatum*  
 Σωλήν, Razor-shell, *Solen soliqua*, etc  
 Τευθς, Squid or Calamary, *Idio vulgaris* Cuv  
 Χήμη, Clam, generic for certain species of bivalves, e g *Veneracea*.

## OPPIAN

### 6 CRUSTACEA

Ἀστακός, Lobster, *Homarus vulgaris*  
Κάραβος, Spiny Lobster or Sea Crayfish, *Palinurus vulgaris*  
Καρίς, Prawn, *Palaeomon squilla*  
Καρκίνος, Hermit Crab, *Pagurus Bernhardus* or *P. Diogenes*  
Καρκίνος, Crab, *Decapoda brachyura* in general  
Παγουρός, the common edible Crab, *Cancer pagurus* L  
Πιννοφύλαξ, *Pinnotheres veterum*

### 7. VERMES

Βδέλλα, Leech, *Hirudo medicinalis*  
Ἐλμῖς, Worm, unidentified, *H* iii 180  
Σκολόπενδρα θαλασσία Not identified, *H* i 307, ii 424 ff

### 8 INSECTS

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COLLUTHUS



## INTRODUCTION

### I THE LIFE OF COLLUTHUS

For the life of Colluthus we have the following authorities:

1 Suidas *s.v.* Κόλουθος "of Lycopolis in the Thebais [in Egypt: Ptolemy iv. 5 62, Strabo 812], epic poet, who lived [or 'flourished,' γεγωνώς] in the times of the emperor Anastasius [i.e. Anastasius I, emperor 491-518], wrote *Calydoniaca* in six books, and *Encomia* in epic verse, and *Persica*" So Eudocia (Villoisin, *Anecd. Gr.* 1 p. 271).

2 A Life of Colluthus in cod. Ambrosianus Q 5 *sup.*:  
"Colluthus of Lycopolis in the Thebais, epic poet, lived, according to Suidas, in the time of Anastasius, surnamed Brachinûs, who succeeded Zeno as emperor in Constantinople, and after whom reigned Justinus the Thracian, after whom again the emperor was *divus* (ὁ θεῖος) Justinianus, who delivered Italy from the servitude of the Goths through Belisarius—Justinian being the nephew of Justinus—a little over a thousand years ago. He wrote *Calydoniaca* in epic verse in six books and *Encomia* and *Persica*. To him is ascribed also the present poem, the *Rape of Helen*, a poem familiar and well known in Apulia, where also the poetry of the Homeric Quintus [the *Post-Homerica*—τῶν μεθ' "Ομηρον λόγοι of Q Smyrnaeus or Calaber] was first discovered in the temple

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of St. Nicolas of Cassuli [Casoli] outside Hydruntum [Otranto] and which its recoverer, the sainted Bessarion, archbishop of Nicaea, cardinal-bishop of Tusculum [Frascati], communicated to all concerned. And this also which was hidden, shall now be public property ”

*Notes* —(1) Zeno was emperor of the East at Constantinople from A D 474 to 491. He was succeeded by Anastasius I. who reigned 491–518. He in turn was succeeded by Justinus I. who reigned 518–527. He is called “the Thracian” because he was a native of Thrace. He again was succeeded by his nephew Justinian who reigned 527–565. For Belisarius see Gibbon, chap. xli.

(2) Bessarion (1395 ?–1472), a native of Trapezus (Trebizond), was a pupil of Plethon in the Peloponnese, became Cardinal and Patriarch of Constantinople, died in 1472 at Ravenna. In 1446 the Pope committed to him the oversight of the Greek monasteries of the Basilian Order to which, before leaving the East, Bessarion belonged<sup>1</sup>. The Italian monasteries of this Order were in the South of Italy. This circumstance led in 1450 to the discovery by Bessarion in the monastery of St Nicola di Casoli (close to Otranto in Calabria), destroyed by the Turks in 1480, of various MSS including Quintus Smyrnaeus (hence called Calaberi) and Colluthus. He bequeathed his MSS to Venice, where they now form part of the library of St Mark, founded by Bessarion in 1468.

(3) The *Hypothesis* preserved in Painsinus 2764 adds nothing to (2).

<sup>1</sup> Cf. *Ecthesis Chronica* ed Lambros, London 1902, p. 6  
 ἦλθον ἅπαντες ἐν Κωνσταντινουπόλει . . . ὁ Νικαίας Βησσαρίων  
 . . . ὁ φιλόσοφος Γεμιστὸς καὶ ἄλλοι ἐκ τῶν ἀρχιερέων οὐκ  
 ὀλίγοι. *Ibid.* p. 7 ὁ γὰρ Βησσαρίων ἦν πολὺς ἐν τῷ λέγειν καὶ  
 ἄκρος φιλόσοφος γέγονε γὰρ καὶ γαρδινάλιος, ἔχων τιμὴν καὶ  
 δόξαν οὐ τὴν τυχοῦσαν· ἠγάπησε γὰρ τὴν δόξαν τῶν ἀνθρώπων  
 ἢ τοῦ θεοῦ.

## INTRODUCTION

### II. THE TEXT

The best ms of Colluthus is—

M = codex Mutinensis, now Parisinus suppl graec 388. Hall, *Companion to Classical Texts*, p 278, says it “was never at Modena but was brought by the French in the Napoleonic wars at the beginning of the 19th century from somewhere in North Italy.”

It is dated Xth or XIth century.

This ms. was first used by I. Bekker in his edition of Colluthus, impensis G Reimeri, Berlin 1816

The only critical edition before that of Bekker was that of John Daniel van Lennep, Leovardiae 1747, which was founded on collations (given him by D’Orville, Ruhnken, Valckenaer) of six mss

V = Vossianus, a collation of which is in the library at Leyden; probably to be identified with Palatinus 319.

P = Parisinus 2764

Q = Parisinus 2600.

A = Ambrosianus Q 5 sup

L = Laurentianus xxxi. 27

R = Haumiensis 60 (once belonging to Elias Putsch, then to J. A. Fabricius, then to H. S Reimar).

All these are probably derived from Bessarion’s ms.

Other late mss. are :

Neapolitanus in F 17.

Paris suppl 109

Marcianus viiii 1.

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### EDITIONS

- Editio Princeps* :—Aldine, Venice, no date (probably about 1521), along with Quintus Calaber and Tryphiodorus Coluthi Lycopolitae Thebani de Raptu Helenae ac Judicio Pandis Poema nunc primum ab Helio Eobano Hesso [1488–1540] latino carmine redditum. Erphurdiae (Erfurt), 1533.
- Coluthi Theb Rapt Hel, Iodoco Velaraeo interprete [Latin prose], Antuerpiae ap Jo Steelsnum, 1539 Brodae[Io] Annotationes in Col Theb de Rapt Hel librum, Basel, 1552
- Col Rapt Hel per Renatum Perdierium ad verbum translatus, c brevibus Bernardi Beitiandi annotationibus. Ex off. I Oporini, Basel 1555 H Stephanus (in *Poet Graec principes her. carm*), Paris 1566 Col. Rapt Hel graece, per Sixtum Henricpetii, Basel, 1569 (along with Q Calaber and Tryphiod “Saepius autem mendas, quae Aldinae merant, fideliter exhibet non tantum, sed ubique feie prioribus novas accumulat” van Lennep) Michael Neander in *Opus Aureum* Part II, Basel 1559 (pfeff to Coluthus and Tryph are dated March 5th 1559)
- Founded on Neander was the edition with short notes of Stephanus Ubelus, Fianequeræ (Fianeker), ap Aegid Radaeum, 1600. Col Rapt Hel in the *Corpus Poet Graec* of Jacobus Lectius, Collon Allobr (Cologne), 1606, founded on Stephanus Col Rapt. Hel, Aemil Portus, Geneva, 1609, with short extracts from Neander’s notes. Claud. Dausqueu



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- Annot. in Col, Frankfort, 1614 V. E. Loescheri  
Lect. Coluth. Liber singularis, Wittenberg, 1724.  
Col Hel Rapt graece, ap Janss Waesbergios,  
Amsterdam, 1735. Col Rapt Hel recens ad fidem  
codd MSS ac variantes lectiones et notas adjecit Io.  
Dan a Lennep, Leovardiae (Leeuwarden), 1747.
- Col Rapt Hel gr et lat Accedit metrica interpretatio  
italica Ant Mai Salvini, nunc primum edita.  
Recens var codd, MSS lect. et select annotat  
adjec Ang Mar Bandinius, Florence 1765 Apart  
from the translation in Italian this is simply van  
Lennep. Bandinius not merely reprints Lennep's  
text, but, without acknowledgement, reproduces his  
Latin version, his notes, and even his preface (trans-  
lated into Italian) Cf Buhle's remarks on Bandini's  
Aratus.
- Another éd entirely founded on Lennep is Col Lycop.  
Theb. de Rapt Hel libellus ex graec in latina  
carmina conversus, versionibus, variantibus, et  
animadversionibus illustratus opera et studio Philippi  
Scio a S<sup>o</sup> Michaele Madrid 1770, which however,  
contains, besides a trans in Latin verse, a rendering  
in Spanish verse by Antonio Garcia (see below—  
Translations)
- Col. Rapt Hel., curante Theoph Christ Harles, Nuiem-  
berg, 1776, likewise entirely founded on Lennep.
- In 1816 appeared Col Rapt Hel ex recensione Immanuel.  
Bekker, Berlin 1816 In addition to the mss of  
Lennep, Bekker had a collation of the Mutinensis  
(containing seven hitherto unpublished lines) and  
cod Gothanus
- In 1823 appeared the elaborate edition of A Stanislas  
Julien, Paris 1823 This handsome volume contains  
a revised text, translation in French prose, a new  
Latin prose trans, a commentary, index verborum,  
etc, translations in English verse, Italian verse,  
Spanish verse, and German prose (see below Trans-  
lations) and facsimiles of two mss, Parisinus 2764 and  
Parisinus 2600.

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New ed. of Lennep by G. H. Schaefer, Leipzig 1825  
Lehrs, Didot, Paris 1839. Crit. ed. E. Abel, Berlin 1880.  
W. Weinberger, Leipzig, 1896 (with Tryphiod.), crit. notes  
and ind. verb.

### TRANSLATIONS

*French* —Charles Dumolard, Paris 1747 Simon de  
Troyes, London, 1790. Cournand, Paris, 1807  
(verse). The author describes his work as an imita-  
tion, not a translation.

*German* :—K. A. Kutner, Mietau and Leipzig, 1772,  
reprinted in Julien, Alzinger, Weimar, 1785 (verse)  
—superior, according to Julien, to that of Kutner

*Spanish* :—Phil Scio a S<sup>co</sup> Michael, Madrid, 1770  
(verse).

*Italian* —Corradino dall' Aglio, Venice, 1741, Ang  
Teodoro Villa, Milan, 1753, Ant. Maria Salvini in  
Bandini's edition, Florence, 1765, reprinted in Julien  
C. Lanza, Naples, 1881. P. Ambrogio Curti, Milan,  
1882. E. R. Tur, Leghorn, 1886. A. G. Danesi,  
Corleone, 1893.

*English* :—The Rape of Helen by Edward Sherburne,  
London, 1651 (rhymed verse), reprinted in Julien.

### OTHER LITERATURE

A. Ludwich, *Rh. Mus.* xlii (1887). M. Schneider,  
*Philologus* xlix (1890). W. Weinberger, *Wiener  
Studien* xviii. (1896).

# THE RAPE OF HELEN

# ΚΟΛΛΟΥΘΟΥ ΠΟΙΗΤΟΥ ΑΤΚΟΠΟΛΙΤΟΥ ΑΡΠΑΓΗ ΤΗΣ ΕΛΕΝΗΣ

Νύμφαι Τρωιάδες, ποταμοῦ Ξάνθοιο γενέθλη,  
 αἱ πλοκάμων κρήδεμνα καὶ ἱερὰ παίγνια χειρῶν  
 πολλάκι πατρώῃσιν ἐπὶ ψαμάθοισι λιποῦσαι  
 εἰς χορὸν Ἰδαίῃσιν ἐπεντύνασθε χορεΐαις, ·  
 δεῦτε, θεμιστοπόλοιο νοήματα μηλοβοτῆρος 5  
 εἵπατέ μοι, κελάδοντος ἀπορνύμεναι ποταμοῖο,  
 ἐξ ὁρέων πόθεν ἦλθεν ἀήθεα πόντον ἐλαύνων  
 ἀγνώσσων ἀλὸς ἔργα; τί δὲ χρέος ἔπλετο νηῶν  
 ἀρχεκάκων, ἵνα πόντον ὁμοῦ καὶ γαῖαν ὀρίνη  
 βουκόλος, ὠγγυίη δὲ τίς ἔπλετο νείκεος ἀρχή, 10  
 ὄφρα καὶ ἀθανάτοισι θεμιστεύσωσι νομῆες,  
 τίς δὲ δικασπολίη, πόθεν ἔκλυεν οὔνομα νύμφης  
 Ἀργεΐης; αὐταὶ γὰρ ἐθήγησασθε μολοῦσαι  
 Ἰδαίης τρικάρηνον ὑπὸ πρηῶνα Φαλάκρης  
 καὶ Πάριν οἰοπόλοισιν ἐφεδριόωντα βοώκοις 15  
 καὶ Χαρίτων βασιλείαν ἀγαλλομένην Ἀφροδίτην.  
 ὥς ὁ μὲν ὑψιλόφοισιν ἐν οὔρεσιν Αἰμονιῶν  
 νυμφιδίῳ Πηλῆος ἀειδομένων ὑμεναίων  
 Ζηνὸς ἐφημοσύνησιν ἐωνοχόει Γανυμήδης·  
 πᾶσα δὲ κυδαίνουσα θεῶν ἔσπευδε γενέθλη 20

<sup>a</sup> Scamander, a river in the Troad

<sup>b</sup> A mountain in the Troad

## THE RAPE OF HELEN

Ye Nymphs of Troy, children of the river Xanthus,<sup>a</sup> who oft-times leave on your father's sands the snoods that bind your tresses and the sacred toys of your hands, and array you for the dance on Ida,<sup>b</sup> come hither, leaving the sounding river, and declare to me the counsel of the herdsman judge<sup>c</sup> say whence from the hills he came, sailing the unaccustomed deep, albeit ignorant of the business of the sea; and what was the occasion of the ships that were the spung of woe, that a cowheid should stir heaven and earth together, and what was the primeval beginning of the feud, that herdsmen should deal judgement to immortals what was the suit. whence heard he the name of the Aigive nymph<sup>d</sup>? For ye came yourselves and beheld, beneath the three-peaked cliff of Idaean Phalacra,<sup>e</sup> Paris sitting on his shepherd seat and the queen of the Graces, even Aphrodite, glorying So among the high-peaked hills of the Haemonians,<sup>f</sup> the marriage song of Peleus was being sung while, at the bidding of Zeus, Ganymede<sup>g</sup> poured the wine. And all the race of the gods hastened to do honour to the white-

<sup>a</sup> Paris

<sup>a</sup> Helen

<sup>b</sup> Peak of Ida, *cf.* Lyc 24

<sup>f</sup> Thessalians

<sup>g</sup> Son of Tros, for his beauty carried away and made cup-bearer to Zeus (Hom *Il* xx 232)

# COLLUTHUS

αὐτοκασιγνήτην λευκώλενον Ἀμφιτρίτης,  
 Ζεὺς μὲν ἀπ' Οὐλύμποιο, Ποσειδάων δὲ θαλάσσης·  
 ἐκ δὲ Μελισσηέντος ἀπ' εὐόδμου Ἑλικῶνος  
 Μουσάων λιγύφωνον ἄγων χορὸν ἦλθεν Ἀπόλλων·  
 39 χρυσείοις <sup>1</sup> δ' ἐκάτερθε τινασσόμενος πλοκάμοισι 25  
 40 βότρυν ἀκερσεκόμης ζεφύρῳ στυφελίζετο χαίτης.  
 τὸν δὲ μεθ' ὠμάρτησε κασιγνήτη Διὸς Ἥρη.  
 οὐδ' αὐτὴ βασίλεια καὶ ἁρμονίης Ἀφροδίτη  
 ἐρχομένη δῆθυνεν ἐς ἄλσεα Κενταύριοι.  
 καὶ στέφος ἀσκήσασα γαμήλιον ἦλυθε Πειθώ, 30  
 τοξευτήρος Ἑρωτος ἐλαφρίζουσα φαρέτρην  
 καὶ βριαρὴν τρυφάλειαν ἀπὸ κροτάφοιο μεθεῖσα  
 ἐς γάμον ὠμάρτησε γάμων ἀδίδακτος Ἀθήνη.  
 οὐδὲ κασιγνήτη Λητωϊᾶς Ἀπόλλωνος  
 Ἄρτεμις ἠτίμησε καὶ ἀγροτέρῃ περ ἐοῦσα. 35  
 οἷος δ' οὐ κυνέην, οὐ δῆιον ἔγχος αἰείρων  
 ἐς δόμον Ἠφαίστοιο σιδήρεος ἔρχεται Ἄρης,  
 τοῖος ἄτερ θώρηκος, ἄτερ θηκτοῖο σιδήρου  
 μειδιῶν ἐχόρευεν Ἑριν δ' ἀγέραςτον ἐάσας  
 οὐ Χείρων ἀλέγιζε καὶ οὐκ ἐμπάζετο Πηλεὺς 40  
 ἢ δ' ἄτε βησσηέντος ἀποπλαγχθεῖσα νομοῖο  
 πόρτις ἐρημαίῃσιν ἐνὶ ξυλόχοισιν ἀλᾶται  
 φοινῆεντι μύωπι, βοῶν ἐλατῇρι, τυπέισα·  
 τοῖα βαρυζήλοισιν Ἑρις πληγῇσι δαμεῖσα  
 πλάζετο μαστεύουσα, θεῶν πῶς δαίτας ὀρίνοι. 45  
 πολλάκι δ' εὐλαίγγος ἀπὸ κλισμοῖο θοροῦσα  
 ἴστατο καὶ παλίνορρος ἐφέζετο χειρὶ δὲ γαίης  
 οὐδὲ κόλπον ἄραξε καὶ οὐκ ἐφράσσατο πέτρην

<sup>1</sup> ll. 39, 40 were transposed to precede 25 by Graefe

<sup>a</sup> Thetis    <sup>b</sup> Daughter of Nereus and Doris (Hes *Th* 243)  
<sup>c</sup> Legendary king of the district of Helicon (schol  
 Nicand *Ther* 11)

## THE RAPE OF HELEN

armed bride,<sup>a</sup> own sister of Amphitrite<sup>b</sup> : Zeus from Olympus and Poseidon from the sea. Out of the land of Melisseus,<sup>c</sup> from fragrant Helicon, Apollo came leading the clear-voiced choir of the Muses. On either side, fluttering with golden locks, the unshorn cluster of his hair was buffeted by the west wind. And after him followed Hera, sister of Zeus, nor did the queen of harmony herself, even Aphrodite, loiter in coming to the groves of the Centaur.<sup>d</sup> Came also Persuasion,<sup>e</sup> having fashioned a bridal wreath, carrying the quiver of archer Eros. And Athena put off her mighty helmet from her brow and followed to the marriage, albeit of marriage she was untaught. Nor did Leto's daughter Artemis, sister of Apollo, disdain to come, goddess of the wilds though she was. And iron Ares, even as, helmetless nor lifting warlike spear, he comes into the house of Hephaestus, in such wise without breast-plate and without whetted sword danced smilingly. But Strife did Cheiron leave unhonoured. Cheiron did not regard her and Peleus heeded her not.

And as some heifer wanders from the pasture in the glen and roams in the lonely brush, smitten by the bloody gadfly, the goad of kine. so Strife,<sup>f</sup> overcome by the pangs of angry jealousy, wandered in search of a way to disturb the banquet of the gods. And often would she leap up from her chair, set with precious stones, and anon sit down again. She smote with her hand the bosom of the earth and heeded not the rock. Fain would she unbar the

<sup>a</sup> Cheiron, who had his cave on Pelion

<sup>b</sup> Peitho, an attendant goddess of Aphrodite, cf Paus. 1. 22 3, Hes. *W.* 73

<sup>c</sup> Eris, daughter of Night (Hes. *Th.* 225 ff.)

## COLLUTHUS

ἤθελεν ὀρφναίων γυάλων κληῖδας ἀνείσα,  
 ἐκ χθονίων Τιτῆνας ἀναστήσασα βερέθρων 50  
 οὐρανὸν ὑψιμέδοντος αἰστώσαι Διὸς ἔδρην  
 ἤθελεν ἡχήμεντα πυρὸς πρηστῆρα τινάσσειν,  
 Ἑφαίστῳ δ' ὑπόεικεν ἄμαιμακέτη περ ἑοῦσα,  
 καὶ πυρὸς ἀσβέστοιο καὶ ὀπτευτῆρι σιδήρου  
 καὶ σακέων βαρύδουπον ἐμήσατο κόμπον ἀράσσειν, 55  
 εἴ ποτε δειμαίνοντες ἀναθρώσκοιεν ἰωήν  
 ἀλλὰ καὶ ὀπλοτέρης δολίης ἀνεχάσασα βουλῆς  
 Ἄρεα δειμαίνουσα, σιδήρεον ἀσπιδιώτην.  
 ἦδη δ' Ἑσπερίδων χρυσέων ἐμνήσατο μήλων·  
 ἔνθεν Ἐρις, πολέμοιο προάγγελον ἔρνος ἐλοῦσα 60  
 μῆλον, ἀριζήλων ἐφράσσατο δῆνεα μόχθων.  
 χειρὶ δὲ δινήσασα μόθου πρωτόσπορον ἀρχὴν  
 εἰς θαλίην ἔρριψε, χορὸν δ' ὥρινε θεάων  
 Ἥρη μὲν παράκοιτις ἀγαλλομένη Διὸς εὖνῃ  
 ἴστατο θαμβήσασα καὶ ἤθελε ληΐζεσθαι· 65  
 πασάων δ' ἄτε Κύπρις ἀρειοτέρῃ γεγαυῖα  
 μῆλον ἔχειν ἐπόθησεν, ὅτι κτέρας ἐστὶν Ἑρώτων·  
 Ἥρη δ' οὐ μεθέηκε καὶ οὐχ ὑπόεικεν Ἀθήνη  
 Ζεὺς δὲ θεῶν καὶ νεῖκος ἰδὼν καὶ παῖδα καλέσσας  
 τοῖον ὑφεδρήσσοντα προσένεπεν Ἑρμάωνα 70  
 εἴ τινά που Ξάνθοιο παρ' Ἰδαίοιο ρεέθροις  
 παῖδα Πάριν Πριάμοιο, τὸν ἀγλαὸν ἡβητῆρα,  
 Τροίης βουκολέοντα κατ' οὔρεα, τέκνον, ἀκούεις,  
 κείνῳ μῆλον ὅπαζε· διακρίνειν δὲ θεάων

<sup>a</sup> Sons of Uranus and Ge

<sup>b</sup> The Garden of the Hesperides lay in the far West. There the Hesperides, daughters of Night, guard the golden apple, along with a dragon, son of Phorkys and Ceto, cf. Hes. *Th* 215 ff.

<sup>c</sup> The apple was a love-symbol and the presentation or throwing of an apple (μηλοβολεῖν) was a declaration of love



## THE RAPE OF HELEN

bolts of the darksome hollows and rouse the Titans <sup>a</sup> from the nether pit and destroy the heaven the seat of Zeus, who rules on high. Fain would she brandish the roaring thunderbolt of fire, yet gave way, for all her age, to Hephaestus, keeper of quenchless fire and of iron. And she thought to rouse the heavy-clashing din of shields, if haply they might leap up in terror at the noise. But from her later crafty counsel, too, she withdrew in fear of iron Ares, the shielded warrior.

And now she bethought her of the golden apples of the Hesperides <sup>b</sup>. Thence Stupe took the fruit that should be the harbinger of war, even the apple, <sup>c</sup> and devised the scheme of signal woes. Whirling her arm she hurled into the banquet the primal seed of turmoil and disturbed the choir of goddesses. Hera, glorying to be the spouse and to share the bed of Zeus, rose up amazed, and would fain have seized it. And Cypris, <sup>d</sup> as being more excellent than all, desired to have the apple, for that it is the treasure of the Loves. But Hera would not give it up and Athena would not yield. And Zeus, seeing the quarrel of the goddesses, and calling his son Heimaon, <sup>e</sup> who sat below his throne, addressed him thus

“If haply, my son, thou hast heard <sup>f</sup> of a son of Priam, one Paris, the splendid youth, who tends his herds on the hills of Troy, give to him the apple,

(schol. Arist. *Nub* 997, Lucian, *Dial. Mer.* xii. 1, Theocr. v. 88) Cf. the story of Acontius and Cydippe and Solon's enactment—ὁ Σόλων ἐκέλευε τὴν νύμφην τῷ νυμφίῳ συγκατακλίνεσθαι μήλου Κυδωνίου κατατραγοῦσαν (Plut. *Praec. Coni.* 138 d)

<sup>a</sup> Aphrodite

<sup>e</sup> = Hermes (Hesiod fr. 46)

<sup>f</sup> For the type of expression cf. Ap. Rh. iv. 1560, iii. 362.

κέκλεο καὶ βλεφάρων ξυνοχὴν καὶ κύκλα προσώπων 75  
 ἢ δὲ διακρινθεῖσα φέρειν περίπυστον ὀπώρην  
 κάρτος ἀρειοτέρης ἐχέτω καὶ κόσμον Ἑρώτων.

ὥς ὁ μὲν Ἑρμάωνι πατὴρ ἐπέτελλε Κρονίων·  
 αὐτὰρ ὁ πατρώησιν ἐφημοσύνῃσι πιθήσας  
 εἰς ὁδὸν ἡγεμόνευε καὶ οὐκ ἀμέλῃσε θεάων. 80  
 πᾶσα δὲ λωιτέρην καὶ ἀμείνονα δίζετο μορφήν.  
 Κύπρις μὲν δολόμητις ἀναπτύξασα καλύπτρην  
 καὶ περόνῃν θυόεντα<sup>1</sup> διαστήσασα κομάων  
 χρυσῷ μὲν πλοκάμους, χρυσῷ δ' ἐστέψατο χαίτην.  
 τοῖα δὲ παῖδας Ἑρωτας ἀνηύτησεν ἰδοῦσα. 85

ἐγγὺς ἁγών, φίλα τέκνα· περιπτύξασθε τιθήνην.  
 σήμερον ἀγλαΐαι με διακρίνουσι προσώπων  
 δειμαίνω, τίني μῆλον ὁ βουκόλος οὗτος ὀπάσσει.  
 Ἥρην μὲν Χαρίτων ἱερὴν ἐνέπουσι τιθήνην,  
 φασὶ δὲ κοιρανίην μεθέπειν καὶ σκῆπτρα φυλάσσειν· 90  
 καὶ πολέμων βασίλειαν αἰεὶ καλέουσιν Ἀθήνην·  
 μούνη Κύπρις ἀναλκίς ἔην θεός. οὐ βασιλῆων  
 κοιρανίην, οὐκ ἔγχος ἀρήιον, οὐ βέλος ἔλκω.  
 ἀλλὰ τί δειμαίνω περιώσιον ἀντὶ μὲν αἰχμῆς  
 ὥς θοὸν ἔγχος ἔχουσα μελίφρονα δεσμὸν ἐρώτων, 95  
 κεστὸν ἔχω καὶ κέντρον ἄγω καὶ τόξον αἰείρω,  
 κεστόν, ὅθεν φιλότῃτος ἐμῆς ἐμὸν οἷστρον ἐλοῦσαι  
 πολλάκις ὠδίνουσι καὶ οὐ θνήσκουσι γυναῖκες.

τοῖον ἐφεσπομένη ῥοδοδάκτυλος ἔννεπε Κύπρις.  
 οἱ δ' ἄρα μητρώης ἐρατῆς αἰόντες ἐφετμῆς 100  
 φοιτητῆρες Ἑρωτες ἐπερρώοντο τιθήνη.

ἄρτι μὲν Ἰδαίην ὑπερέδραμον οὐρεὸς ἄκρην,  
 ἔνθα λιθοκρήδεμνον ὑπὸ πρηῶνος ἐρίπνην  
 κουρίζων ἐνόμειε Πάρις πατρώια μῆλα.

<sup>1</sup> So inferior mss, making θυόεντα feminine; πτερὸν ἰθὺνθέντα M.

## THE RAPE OF HELEN

and bid him judge the goddesses' meeting brows and orbèd eyes. And let her that is preferred have the famous fruit to carry away as the prize of the fairer and ornament of the Loves "

So the father, the son of Cionus, commanded Hermaon And he hearkened to the bidding of his father and led the goddesses upon the way and failed not to heed And every goddess sought to make her beauty more desirable and fair. Cyprus of crafty counsels unfolded her snood and undid the fragrant clasp of her hair and wreathed with gold her locks, with gold her flowing tresses And she saw her children the Loves and called to them

"The contest is at hand, dear children! embrace your mother that nursed you To-day it is beauty of face that judges me I fear to whom this herdsman will award the apple Hera they call the holy nurse of the Giaces, and they say that she wields sovereignty and holds the sceptre And Athena they ever call the queen of battles I only, Cypris, am an unwarlike goddess I have no queenship of the gods, wield no warlike spear, nor draw the bow But wherefore am I so sore afraid, when for spear I have, as it were, a swift lance, the honeyed girdle of the Loves' I have my girdle, I ply my goad, I raise my bow. even that girdle, whence women catch the sting of my desire, and travail often-times, but not unto death "

So spake Cypris of the rosy fingers and followed And the wandering Loves heard the dear bidding of their mother and hastened after their nurse

Now they had just passed over the summit of the hill of Ida, where under a rock-crowned cliff's height young Paris heided his father's flocks On either

# COLLUTHUS

ποιμαίνων δ' ἐκάτερθεν ἐπὶ προχοῇσιν ἀναύρου 105  
 νόσφι μὲν ἀγρομένων ἀγέλην πεμπάζετο ταύρων,  
 νόσφι δὲ βοσκομένων διεμέτρεε πώεα μῆλων·  
 καὶ τις ὄρεσσαύλοιο δορὴ μετόπισθε χιμαίρης  
 ἐκκρεμές ἠώρητο καὶ αὐτῶν ἤπτετο μηρῶν,  
 ποιμενίῃ δ' ἀπέκειτο, βοῶν ἐλάτειρα, καλαῦροιψ, 110  
 τοῖος ἐπεὶ σύριγγος, ἐς ἥθεα βαιὸν ὀδεύων,  
 ἀγροτέρων καλάμων λιγυρὴν ἐδίωκεν αἰοιδῆν·  
 πολλάκι δ' οἰοπόλοισιν ἐνὶ σταθμοῖσιν αἰείδων  
 καὶ ταύρων ἀμέλησε καὶ οὐκ ἐμπάζετο μῆλων·  
 ἔνθεν ἔχων σύριγγα κατ' ἥθεα καλὰ νομῆων 115  
 Πανὶ καὶ Ἑρμάωνι φίλην ἀνεβάλλετο μολπὴν·  
 οὐ κύνες ὠρύοντο καὶ οὐ μυκήσατο ταῦρος,  
 μούνη δ' ἠνεμόεσσα, βοῆς ἀδίδακτος εἴουσα,  
 Ἰδαίων ὀρέων ἀντίθροος ἴαχεν Ἥχώ.  
 ταῦροι δὲ χλοερῆς κεκορηότες ὑψόθι ποίης, 120  
 κεκλιμένοι βαρύγουνον ἐπ' ἰσχίον εὐνάζοντο  
 ὥς ὁ μὲν ὑπορόφοιο φυτῶν ὑπένερθε καλύπτρης  
 τηλόθεν Ἑρμᾶνα διάκτορον εἶδε λιγαίνων.  
 δειμαίνων δ' ἀνόρουσε, θεῶν δ' ἀλέεινεν ὀπωπὴν·  
 καὶ χορὸν εὐκελάδων δονάκων ἐπὶ φηγὸν ἐρείσας 125  
 μήπω πολλὰ καμουῖσαν ἔην ἀνέκοπτεν αἰοιδῆν.  
 τοῖα δὲ δειμαίνοντα προσέννεπε θέσκελος Ἑρμῆς·  
 γαῦλον ἀπορρίψας καὶ πώεα καλὰ μεθήσας  
 δεῦρο θεμιστεύσειας ἐπουρανίησι δικάζων·  
 δεῦρο διακρίνων προφερέστερον εἶδος ὀπωπῆς 130  
 φαιδροτέρῃ τόδε μῆλον, ἐπήρατον ἔρνος, ὀπάσσαις.  
 τοῖον ἀνηῦττησεν· ὁ δ' ἤπιον ὄμμα τανύσσας  
 ἦκα διακρίνειν πειρήσατο κάλλος ἐκάστης.  
 δέρκετο μὲν γλαυκῶν βλεφάρων σέλας, ἔδρακε  
 δειρὴν  
 χρυσῷ δαιδαλέην, ἐφράσσατο κόσμον ἐκάστης 135  
 550

## THE RAPE OF HELEN

side the streams of the mountain torrent he tended his herds, numbering apart the herd of thronging bulls, apart measuring the droves of feeding flocks. And behind him hung floating the hide of a mountain goat, that reached right to his thighs. But his herdsman's crook, driver of kine, was laid aside. for so, walking mincingly in his accustomed ways, he pursued the shrill minstrelsy of his pipe's rustic reeds. Often as he sang in his shepherd's shieling he would forget his bulls and heed no more his sheep. Hence with his pipe, in the fair haunts of shepherds, he was making dear music to Pan and to Hermaon. The dogs bayed not, and the bull did not bellow. Only windy Echo<sup>a</sup> with her untutored cry, answered his voice from Ida's hills; and the bulls upon the green grass, when they had eaten their fill, lay down and rested on their heavy flanks.

So as he made shrill music under the high-roofed canopy of trees, he beheld from afar the messenger Hermaon. And in fear he leapt up and sought to shun the eye of the gods. He leaned against an oak his choir of musical reeds and checked his lay that had not yet laboured much. And to him in his fear wondrous Hermes spake thus:

"Fling away thy milking-pail and leave thy fair flocks and come hither and give decision as judge of the goddesses of heaven. Come hither and decide which is the more excellent beauty of face, and to the fairer give this apple's lovely fruit."

So he cried. And Paris bent a gentle eye and quietly essayed to judge the beauty of each. He looked at the light of their grey eyes, he looked on the neck arrayed with gold, he marked the bravery

<sup>a</sup> Nymph beloved of Pan (Mosch. 6, Long. 3. 23)

# COLLUTHUS

καὶ πτέρνης μετόπισθε καὶ αὐτῶν ἴχνια ταρσῶν.  
χειρῶν μειδιῶντα δίκης προπάροιθεν ἐλοῦσα  
τοῖον Ἀλεξάνδρῳ μυθήσατο μῦθον Ἀθήνη·

δεῦρο, τέκος Πριάμοιο, Διὸς παράκοιτιν ἑάσας  
καὶ θαλάμων βασιλείαν ἀτιμήσας Ἀφροδίτην 140  
ἡγορέης ἐπίκουρον ἐπαινήσειας Ἀθήνην.

φασί σε κοιρανέειν καὶ Τρώιον ἄστν φυλάσσειν·  
δεῦρό σε τειρομένοισι σαόπτολιν ἀνδράσι θήσω,  
μή ποτέ σοι βαρύμηνις ἐπιβρίσειεν Ἐννώ  
πείθεο, καὶ πολέμους τε καὶ ἡγορέην σε διδάξω. 145

ὥς ἡ μὲν πολύμητις ἀνηὔτησεν Ἀθήνη.  
τοῖα δ' ὑποβλήδην λευκώλενος ἔννεπεν Ἥρη·

εἴ με διακρίνων προφερέστερον ἔρνος ὀπάσσης,  
πάσης ἡμετέρης Ἀσίης ἡγήτορα θήσω·  
ἔργα μόθων ἀθέριζε· τί γὰρ πολέμων βασιλῆι;  
κοῖρανός ἰφθίμοισι καὶ ἀπτολέμοισι κελεύει 150  
οὐκ αἰεὶ θεράποντες ἀριστεύουσιν Ἀθήνης·  
ὠκύμοροι θνήσκουσιν ὑποδρηστῆρες Ἐννοῦς.

τοίην κοιρανίην πρωτόθρονος ὥπασεν Ἥρη.  
ἡ δ' ἐανὸν βαθύκολπον, εἰς ἡέρα γυμνώσασα 155  
κόλπον, ἀνῆώρησε καὶ οὐκ ἠδέσσατο Κύπρις.  
χειρὶ δ' ἐλαφρίζουσα μελίφρονα δεσμὸν ἐρώτων  
στήθος ἅπαν γύμνωσε καὶ οὐκ ἐμνήσατο μαζῶν.  
τοῖα δὲ μειδιῶσα προσένεπε μηλοβοτῆρα·

δέξό με καὶ πολέμων ἐπιλήθεο, δέχνησο μορφήν 160  
ἡμετέρεν καὶ σκῆπτρα καὶ Ἀσίδα κάλλιπε γαῖαν.  
ἔργα μόθων οὐκ οἶδα τί γὰρ σακέων Ἀφροδίτῃ;  
ἀγλαῖη πολὺ μᾶλλον ἀριστεύουσι γυναῖκες.  
ἀντὶ μὲν ἡγορέης ἐρατὴν παράκοιτιν ὀπάσσω,

<sup>a</sup> Paris

<sup>b</sup> Goddess of War (Hom. *Il* v. 592).

## THE RAPE OF HELEN

of each, the shape of the heel behind, yea and the soles of their feet But, before he gave judgement, Athena took him, smiling, by the hand and spake to Alexander<sup>a</sup> thus

"Come hither, son of Priam<sup>1</sup> leave the spouse of Zeus and heed not Aphrodite, queen of the bridal bower, but praise thou Athena who aids the prowess of men They say that thou art a king and keepest the city of Troy Come hither, and I will make thee the saviour of their city to men hard pressed: lest ever Enyo<sup>b</sup> of grievous wrath weigh heavily upon thee Hearken to me and I will teach thee war and prowess"

So cried Athena of many counsels, and white-armed Hera thus took up the tale

"If thou wilt elect me and bestow on me the fruit of the fairer, I will make thee lord of all mine Asia Scorn thou the works of battle What has a king to do with war? A prince gives command both to the valiant and to the unwarlike. Not always are the squires of Athena foremost. Swift is the doom and death of the servants of Enyo<sup>1</sup>"

Such lordship did Hera, who hath the foremost throne, offer to bestow. But Cypris lifted up her deep-bosomed robe and bared her breast to the an and had no shame And lifting with her hands the honeyed girdle of the Loves she bared all her bosom and heeded not her breasts And smilingly she thus spake to the heidsman.

"Accept me and forget wars take my beauty and leave the sceptre and the land of Asia I know not the works of battle What has Aphrodite to do with shields? By beauty much more do women excel In place of manly prowess I will give thee a

# COLLUTHUS

ἀντὶ δὲ κοιρανίης Ἑλένης ἐπιβήσῃο λέκτρων· 165  
 νυμφίον ἀθρήσει σε μετὰ Τροίην Λακεδαιμίων.  
 οὐπω μῦθος ἔλληγεν, ὃ δ' ἀγλαὸν ὥπασε μῆλον,  
 ἀγλαΐης ἀνάθημα, μέγα κτέρας Ἀφρογενεΐη,  
 φυταλιὴν πολέμοιο, κακὴν πολέμοιο γενέθλην.  
 χειρὶ δὲ μῆλον ἔχουσα τόσῃν ἀνενείκατο φωνῇ 170  
 Ἥρην κερτομέουσα καὶ ἀντιάνειραν Ἀθήνην·  
 εἴξατέ μοι πολέμοιο συνήθεες, εἴξατε νίκης.  
 ἀγλαΐην ἐφίλησα, καὶ ἀγλαΐη με διώκει.  
 φασὶ σε, μῆτερ Ἄρης, ὑπ' ὠδίνεσσιν ἀέξειν  
 ἡυκόμων Χαρίτων ἱερὸν χορόν ἀλλά σε πᾶσαι 175  
 σήμερον ἡρνήσαντο, καὶ οὐ μίαν εὖρες ἄρωγόν.  
 οὐ σακέων βασιλεία καὶ οὐ πυρός ἐσσι τιθήνη·  
 οὐ σοὶ Ἄρης ἐπάρηξε, καὶ εἰ δορὶ μαινεται Ἄρης,  
 οὐ φλόγες Ἠφαίστοιο, καὶ εἰ φλογὸς ἄσθμα λοχεύει.  
 οἶα δὲ κυδιάεις ἀνεμώλιος, Ἀτρυτώνη, 180  
 ἦν γάμος οὐκ ἔσπειρε καὶ οὐ μαιώσατο μήτηρ,  
 ἀλλὰ σιδηρεΐη σε τομὴ καὶ ῥίζα σιδήρου  
 πατρῶν ἀλόχευτον ἀνεβλάστησε καρήνων.  
 οἶα δὲ χαλκείοισι καλυψαμένη χρόα πέπλοις  
 καὶ φεύγεις φιλότῃτα καὶ Ἄρεος ἔργα διώκεις, 185  
 ἁρμονίης ἀδίδακτος, ὁμοφροσύνης ἀδαήμων.  
 ἀγνώσσεις, ὅτι μᾶλλον ἀνάλκιδές εἰσιν Ἀθηναί  
 τοῖαι, κυδαλίμοισιν ἀγαλλόμεναι πολέμοισι,  
 κεκριμένων μελέων οὐτ' ἄρσενες οὔτε γυναῖκες;  
 τοῖον ἐφυβρίζουσα προσέννεπε Κύπρις Ἀθήνην. 190  
 ὥς ἡ μὲν πτολίπορθον ἀέθλιον ἔλλαχε μορφῇς

<sup>a</sup> Aphrodite

<sup>b</sup> The Graces are generally said to be daughters of Zeus and Eurynome (Hes. *Th* 907), but the names of the parents are variously given. Here their mother is Hera.

<sup>c</sup> i.e. Athena sprang from the head of Zeus (who before



## THE RAPE OF HELEN

lovely bride, and, instead of kingship, enter thou the bed of Helen Lacedaemon, after Troy, shall see thee a bridegroom."

Not yet had she ceased speaking and he gave her the splendid apple, beauty's offering, the great treasure of *Aphrogeneia*,<sup>a</sup> a plant of war, of war an evil seed And she, holding the apple in her hand, uttered her voice and spake in mockery of Hera and manly Athena

"Yield to me, accustomed as ye be to war, yield me the victory Beauty have I loved and beauty follows me They say that thou, mother of Ares, didst with travail bear the holy choir of the fair-tressed Graces<sup>b</sup> But to-day they have all denied thee and not one hast thou found to help thee. Queen but not of shields and nurse but not of fire, Ares hath not holpen thee, though Ares rages with the spear the flames of Hephaestus have not holpen thee, though he brings to both the breath of fire And how vain is thy vaunting, Atiytone<sup>c</sup>! whom marriage sowed not nor mother bare, but cleaving of non and root of iron made thee spring without bed of both from the head of thy sue And how, covering thy body in brazen robes, thou dost flee from love and pursuest the works of Ares, untaught of harmony and wotting not of concord Knowest thou not that such Athenas as thou are the more unvaliant—exulting in glorious wars, with limbs at feud, neither men nor women?"<sup>d</sup>

Thus spake Cypris and mocked Athena So she got the prize of beauty that should work the ruin of her birth had swallowed her mother Metis when it was cleft by the axe of Hephaestus or Prometheus (*Hes Th* 924, *Hom H* 28, *Pind. O vii* 35, *Apollod* 1. 3 6).

<sup>a</sup> Cf. 302 ff.

# COLLUTHUS

Ἥρην ἐξελάσασα καὶ ἀσχαλόωσαν Ἀθήνην·  
 ἰμείρων δ' ὑπ' ἔρωτι καὶ ἦν οὐκ εἶδε διώκων,  
 Δύσπαρις ἀθροίσας ἐπὶ δάσκιον ἤγαγεν ὕλην  
 195 ἀνέρας ἐργοπόνοιο δαήμονας Ἀτρυτώνης.  
 ἔνθα πολυπρέμνοιο δαιζόμεναι δρύες Ἰδης  
 ἥριπον ἀρχεκάκοιο περιφροσύνησι Φερέκλου,  
 ὃς τότε μαργαίνοντι χαριζόμενος βασιλῆι  
 νῆας Ἀλεξάνδρῳ δρυτόμῳ τεκτῆνατο χαλκῷ.  
 αὐτῆμαρ προβέβουλε καὶ αὐτῆμαρ κάμε νῆας,  
 200 νῆας δ' οὐκ ἐνόησε καὶ οὐκ ἤσκησεν Ἀθήνη.  
 ἄρτι μὲν Ἰδαίων ὀρέων ἠλλάξατο πόντον  
 καὶ λεχέων ἐπίκουρον ἐφespoμένην Ἀφροδίτην  
 πολλάκις ἀκταίοισιν ἱλασσάμενος θυέεσσιν  
 205 ἔπλεεν Ἑλλήσποντον ἐπ' εὐρέα νῶτα θαλάσσης,  
 τῷ δὲ πολυτλήτων σημήια φαίνεται μόχθων.  
 κυανὴ μὲν ὑπερθεν ἀναθρώσκουσα θάλασσα  
 οὐρανὸν ὀρφναίων ἐλίκων ἐζώσατο δεσμῷ  
 εἶθαρ ἀμιχθαλόεντος ἀπ' ἡέρος ὄμβρον ἰεῖσα,  
 ἐκλύσθη δέ τε πόντος ἐρεσσομένων ἐρετῶν  
 210 τόφρα δὲ Δαρδανίην καὶ Τρώιον οὐδας ἀμείψας  
 Ἰσμαρίδος μεθέηκε παραπλῶν στόμα λίμνης,  
 αἶψα δὲ Θρηκίοιο μετ' οὖρεα Παγγαίοιο  
 Φυλλίδος ἀντέλλοντα φιλήγορος ἔδρακε τύμβον

<sup>a</sup> Athena

<sup>b</sup> The Trojan who built the Wooden Horse (*Il* v 59 ff)

<sup>c</sup> Athena was patron of all carpentry, but in this case she withheld her blessing

<sup>d</sup> In Thrace, between Maroneia and Styma (Herod vii. 109)

<sup>e</sup> Strabo 331 and 680, famous for its mines of gold and silver

<sup>f</sup> Phyllis was daughter of the king of Thrace. When Demophoon son of Theseus (the same story is told of his

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a city, repelling Hera and indignant Athena. And unhappy Paris, yearning with love and pursuing one whom he had not seen, gathered men that were skilled of Atrytone,<sup>a</sup> queen of handicraft, and led them to a shady wood. There the oaks from Ida of many tree-trunks were cut and felled by the excellent skill of Phereclus,<sup>b</sup> sower of woe, who at that time, doing pleasure to his frenzied king, fashioned with the wood-cutting bronze ships for Alexander. On the same day he willed and on the same made the ships which Athena<sup>c</sup> neither planned nor wrought.

And now he had just left the hills of Ida for the deep, and, after with many a sacrifice upon the shore he had besought the favour of Aphrodite that attended him to aid his marriage, he was sailing the Hellespont over the broad back of the sea, when to him there appeared a token of his laborious toils. The dark sea leapt aloft and girdled the heaven with a chain of dusky coils and straightway poured forth rain from the murky air, and the sea was turmoiled as the oarsmen rowed. Then when he had passed Dardania and the land of Troy and, coasting along, left behind the mouth of the Ismarian lake,<sup>d</sup> speedily, after the mountains of Thracian Pangaeon,<sup>e</sup> he saw rising into view the tomb of Phyllis<sup>f</sup> that loved her husband and the

brother Acamas) was on his way home from Troy to Athens he married Phyllis. When he left for Athens he promised to return for her soon. As he failed to return, she went nine journeys to the shore to look for his returning ship. Hence the place was called 'Εννέα Ὀδοί, the site of the later colony of Amphipolis (cf Aeschin *De fals leg* 31). Phyllis cursed Demophoon and hanged herself, cf Ov *Her* 2, *Rem Am* 605

# COLLUTHUS

καὶ δρόμον ἐννεάκυκλον ἀλήμονος εἶδε κελεύθου, 215  
 ἔνθα διαστείχουσα κινύρεο, Φυλλίς, ἀκοίτην  
 δεχνυμένη παλίνορσον ἀπήμονα Δημοφώοντα,  
 ὅπποτε νοστήσειεν Ἀθηναίης ἀπὸ δήμων.  
 τῷ δὲ βαθυκλήροιο διὰ χθονὸς Αἰμονιῶν  
 ἐξαπίνης ἀνέτελλεν Ἀχαιίδος ἄνθεα γαίης, 220  
 Φθίῃ βωτιάνειρα καὶ εὐρυάγνυια Μυκῆνῃ  
 ἔνθεν ἀνερχομένοιο παρ' εἰαμένας Ἐρυμάνθου  
 Σπάρτην καλλιγύναικα, φίλην πόλιν Ἀτρείωνος,  
 κεκλιμένην ἐνόησεν ἐπ' Εὐρώταο ῥέεθροις.  
 ἄγχι δὲ ναιομένην ὑπὸ δάσκιον οὖρεος ὕλην 225  
 γείτονα παπταίνων ἐρατὴν θηεῖτο Θεράπνην.  
 οὐπω κεῖθεν ἔην δολιχὸς πλόος, οὐδὲ γαλήνης  
 δηρὸν ἐρεσσομένων ἠκούετο δοῦπος ἐρετμῶν,  
 καὶ χθονὸς εὐκόλοισιν ἐπ' ἠιόνεσσι βαλόντες  
 πείσματα νηὸς ἔδησαν, ὅσοις ἄλὸς ἔργα μεμήλει. 230  
 αὐτὰρ ὁ χιονέοιο λοεσσάμενος ποταμοῖο  
 ὥχετο φειδομένοισιν ἐπ' ἔχνεσιν ἔχνος ἐρείδων,  
 μὴ πόδες ἱμερόεντες ὑποχραίνοντο κοίνης,  
 μὴ πλοκάμων κυνέησιν ἐπιβρίσαντες ἐθείρας  
 ὀξύτερον σπεύδοντος ἀναστέλλοιεν ἀῆται 235  
 ἄρτι μὲν αἰπύδμητα φιλοξείνων ναετήρων  
 δώματα παπταίνων καὶ γείτονας ἐγγύθι νηοὺς  
 ἄστεος ἀγλατὴν διεμέτρεεν, ἔνθα μὲν αὐτῆς  
 χρύσεον ἐνδαπίης θηεύμενος εἶδος Ἀθήνης,  
 ἔνθα δὲ Καρνείοιο φίλον κτέρας Ἀπόλλωνος 240  
 οἶκον Ἀμυκλαίοιο παραγνάμψας Ὑακίνθου,  
 ὃν ποτε κουρίζοντα σὺν Ἀπόλλωνι νοήσας  
 δῆμος Ἀμυκλαίων ἠγάσσατο, μὴ Διὶ Λητῷ

<sup>a</sup> Thessalians.

<sup>b</sup> A river in Arcadia

## THE RAPE OF HELEN

nine-circled course of her wandering path, where thou didst range and cry, Phyllis, waiting the safe return of thy husband Demophoon, when he should come back from the land of Athena. Then across the rich land of the Haemonians<sup>a</sup> there suddenly arose upon his eyes the flowery Achaean land, Phthia, feeder of men, and Mycene of wide streets. Then past the marshes where Erymanthus<sup>b</sup> rises he marked Sparta of fair women, the dear city of the son of Atreus, lying on the banks of the Eurotas. And hard by, established under a hill's shady wood, he gazed upon her neighbour, lovely Therapne. Thence they had not far to sail, nor was the noise of the oars rowing in the calm sea heard for long, when they cast the hawsers of the ship upon the shores of a fair gulf and made them fast, even they whose business was the works of the sea

And he washed him in the snowy river and went his way, stepping with careful steps, lest his lovely feet should be defiled of the dust, lest, if he hastened more quickly, the winds should blow heavily on his helmet and stir up the locks of his hair

And now he scanned the high-built houses of the hospitable inhabitants and the neighbouring temples hard by, and surveyed the splendour of the city; here gazing on the golden image of native<sup>c</sup> Athena herself, and there passing the dear treasure of Carneian Apollo, even the shrine of Hyacinthus of Amyclae, whom once while he played as a boy with Apollo the people of Amyclae marked and marvelled whether he too had not been conceived and borne

<sup>a</sup> See Pausan in 13 3-4 With "native" (ἐνδαπία) Athena we may compare Carneios Oiketes

# COLLUTHUS

कुसामेने काे तुतेन अनेगगेन. अुतार 'Απόλλων  
 ουκ εδαη Ζεφύρω ζηλήμονι παίδα φυλάσων. 245  
 गाेा दे दाकुरुसन्ति चारेओमेने बासिलη  
 ανθος ανεξεησε, παραφασιν 'Απόλλωνος,  
 ανθος αριζηλοιο φερώννυμον ηβητηηρος.  
 ηδη δ' αγχιδομοισιν επ' 'Ατρείδαο μελάθροις  
 ιστατο θεσπεσίησιν αγαλλόμενος χαρίτεσσιν. 250  
 ου Δι τοιον ετικτεν επηρατον υια Θυνώνη  
 ιλήκοις, Διόνυσε· και ει Διός εσσι γενέθλης,  
 καλός ην και κείνος επ' αγλαηησι προσώπων.  
 η δε φιλοξείνων θαλάμων κληιδας ανεϊσα  
 εξαπίνης 'Ελένη μετεκίαθε δώματος αυλήν 255  
 και θαλερών προπάροιθεν οπιπεύουσα θυράων  
 ως ιδεν, ως εκάλεσσε και ες μυχόν ηγαγεν οϊκου  
 και μιν εφεδρήσσειν νεοπηγέος υψόθεν εδρης  
 αργυρέης επέτελλε· κόρον δ' ουκ ειχεν οπωπης  
 αλλοτε δη χρύσειον οισαμένη Κυθερείης 260  
 κουρον οπιπεύειν θαλαμηπόλον—οψε δ' ανέγνω,  
 ως ουκ εστιν 'Ερως βελέων δ' ουκ ειδε φαρέτρην—  
 πολλάκι δ' αγλαηησιν ευγλήνοισι προσώπων  
 παπταίνειν εδόκευε τον ημερίδων βασιληα·  
 αλλ' ουχ ημερίδων θαλερήν εδόκευεν οπώρην 265  
 πεπταμένην χαρίεντος επι ξυνοχηησι καρήνου.  
 οψε δε θαμβήσασα τόσην ανενείκατο φωνήν  
 ξεϊνε, πόθεν τελέθεις, ερατόν γένος ειπέ και ημιν.  
 αγλαηην μεν εοικας αριζηλω βασιληη,

α The hyacinth was feigned to have sprung from the blood of Hyacinthus or of Aias, and to bear on its petals either *Υ, ι ε* the initial of *Υάκινθος*, or the letters *ΑΙ*, *ι ε*. the initials of *ΑΙΑΙ*=*Alas*! or of *Aias*, Ovid, *Met* xiii 394 f. :

rubefactaque sanguine tellus  
 purpureum viridi genuit de caespite florem,  
 qui prius Oebalia fuerat de vulnere natus

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by Leto to Zeus But Apollo knew not that he was keeping the youth for envious Zephyrus. And the earth, doing a pleasure to the weeping king, brought forth a flower to console Apollo, even that flower<sup>a</sup> which bears the name of the splendid youth

And at last by the halls of the son<sup>b</sup> of Atreus, builded near, he stood, glorying in his marvellous graces. Not so fair was the lovely son<sup>c</sup> whom Thyone<sup>d</sup> bare to Zeus forgive me, Dionysus<sup>e</sup> even if thou art of the seed of Zeus, he, too, was fair as his face was beautiful. And Helen unbarred the bolts of her hospitable bower and suddenly went to the court of the house, and, looking in, front of the goodly doors, soon as she saw, so soon she called him and led him within the house, and bade him sit on a new-wrought chair of silver And she could not satisfy her eyes with gazing, now deeming that she looked on the golden youth that attends on Cythereia<sup>f</sup>—and late she recognized that it was not Eros, she saw no quiver of arrows—and often in the beauty of his face and eyes she looked to see the king<sup>g</sup> of the vine but no blooming fruit of the vine did she behold spread upon the meeting of his gracious brows. And after long time, amazed, she uttered her voice and said :

“Stranger, whence art thou<sup>h</sup> declare thy fair lineage even unto us In beauty thou art like unto

*littera communis [=A] medius pueroque viroque  
inscripta est folius, haec nominis [Aias], illa querellae [Aiaē]*

It is the “lettered hyacinth” of Theocr. x 28 and Milton’s “sanguine flower inscribed with woe,” *Lycid* 106 The flower seems to be not our hyacinth but a species of larkspur, *Delphinium Ajacis* For the myth see Frazer, *Adonis, Attis, Osiris* i p 313 ff. <sup>h</sup> Menelaus

<sup>a</sup> Dionysus. <sup>d</sup> Semele <sup>e</sup> Aphrodite. <sup>f</sup> Dionysus.

# COLLUTHUS

ἀλλὰ τεῖν οὐκ οἶδα παρ' Ἀργείοισι γενέθλην. 270  
 πᾶσαν Δευκαλίωνος ἀμύμονος οἶδα γενέθλην·  
 οὐ Πύλον ἡμαθόεσσαν ἔχεις, Νηλήιον οὔδας,  
 — Ἀντίλοχον δεδάηκα, τεῖν δ' οὐκ εἶδον ὅπωπῃν  
 οὐ Φθίην χαρίεσσαν, ἀριστῶν τροφὸν ἀνδρῶν·  
 οἶδα περικλήιστον ὅλον γένος Αἰακιδάων, 275  
 ἀγλαῖην Πηλῆος, ἔκλειψεν Τελαμώνος,  
 ἦθεα Πατρόκλοιο καὶ ἡγορέην Ἀχιλλῆος  
 τοῖα Πάρῳ ποθέουσα λιγύθροος ἔννεπε νύμφη·  
 αὐτὰρ ὁ μελιχίην ἡμείβετο γῆρυν ἀνοίξας  
 εἷ τινά που Φρυγίης ἐνὶ πείρασι γαῖαν ἀκούεις, 280  
 Ἴλιον, ἣν πύργωσε Ποσειδάων καὶ Ἀπόλλων·  
 εἷ τινά που πολύολβον ἐνὶ Τροίῃ βασιλῆα  
 ἔκλυες εὐώδινος ἀπὸ Κρονίδαο γενέθλης·  
 ἔνθεν ἀριστεύων ἐμφύλια πάντα διώκω  
 εἰμὶ, γύναι, Πριάμοιο πολυχρύσου φίλος υἱός, 285  
 εἰμὶ δὲ Δαρδανίδης· ὁ δὲ Δάρδανος ἐκ Διὸς ἦεν,  
 ᾧ καὶ ἀπ' Οὐλύμποιο θεοὶ ξυνήγονες ἀνδρῶν  
 πολλάκι θητεύουσι καὶ ἀθάνατοί περ ἑόντες·  
 ὦν ὁ μὲν ἡμετέρης δωμήσατο τείχεα πάτρης,  
 τείχεα μαρμαίροντα, Ποσειδάων καὶ Ἀπόλλων. 290  
 αὐτὰρ ἐγώ, βασιλεία, δικασπόλος εἰμὶ θεᾶων  
 καὶ γὰρ ἀκηχεμένησιν ἐπουρανίησι δικάζων  
 Κύπριδος ἀγλαῖην καὶ ἐπήρατον ἦνεσα μορφήν,  
 ἣ δὲ περικλήιστον, ἐμῶν ἀντάξιον ἔργων,  
 νύμφην ἱμερόεσσαν ἐμοὶ κατένευσεν ὁπάσσαι, 295  
 ἣν Ἑλένην ἐνέπουσι, κασιγνήτην Ἀφροδίτης,  
 ἧς ἔνεκεν τέτληκα καὶ οἷδα τόσσα περῆσαι.  
 δεῦρο γάμον κεράσωμεν, ἐπεὶ Κυθέρεια κελεύει·  
 μὴ με καταισχύνειας, ἐμὴν <μῇ> Κύπριν ἐλέγξης.

\* Apollo and Poseidon served Laomedon for a year and built for him the walls of Troy (Apollod. ii. 103, II vii. 452)  
 562



## THE RAPE OF HELEN

a glorious king, but thy family I know not among the Argives. I know all the family of blameless Deucalion Not in sandy Pylus, the land of Neleus, hast thou thy dwelling: Antiochus I know, but thy face I have not seen, not in gracious Phthia, nurse of chieftains, I know the whole renowned race of the sons of Aeacus, the beauty of Peleus, the fair fame of Telamon, the gentleness of Patroclus and the prowess of Achilles."

So, yearning for Paris, spake the lady of sweet voice. And he opened honeyed speech and answered her.

"If haply thou hast heard of a town in the bounds of Phrygia, even Ilios, whereof Poseidon built the towers and Apollo: if thou hast haply heard of a very wealthy king in Troy, sprung from the fruitful race of Cronus. thence am I a prince and pursue all the works of my race I, lady, am the dear son of Priam rich in gold, of the lineage of Dardanus am I, and Dardanus was the son of Zeus And the gods from Olympus, companioning with men, oft-times became his servants,<sup>a</sup> albeit they were immortal: of whom Poseidon with Apollo built the shining walls of our fatherland And I, O Queen, am the judge of goddesses For, deciding a suit for the aggrieved daughters of heaven, I praised the beauty of Cypris and her lovely form And she vowed that she would give me a worthy recompense of my labour, even a glorious and a lovely bride, whom they call Helen, sister of Aphrodite; and it is for her sake that I have endured to cross such seas. Come, let us join wedlock, since Cythereia bids Despise me not, put not thy love to shame. I will not say—why should

# COLLUTHUS

οὐκ ἔρέω· τί δὲ τόσσον ἐπισταμένην σε διδάξω; 300  
οἶσθα γάρ, ὡς Μενέλαος ἀνάλκιδός ἐστι γενέθλης  
οὐ τοῖαι γεγάασιν ἐν Ἀργείοισι γυναῖκες,  
καὶ γὰρ ἀκιδνοτέροισιν ἀεζόμεναι μελέεσσιν  
ἀνδρῶν εἶδος ἔχουσι, νόθοι δ' ἐγένοντο γυναῖκες.  
ἔννεπεν· ἡ δ' ἐρόεσσαν ἐπὶ χθονὶ πῆξεν ὀπωπὴν 305  
δηρὸν ἀμηχανέουσα καὶ οὐκ ἡμείβετο νύμφη  
ὅψε δὲ θαμβήσασα τόσῃ ἀνενείκατο φωνήν  
ἀτρεκέως, ὦ ξεῖνε, τεῆς ποτε πυθμένα πάτρης  
τὸ πρὶν ἐδωμήσαντο Ποσειδάων καὶ Ἀπόλλων,  
ἤθελον ἀθανάτων δαιδάλματα κεῖνα νοῆσαι 310  
καὶ νομὸν οἰοπόλοιο λιγύπνοον Ἀπόλλωνος,  
ἔνθα θεοδμήτοισι παρὰ προθύροισι πυλάων  
πολλάκις εἰλιπόδεσσιν ἐφέσπετο βουσὶν Ἀπόλλων.  
ἀγρέο νῦν Σπάρτηθεν ἐπὶ Τροίην με κομίζων.  
ἔφομαι, ὡς Κυθέρεια γάμων βασιλεία κελεύει. 315  
οὐ τρομέω Μενέλαον, ὅταν Τροίῃ με νοήσῃ.  
τοίην συνθεσίην καλλίσφυρος ἔννεπε νύμφη  
νύξ δέ, πόνων ἄμπαυμα μετ' ἡελίοιο κελεύθους,  
ὑπνον ἐλαφρίζουσα, παρήγορον ὥπασεν ἡῶ  
ἀρχομένην δοιὰς δὲ πύλας ὤιξεν ὀνείρων, 320  
τὴν μὲν ἀληθείης—κεράων ἀπελάμπετο κόσμος—  
ἔνθεν ἀναθρῶσκουσι θεῶν νημερτέες ὄμφαί,  
τὴν δὲ δολοφροσύνης, κενεῶν θρέπτειραν ὀνείρων.  
αὐτὰρ ὁ ποντοπόρων Ἑλένην ἐπὶ σέλματα νηῶν  
ἐκ θαλάμων ἐκόμισσε φιλοξείνου Μενελάου, 325  
κυδιόων δ' ὑπέροπλον ὑποσχεσίῃ Κυθερείης  
φόρτον ἄγων ἔσπευδεν ἐς Ἴλιον ἰωχμοῖο.  
Ἑρμιόνη δ' ἀνέμοισιν ἀπορρίψασα καλύπτρην  
ἵσταμένης πολὺδάκρυς ἀνέστενεν ἡριγενείης,

<sup>a</sup> Cf 187 ff.

<sup>b</sup> Gates of Horn and of Ivory (Hom *Od* xix 562 ff.)

## THE RAPE OF HELEN

I tell thee who knowest so much ? for thou knowest that Menelaus is of an unvaliant race Not such as thou are women born among the Aigives, for they wax with meaner limbs and have the look of men and are but bastard women " <sup>a</sup>

So he spake And the lady fixed her lovely eyes upon the ground, and long time perplexed replied not But at last amazed she uttered her voice and said

"Of a surety, O stranger, did Poseidon and Apollo in days of old build the foundation of thy fatherland ? Fain would I have seen those cunning works of the immortals and the shrill-blowing pasture of shepherd Apollo, where by the god-built vestibules of the gates Apollo often-times followed the kine of shuffling gait. Come now, carry me from Sparta unto Troy I will follow, as Cythereia, queen of wedlock, bids. I do not fear Menelaus, when Troy shall have known me "

So the fan-ankled lady plighted her troth And night, respite from labour after the journey of the sun, lightened sleep and brought the beginning of wandering morn, and opened the two gates<sup>b</sup> of dreams. one the gate of truth—it shone with the sheen of horn—whence leap forth the unerring messages of the gods, the other the gate of deceit, nurse of empty dreams And he carried Helen from the bowers of hospitable Menelaus to the benches of his sea-faring ships; and exulting exceedingly in the promise of Cythereia he hastened to carry to Ilhos his freight of war

And Hermione<sup>c</sup> cast to the winds her veil and, as moaning rose, wailed with many tears. And often

<sup>a</sup> Daughter of Menelaus and Helen

# COLLUTHUS

πολλάκι δ' ἀμφιπόλους θαλάμων ἔκτοσθε λαβοῦσα, 330  
 ὀξύτατον βοόωσα τόσῃν ἀνενείκατο φωνήν·  
 παῖδες, πῇ με λιποῦσα πολύστονον ὥχετο μήτηρ,  
 ἧ χθιζὸν σὺν ἐμοὶ θαλάμων κληῖδας ἐλοῦσα  
 ἔδραθεν ὑπνώουσα καὶ ἐς μίαν ἤλυθεν εὐνὴν;  
 ἔννεπε δακρυχέουσα, συνωδύροντο δὲ παῖδες 335  
 ἀγρόμεναι δ' ἐκάτερθεν ἐπὶ προθύροισιν ἐρύκειν  
 Ἑρμιόνην στενάχουσαν ἐπειρήσαντο γυναῖκες·  
 τέκνον ὀδυρομένη, γόον εὔνασον. ὥχετο μήτηρ,  
 νοστήσει παλίνροσος· ἔτι κλαίουσα νοήσεις  
 οὐχ ὀράας; γοεραὶ μὲν ἐπιμύουσιν ὀπωπαί, 340  
 πυκνὰ δὲ μυρομένης θαλεραὶ μινύθουσι παρειαί.  
 ἧ τάχα νυμφάων ἐς ὁμήγυριν ἀγρομενάων  
 ἤλυθεν, ἰθείης δὲ παραπλάζουσα κελεύθου  
 ἴσταται ἀσχαλόωσα, καὶ ἐς λειμῶνα μολοῦσα  
 ὦδράων δροσέοντος ὑπὲρ πεδίοιο θαάσσει, 345  
 ἧ χροά πατρώοιο λοεσσομένη ποταμοῖο  
 ὥχετο καὶ δῆθυνεν ἐπ' Εὐρώταο ρεέθροις  
 τοῖα δὲ δακρύσασα πολύστονος ἔννεπε κούρη·  
 οἶδεν ὄρος, ποταμῶν ἐδάη ῥόον, οἶδε κελεύθους  
 ἐς ῥόδον, ἐς λειμῶνα τί μοι φθέγγεσθε, γυναῖκες; 350  
 ἀστέρες ὑπνώουσι, καὶ ἐν σκοπέλοισιν ἰαύει·  
 ἀστέρες ἀντέλλουσι, καὶ οὐ παλίνροσος ἰκάνει.  
 μήτηρ ἐμή, τίνα χῶρον ἔχεις; τίνα δ' οὔρεα ναίεις;  
 πλαζομένην θῆρὲς σε κατέκτανον; ἀλλὰ καὶ αὐτοὶ  
 θῆρες ἀριζήλοιο Διὸς τρομέουσι γενέθλην. 355  
 ἥριπες ἐξ ὀχέων χθαμαλῆς ἐπὶ νῶτα κονίης  
 σὸν δέμας οἰοπόλοισιν ἐνὶ δρυμοῖσι λιποῦσα;  
 ἀλλὰ πολυπρέμνων ξυλόχων ὑπὸ δάσκιον ὕλην  
 δένδρεα παπτήνασα καὶ αὐτῶν μέχρι πετήλων  
 σὸν δέμας οὐκ ἐνόησα· καὶ οὐ νεμεσίζομαι ὕλη. 360

## THE RAPE OF HELEN

taking her handmaidens outside her chamber, with shrillest cries she uttered her voice and said.

“Guls, whither hath my mother gone and left me in grievous sorrow, she that yester-even with me took the keys of the chamber and entered one bed with me and fell asleep?”

So spake she weeping and the girls wailed with her. And the women gathered by the vestibule on either side and sought to stay Hermione in her lamentation:

“Sorrowing child, stay thy lamentation; thy mother has gone, yet shall she come back again. While still thou weapest, thou shalt see her. Seest not? thine eyes are blinded with tears and thy blooming cheeks are marred with much weeping. Haply she hath gone to a meeting of women in assembly and, wandering from the straight path, stands distressed, or she hath gone to the meadow and sits on the dewy plain of the Hours, or she hath gone to wash her body in the river of her fathers and lingered by the streams of Eurotas”

Then spake the sorrowful maiden weeping: “She knows the hill, she hath skill of the rivers’ flow, she knows the paths to the roses, to the meadow. What say ye to me, women? The stars sleep and she rests among the rocks, the stars rise, and she comes not home. My mother, where art thou? in what hills dost thou dwell? Have wild beasts slain thee in thy wandering? but even the wild beasts tremble before the offspring of high Zeus. Hast thou fallen from thy car on the levels of the dusty ground, and left thy body in the lonely thickets? but I have scanned the trees of the many-trunked copses in the shady wood, yea, even to the very leaves, yet thy form have I not seen; and the wood I do

# COLLUTHUS

μὴ διεροῖς στονόεντος ἐπ' Εὐρώταο ρέεθροις  
νηχομένην ἐκάλυψεν ὑποβρυχίην σε γαλήνη;  
ἀλλὰ καὶ ἐν ποταμοῖσι καὶ ἐν πελάγεσσι θαλάσσης  
Νηιάδες ζώουσι καὶ οὐ κτείνουσι γυναικάς.

ὥς ἡ μὲν στενάχιζεν· ἀνακλίνουσα δὲ δειρὴν 365  
ὑπνον ἔπνει, θανάτοιο συνέμπορον· ἡ γὰρ ἐτύχθη  
ἄμφω ἀναγκαίῃ ξυνήια πάντα λαχόντε  
ἔργα παλαιότεροιο κασιγνήτοιο διώκειν.

ἔνθεν ἀκηχεμένοισι βαρυνόμεναι βλεφάροισι 370  
πολλάκις ὑπνώουσιν, ὅτε κλαίουσι, γυναῖκες.

ἡ μὲν ἀλητεύουσα δολοφροσύνησιν ὀνείρων  
μητέρα παπταίνειν ὤϊσατο, τοῖα δὲ κούρη  
ἶαχε θαμβήσασα καὶ ἀχνυμένη περ ἑοῦσα·

χθιζὸν ὀδυρομένην με δόμων ἔκτοσθε φυγοῦσα 375  
κάλλιπες ὑπνώουσιν ὑπὲρ λεχέων γενετῆρος.

ποῖον ὄρος μεθέηκα, τίνας προλέλοιπα κολώνας;  
οὕτω καλλικόμοιο μεθ' ἀρμονίην Ἀφροδίτης,

τοῖα δὲ φωνήσασα προσέννεπε Τυνδαρεῶνῃ· 380  
τέκνον ἀκηχεμένη, μὴ μέμφεο δεινὰ παθούσῃ·  
ὁ χθιζὸς με μολῶν ἀπατήλιος ἤρπασεν ἀνὴρ

ἔννεπεν. ἡ δ' ἀνόρουσε καὶ οὐχ ὀρώσα τιθήνην  
ὀξύτερῃ πολὺ μᾶλλον ἀνεβρυχήσατο φωνῇ·

ἡερίης, ὄρνιθες, εὐπτερα τέκνα γενέθλης,  
εἶπατε νοστήσαντες ἐπὶ Κρήτην Μενελάω· 385  
χθιζὸν ἐπὶ Σπάρτην τις ἀνὴρ ἀθεμίστιος ἐλθὼν  
ἀγλαῖην ξύμπασαν ἑὼν ἀλάπαξε μελάθρων.

Ὡς ἡ μὲν πολὺδακρυς ἐς ἡέρα φωνήσασα,  
μητέρα μαστεύουσα, μάτην ἐπλάζετο κούρη.  
καὶ Κικόνων πτολίεθρα καὶ Αἰολίδος πόρον Ἑλλης

\* Sherburne renders :

Sleep is death's twin, and as the younger brother,  
In every thing does imitate the other

## THE RAPE OF HELEN

not blame    Have the smooth waters covered thee in the depths, swimming in the wet streams of murmuring Eurotas<sup>a</sup> but even in the rivers and in the depths of the sea the Naiads live and do not slay women "

Thus she wailed, and leaning back her neck breathed Sleep who walks with Death ; for verily it was ordained that both should have all things in common and pursue the works of the elder brother : " hence women, weighed down with sorrowing eyes, oft-times, while they weep, fall asleep And wandering amid the deceits of dreams she fancied that she saw her mother , and, amazed, the maiden, in her grief cried out

" Yesterday to my sorrow thou didst fly from me out of the house and left me sleeping on my father's bed. What mountain have I left alone ? What hill have I neglected ? Followest thou thus the love of fair-tressed Aphrodite ?

Then the daughter of Tyndareus<sup>b</sup> spake to her and said .

" My sorrowful child, blame me not, who have suffered terrible things The deceitful man who came yesterday hath carried me away ! "

So she spake And the maiden leapt up, and seeing not her mother, uttered a yet more piercing cry and wailed

" Birds, winged children of the brood of air, go ye to Crete and say to Menelaus : ' Yesterday a lawless man came to Sparta and hath laid waste all the glory of thy halls ' , "

So spake she with many tears to the air, and seeking for her mother wandered in vain And to the fawns of the Cicones<sup>c</sup> and the straits of

<sup>a</sup> Helen.

<sup>c</sup> Hom *Od.* ix 39 ; a people of Thrace.

# COLLUTHUS

Δαρδανίης λιμένεσσιν ὁ νυμφίος ἤγαγε νύμφην. 390  
 πυκνὰ δὲ τίλλε κόμην, χρυσέην δ' ἔρριψε καλύπτρην  
 Κασσάνδρῃ νεόφοιτον ἀπ' ἀκροπόλεως ἰδοῦσα.  
 Τροίῃ δ' ὑψιδόμων πυλέων κληῖδας ἀνεῖσα  
 δέξατο νοστήσαντα τὸν ἀρχέκακον πολιήτην.

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\* Athamas, father of Helle, was son of Aeolus.



## THE RAPE OF HELEN

· Aeolian<sup>a</sup> Helle, into the havens of Dardania the  
bridegroom brought his bride And Cassandra on  
the aciopolis, when she beheld the new-comer,  
tore her hair amain and flung away her golden veil.  
But Troy unbarred the bolts of her high-built gates  
and received on his return her citizen that was the  
source of her woe.



TRYPHIODORUS



## INTRODUCTION

### I THE LIFE OF TRYPHIODORUS

FOR the life of Tryphiodorus we have a notice in Suidas *s v* Τρυφιδώωρος "of Egypt, grammarian and epic poet, wrote *Marathoniacæ*, *Capture of Ilios* (Ἰλίου ἄλωσις), *The Story of Hippodameia* (τὰ καθ' Ἱπποδάμειαν), an *Odyssey leipogrammatos*—this being a poem on the labours (κάματα) of Odysseus and myths concerning him and other things."

A second entry in Suidas under the name of Tryphiodorus merely says that he "wrote various things in epic verse; a paraphrase of the similes (παραβολαί) of Homer, and very many other things"

As to the nature of the lipogrammatic *Odyssey* we have two notes:

(1) Suidas *s v* Νέστωρ of Laranda in Lycia, epic poet;

Ἰλιάδα γράψας λειπογράμματος ἦτοι ἀστοιχείωτον, in similar fashion Tryphiodorus wrote an *Odyssey*; for in the First Book (α') the letter α is not found, and so in each rhapsody its (denoting) letter is wanting"

(2) Eustathius, Hom *Od* proem 1379, in referring to freak variations on Homer mentions that one Timolaos "of Larissa or Macedon or both," wrote a *Troica*, which he composed by inserting a line of his own alternately with a line of Homer's *Iliad* (παρενέβαλε τῇ Ἰλιάδι στίχον πρὸς στίχον), and he goes on say: "it is said that Tryphiodorus wrote an Ὀδύσσεια λειπογράμματος, from which he banished sigma"

Similarly we are told by Suidas *s v*. Ἰδαῖος Ῥόδιος that Idaios παρεμβάλων στίχον στίχῳ ἐδίπλασε τὴνποίησιν Ὀμήρου,

## TRYPHIODORUS

and s v. Πίγρης that Pigres of Halicarnassus, brother of the famous Artemisia, τῇ Ἰλιάδι παρενέβαλε κατὰ στίχον ἐλεγείον, οὕτω γράψας Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος, Μούσα, σὺ γὰρ πάσης πείρατ' ἔχεις σοφίης. Cf K Lehrs, *Kleine Schriften*, p 2, who mentions that Joshua Barnes published at London in 1679 a Greek poem entitled *Susias*, containing the story of Esther in hexameters "presse ad Iliadis exemplar factis," thus: Μῆνιν ᾄειδε, θεά, Ἀμαλγχιάδεω Ἀμανῆος | οὐλομένην, ἣ μυρὶ Ἑβραίοις ἄλγε' ἔθηκε | Περσέων δ' ἰφθίμους κεφαλὰς Ἀίδι προΐαψεν See Sandys, *H C S* II p 357 f for this and Bentley's verdict that "Barnes had as much Greek, and understood it about as well, as an Athenian blacksmith"

The above is the sum of our meagre information about Tryphiodorus For the rest it is inferred from the fact that Tryphiodorus imitates Nonnus (*circ.* A D 400<sup>?</sup>), and is himself imitated by Colluthus, that he lived about the middle of the 5th century

It has been inferred that he was a Christian on the very insufficient ground that in v 604f. he uses the phrase καὶ οὐ νοέοντα τοκήων ἀμπλακίας ἀπέτινον But there is nothing specifically Christian about this language

From the occurrence of the name of the Egyptian goddess Triphis or Thriphis only in a couple of inscriptions (one of the time of Tiberius, the other of the time of Trajan) from the district Athribis it has been argued by Letronne that he belonged to that district and that the correct spelling of his name is Triphiodorus

### II. THE MSS.

1. The best MS is F = Laurentianus xxxii 16, written in A D 1280, which once belonged to Franciscus Philelfus who bought it in Constantinople on 4th January A D 1423 from the wife of Johannes Chrysoloras. It contains, among other things, Nonni *Dionysiaca*, Apollonius Rhodius, Theocritus, Hesiod, Oppian, Moschus, Nicander, Tryphiodorus, Gregorius Nazianzenus

## INTRODUCTION

### 2 Inferior mss (fifteenth-sixteenth cent) are :

Ambrosianus Q 5 *sup.*  
 Hauniensis 60 (= Reimerianus = Putschianus).  
 Laurentianus xxxi 27  
 Neapolitanus ii F 17.  
 Parisinus 2600  
 Parisinus suppl 109

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## 'THE TAKING OF ILIOS

## ΤΡΥΦΙΟΔΩΡΟΥ ΑΛΩΣΙΣ ΙΛΙΟΥ

Τέρμα πολυκμήτοιο μεταχρόνιον πολέμοιο  
καὶ λόχον, Ἀργείης ἱππήλατον ἔργον Ἀθήνης,  
αὐτίκα μοι σπεύδοντι πολὺν διὰ μῦθον ἀνείσα  
ἔννεπε, Καλλιόπεια, καὶ ἀρχαίην ἔριν ἀνδρῶν  
κεκριμένον πολέμοιο ταχείῃ λύσον ἀοιδῇ.

5

ἤδη μὲν δεκάτοιο κυλινδομένου λυκάβαντος  
γηραλή τετάνυστο φόνων ἀκόρητος Ἐννῶ  
Τρωσί τε καὶ Δαναοῖσιν· ἐναιρομένων δ' ἄρα  
φωτῶν

δούρατα κεκμήκει, ξιφέων δ' ἔθνησκον ἀπειλαί,  
σβέννυτο θωρήκων ἐνοπή, μινύθεσκε δ' ἑλικτῇ  
ἁρμονίῃ ῥηχθεῖσα φερεσσακέων τελαμώνων,  
ἄσπιδες οὐκ ἀνέχοντο μένειν ἔτι δοῦπον ἀκόντων,  
λύετο καμπύλα τόξα, κατέρρεον ὠκέες ἰοί.

10

ἵπποι δ' οἱ μὲν ἀνευθεν ἀεργηλῆς ἐπὶ φάτνης  
οἰκτρὰ κάτω μύοντες ὁμόζυγας ἔστενον ἵππους,  
οἱ δ' αὐτοὺς ποθέοντες ὀλωλότας ἡνιοχῆας.

15

κεῖτο δὲ Πηλεΐδης μὲν ἔχων ἅμα νεκρὸν ἑταῖρον,  
Ἀντιλόχῳ δ' ἐπὶ παίδι γέρων ὠδύρετο Νέστωρ,  
Αἴας δ' αὐτοφόνῳ βριαρὸν δέμας ἔλκει λύσας  
φάσγανον ἐχθρὸν ἔλουσε μεμνηνότες αἵματος ὄμβρω.

20

<sup>a</sup> The wooden horse built by Epeius with help of Athena;  
Eur. *Tr* 534 calls it the "polished ambush of the Argives,"  
ξεστὸν λόχον Ἀργείων.

<sup>b</sup> Patroclus

## THE TAKING OF ILIOS

THE long<sup>a</sup> delayed end of the laborious war and the ambush, even the horse<sup>a</sup> fashioned of Argive Athena, straightway to me in my haste do thou tell, O Calhopeia, remitting copious speech; and the ancient strife of men, in that war now decided, do thou resolve with speedy song

Already the tenth year was rolling on and old had grown the strain of war, insatiate of blood, for Trojans and Danaans. With slaying of men the spears were weary, the menace of the swords died, quenched was the din of breastplate, rent and perishing the coiled fabric of shield-carrying baldricks; the shield endured no more to abide the hurtling of javelins, unstrung was the bent bow, the swift arrows decayed. And the horses—some apart at the idle manger, with heads bowed piteously, bewailed their fellow horses, some mourned to miss their perished charioteers

Low lay the son of Peleus and with him his comrade<sup>b</sup> dead over his young son Antilochus old Nestor mourned. Aias with self-dealt wound had unstrung his mighty form, and bathed his foeman's sword<sup>c</sup> in the rain of frenzied blood. The Trojans,

<sup>a</sup> In *Iliad* vii Aias and Hector fight an indecisive duel and on parting exchange gifts, Aias giving his belt and receiving Hector's sword (*l. c.* 303), with which he afterwards slew himself. Pind. *I. iii.* (iv), Soph. *Aj* 815 f.

# TRYPHIODORUS

Τρωσὶ δὲ λωβητῆρσιν ἐφ' Ἐκτορος ἑλκυθμοῖσι  
 μυρομένοις οὐ μῦνον ἦν ἐπιδήμιον ἄλγος,  
 ἀλλὰ καὶ ἄλλοθρόοις ἐπὶ πένθεσι κωκύνοντες  
 δάκρυσιν ἡμείβοντο πολυγλώσσων ἐπικούρων.  
 κλαῖον μὲν Λύκιοι Σαρπηδόνα, τόν ποτε μήτηρ 23  
 ἐς Τροίην μὲν ἔπεμψεν ἀγαλλομένη Διὸς εὖνῃ,  
 δουρὶ δὲ Πατρόκλοιο Μενoitιάδαο πεσόντα  
 αἵματι δακρύσας ἐχύθη πατρώιος ἄηρ.  
 καὶ δολίην ὑπὸ νύκτα κακῶ πεπεδημένον ὕπνω  
 Ῥῆσον μὲν Θρήκες ἐκώκουν· ἥ δ' ἐπὶ πότμῳ 30  
 Μέμνονος οὐρανίην νεφέλην ἀνεδήσατο μήτηρ  
 φέγγος ὑποκλέψασα κατηφέος ἡματος Ἡώς.  
 αἱ δ' ἀπὸ Θερμώδοντος ἀρηιφίλοιο γυναικες  
 κοπτόμεναι περίκυκλον ἀθληέος ὄμφακα μαζοῦ  
 παρθένον ὠδύροντο δαΐφρονα Πενθεσίλειαν, 35  
 ἥτε πολυξείνοιο χορὸν πολέμοιο μολοῦσα  
 θηλείης ὑπὸ χειρὸς ἀπεσκέδασεν νέφος ἀνδρῶν  
 νῆας ἐς ἀγχιάλους μελή· δέ ἐ μῦνος ὑποστὰς  
 καὶ κτάνε καὶ σύλησε καὶ ἐκτερέιξεν Ἀχιλλεύς.  
 εἰστήκει δ' ἔτι πᾶσα θεοδμήτων ὑπὸ πύργων 40  
 Ἴλιος ἀκλινέεσσιν ἐπεμβεβαυῖα θεμέθλοισι,  
 ἀμβολίῃ δ' ἥσχαλλε δυσαχθεί λαὸς Ἀχαιῶν.

<sup>a</sup> *Iliad* xvi 490 Patroclus slays Sarpedon, son of Zeus and Laodamia (*Il* vi 198 f) Zeus caused a miraculous darkness to fall upon the battle (*Il* xvi 567), the body of Sarpedon was taken up by Apollo and attended by Sleep and Death to Lycia (*ibid* 676 ff)

<sup>b</sup> *Iliad* x 435 ff Rhesus was killed in his sleep by Odysseus and Diomedes

<sup>c</sup> Memnon, son of Tithonus and Eos (Dawn), is unknown to the *Iliad* in *Od* iv 188 he is mentioned as slayer of Antilochus and xi 522 as the most beautiful of those who fought at Troy His death at the hands of Achilles was 582

## THE TAKING OF ILIOS

lamenting over the shameful dragging of Hector, had not only their domestic pain, but groaning for the woes of men of alien speech they wept in turn for their many-tongued allies. The Lycians wept for Sarpedon<sup>a</sup> whom his mother, glorying in the bed of Zeus, had sent to Troy, howbeit he fell by the spear of Patroclus, son of Menoetius, and there was shed about him by his sire a mist that wept tears of blood. The Thracians wailed for Rhesus<sup>b</sup> that in the guileful night was fettered by an evil sleep. And for the fate of Memnon<sup>c</sup> Eos, his mother, hung aloft a cloud in heaven and stole away the light of shamefast day. The women from Thermodon<sup>d</sup> dear to Ares, beating the unripe, unsucked circle of their breasts, mourned the warlike maiden Penthesileia, who came unto the dance of war, that war of many guests, and with her woman's hand scattered the cloud of men back to their ships beside the sea; only Achilles withstood her with his ashen spear and slew and despoiled her and gave her funeral.

And still all Ilios stood, by reason of her god-built towers, established upon unshaken foundations, and at the tedious delay the people of the Achaeans chafed.

told in the *Aethiopis* of Arctinus, and is described in Qu Smyrnaeus ii 542 f., as also the miraculous darkness which enabled his friends to recover his body, 550 f.

<sup>a</sup> The Amazons, a race of warrior women, whose chief home was Themiscyra on the Thermodon in Pontus. They were reputed to mutilate one or both breasts to enable them better to draw the bow and throw the spear, hence they got their name ( $\alpha + \mu\alpha\zeta\acute{o}s$ ) "without breasts" (Here Tryph seems to take the word to mean "not giving suck" Philostr. *Her.* xx 42 makes it "unsuckled"). They were in art represented usually with right breast bare. Their queen Penthesileia was slain at Troy by Achilles, who was smitten with love for her as she died and gave her honourable burial.

# TRYPHIODORUS

καί νύ κεν ὕστατίοισιν ἐποκνήσασα πόνοισιν  
 ἀκάματός περ ἐοῦσα μάτην ἰδρῶσεν Ἀθήνη,  
 εἰ μὴ Δηιφόβοιο γαμοκλόπον ὕβριν ἑάσας 45  
 Ἴλιόθεν Δαναοῖσιν ἐπὶ ξένος ἦλυθε μάντις,  
 οἷα δέ που μογέοντι χαριζόμενος Μενελάῳ  
 ὀψιτέλεστον ὄλεθρον ἔῃ μαντεύσατο πάτρη.  
 οἱ δὲ βαρυζήλοιο θεοπροπίης Ἑλένοιο  
 αὐτίκα μηκεδανοῖο μόθου τέλος ἠρτύναντο. 50  
 καὶ Σκύρον μὲν ἔβαινε λιπῶν εὐπάρθενον ἄστν  
 υἱὸς Ἀχιλλῆος καὶ ἐπαινῆς Δηιδαμείης·  
 μήπω δ' εὐφύεσσιν ἰουλίζων κροτάφοισιν  
 ἄλκην πατρὸς ἔφαινε νέος περ ἑὼν πολεμιστής.  
 ἦλθε δὲ καὶ Δαναοῖσιν ἐὼν βρέτας ἄγνὸν ἄγουσα 55  
 ληιστὴ μὲν ἐοῦσα, φίλοις δ' ἐπίκουρος Ἀθήνη.  
 ἦδη καὶ βουλῇσι θεῆς ὑποεργὸς Ἐπειὸς  
 Τροίης ἐχθρὸν ἄγαλμα πελώριον ἵππον ἐποίει.  
 καὶ δὴ τέμνετο δοῦρα καὶ ἐς πεδίον κατέβαιναν  
 Ἰδης ἐξ αὐτῆς, ὁπότεν καὶ πρόσθε Φέρεκλος 60  
 νῆας Ἀλεξάνδρῳ τεκτῆνατο, πῆματος ἀρχήν.  
 ποίει δ' εὐρυτάτης μὲν ἐπὶ πλευρῆς ἀραρυῖαν  
 γαστέρα κοιλήνας, ὁπόσον νεὸς ἀμφιελίσσης  
 ὀρθὸν ἐπὶ στάθμην μέγεθος τορνῶσατο τέκτων.

<sup>a</sup> Helenus, son of Priam and Hecuba, had the gift of prophecy. After the death of Paris he and Deiphobus, his brother, were rivals for the hand of Helen. Deiphobus being preferred, Helenus retired to Ida, where he was by the advice of Calchas seized and brought to the Greek camp. He advised the Greeks to build the wooden horse and to carry off the Palladium.

<sup>b</sup> Neoptolemus, son of Achilles, by Deidamia, daughter of Lycomedes, king of Scyros. His original name was Pyrrhus, and he was called Neoptolemus because he went to war when young, or because his father did so (Paus. x. 20. 4). Helenus prophesied that Troy would not be taken without Neoptolemus and the arrows of Heracles—then in the

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And now Athena, unwearying though she be, would have shrunk from her latest labour and all her sweat had been in vain, had not the seer<sup>a</sup> turned from the bride-stealing lust of Deiphobus and come from Ilios as guest of the Danaans, and, as doing a favour to Menelaus in his travail, prophesied the late-fulfilled ruin of his own fatherland. And at the prophesying of jealous Helenus they straightway prepared an end of their long toil. From Scyros, too, leaving that city of fair maidens, came the son<sup>b</sup> of Achilles and august Deidameia; who, albeit he mantled not yet on his goodly temples the down of manhood, showed the prowess of his sire, young warrior though he was. Came, too, Athena to the Danaans with her holy image<sup>c</sup>; the prey of war but a helper to her friends.

Now, too, by the counsel of the goddess her servant Epeius<sup>d</sup> wrought the image that was the foe of Troy, even the giant horse. And wood was cut and came down to the plain from Ida, even Ida whence formerly Phereclus built the ships for Alexander<sup>e</sup> that were the beginning of woe. Fitted to broadest sides he made its hollow belly, in size as a curved ship which the carpenter turns true to the

possession of Philoctetes. So Neoptolemus was brought from Scyros by Odysseus alone, or with Phoenix (Soph. *Ph* 343, cf. Philostr *Imag* 11), or with Diomedes (Quint Smyrn vii 169 ff.)

<sup>c</sup> The Palladium, the ancient image of Athena, said to have been given by Zeus to Dardanus, on the possession of which the safety of Troy depended. It was stolen by Odysseus and Diomedes.

<sup>d</sup> Epeius, son of Panopeus, built the Wooden Horse by means of which Troy was taken. *Od* viii 493, xi 523, *Verg A* 11 264.

<sup>e</sup> Paris.

# TRYPHIODORUS

αὐχένα δὲ γλαφυροῖσιν ἐπὶ στήθεσσι νῆψε  
 ξανθῷ πορφυρόπεζαν ἐπιρρήνας τρίχα χρυσῷ· 65  
 ἢ δ' ἐπικυμαίνουσα μετήγορος αὐχένι κυρτῷ  
 ἐκ κορυφῆς λοφόεντι κατεσφρηγίζετο δεσμῷ.  
 ὀφθαλμοὺς δ' ἐνέθηκε λιθώπας ἐν δυσὶ κύκλοις  
 γλαυκῆς βηρύλλιοι καὶ αἰμαλέης ἀμεθύσσου 70  
 τῶν δ' ἐπιμισγομένων διδύμης ἀμαρύγματι χροίης  
 γλαυκῶν φοινίσσοντο λίθων ἐλίκεσσιν ὀπωπαί.  
 ἀργυφέους δ' ἐχάραξεν ἐπὶ γναθμοῖσιν ὀδόντας  
 ἄκρα δακεῖν σπεύδοντας εὐστρέπτοιο χαλινού·  
 καὶ στόματος μεγάλοιο λαθὼν ἀνέωξε κελεύθους 75  
 ἀνδράσι κευθομένοισι παλirroon ἀσθμα φυλάσσων,  
 καὶ διὰ μυκτῆρων φυσίζοος ἔρρεεν ἀήρ.  
 οὐατα δ' ἀκροτάτοισιν ἐπὶ κροτάφοισιν ἄρηνεν  
 ὀρθὰ μάλ', αἰὲν ἐτοῖμα μένειν σάλπιγγος ἀκουήν.  
 νῶτα δ' ὁμοῦ λαγόνεσσι συνήρμοσε καὶ ῥάχιν ὑγρὴν, 80  
 ἰσχία δὲ γλουτοῖσιν ὀλισθηροῖσι συνῆψε.  
 σύρετο δὲ πρυμνοῖσιν ἐπ' ἔχνεσιν ἐκλυτος οὐρὴ  
 ἄμπελος ὥς γναμπτοῖσι καθελκομένη θυσάνοισιν.  
 οἱ δὲ πόδες βαλίοισιν ἐπερχόμενοι γονάτεσσιν  
 εὐπτερον ὥσπερ ἔμελλον ἐπὶ δρόμον ὀπλίζεσθαι, 85  
 οὕτως ἠπείγοντο· μένειν δ' ἐκέλευεν ἀνάγκη.  
 οὐ μὲν ὑπὸ κνήμησιν ἀχαλκές ἔξεχον ὀπλαί,  
 μαρμαρέης δ' ἐλίκεσσι κατεσφῆκωντο χελώνης  
 ἀπτόμεναι πεδίοιο μόγισ κρατερώνυχι χαλκῷ.  
 κληιστὴν δ' ἐνέθηκε θύρην καὶ κλίμακα τυκτὴν, 90  
 ἢ μὲν ὅπως αἰδηλὸς ἐπὶ πλευρῆς ἀραρυῖα  
 ἔνθα καὶ ἔνθα φέρησι λόχον κλυτόπωλον Ἀχαιῶν,  
 ἢ δ' ἵνα λυομένη τε καὶ ἔμπεδον εἰς ἓν ἰοῦσα  
 εἴη σφιν καθύπερθεν ὁδοῦ καὶ νέρθεν ὁροῦσαι.  
 ἀμφὶ δέ μιν λευκοῖο κατ' αὐχένος ἡδὲ γενεῖων 95  
 ἀνθεσι πορφυρέοισι πέριξ ἔζωσεν ἱμάντων  
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line And the neck he fixed to carven breast and bespangled the purple-fringed mane with yellow gold; and the mane, waving aloft on the arched neck, was sealed on the head with crested band. In two circles he set the gem-like eyes of sea-green beryl and blood-red amethyst: and in the mingling of them a double colour flashed; the eyes were red and ringed with the green gems. In the jaws he set white rows of jagged teeth, eager to champ the ends of the well-twisted bit. And he opened secret paths in the mighty mouth to preserve the tide of breath for the men in hiding, and through the nostrils flowed the life-giving air. Ears were fixed on the top of its temples, pricked up, ever ready to await the sound of the trumpet. And back and flanks he fitted together and supple backbone, and joined hip-joint to smooth hip. Unto the heels of the feet trailed the flowing tail, even as vine weighed down with twisted tassels. And the feet that moved with the dappled knees—even as if they were about to set them to the winged race, so were they eager, yet constraint bade them bide. Not without bionze were the hooves that stood below the legs, but they were bound with spirals of shining tortoise and hardly touched the ground with the strong-hoofed bronze. Also he set therein a barred door and a fashioned ladder: the one that unseen, fitted to the sides, it might carry the Achaean company of the famous horse this way and that; the other that, unfolded and firmly put together, it might be for them a path whereby to speed upward or downward. And he girt the horse about on white neck and cheeks with purple-flowered straps and coiling spirals of compelling

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καὶ σκολιῆς ἐλίκεσσιν ἀναγκαίοιο χαλινού  
 κολλήσας ἐλέφαντι καὶ ἀργυροδίνει χαλκῷ.  
 αὐτὰρ ἐπειδὴ πάντα κάμεν μενεδήιον ἵππον,  
 κύκλον ἐυκνήμιδα ποδῶν ὑπέθηκεν ἐκάστω, 100  
 ἐλκόμενος πεδίοισιν ὅπως πειθήνιος εἴη  
 μηδὲ βιαζομένοισι δυσέμβατον οἶμον ὁδεύη.  
 ὥς ὁ μὲν ἐξήστραπτε φόβῳ καὶ κάλλει πολλῷ  
 εὐρύς θ' ὑψηλός τε· τὸν οὐδέ κεν ἀρνήσαιο,  
 εἴ μιν ζῶν ἔτετμεν, ἐλαυνέμεν ἵππιος Ἄρης. 105  
 ἀμφὶ δέ μιν μέγα τεῖχος ἐλήλατο, μή τις Ἀχαιῶν  
 πρὶν μιν ἐσαθρήσειε, δόλον δ' ἀνάπυστον ἀνάψη.  
 οἱ δὲ Μυκηναίης Ἀγαμέμνονος ἐγγύθι νηὸς  
 λαῶν ὀρνυμένων ὄμαδον καὶ κῦμα φυγόντες  
 εἰς βουλὴν βασιλῆες ἀολλίσθησαν Ἀχαιῶν, 110  
 ἢ δὲ τανυφθόγγιο δέμας κήρυκος ἐλοῦσα  
 συμφράδμων Ὀδυσῆι παρίστατο θοῦρις Ἀθήνη  
 ἀνδρὸς ἐπιχρίουσα μελίχροι νέκταρι φωνήν.  
 αὐτὰρ ὁ δαιμονίησι νόον βουλῆσιν ἐλίσσων  
 πρῶτα μὲν εἰστήκει κενεόφρονι φωτὶ εἰκῶς 115  
 ὄμματος ἀτρέπτοιο βολὴν ἐπὶ γαῖαν ἐρείσας,  
 ἄφνω δ' ἀενάων ἐπέων ὠδῖνας ἀνοίξας  
 δεινὸν ἀνεβρόντησε καὶ ἡερίης ἄτε πηγῆς  
 ἐξέχεεν μέγα λαῖτμα μελισταγέος νιφετοῖο.  
 ὦ φίλοι, ἦδη μὲν κρύφιος λόχος ἐκτετέλεσται 120  
 χερσὶ μὲν ἀνδρομέησιν, αὐτὰρ βουλῆσιν Ἀθήνης.  
 ὑμεῖς δ', οἷτε μάλιστα πεποίθατε κάρτει χειρῶν,  
 πρόφρονες ἀλκήεντι νόῳ καὶ τλήμονι θυμῷ  
 σπέσθε μοι· οὐ γὰρ ἔοικε πολὺν χρόνον ἐνθάδ' ἐόντας

<sup>a</sup> ἵππιος, an unusual title for Ares Cf βρισάρματος Hes. Sc 441

<sup>b</sup> *Iliad* iii 216 Antenor says, "When Odysseus of many

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bridle inlaid with ivory and silver-flashing bronze. And when he had wrought all the warlike horse, he set a well-spoked wheel under each of its feet that when dragged over the plain it might be obedient to the rein, and not travel a difficult path under stress of hands

So the horse flashed with terror and great beauty, wide and high; not even Ares, lord of horses,<sup>a</sup> would have refused to drive it, had he found it alive. And a great wall was driven about it, lest any of the Achaeans should behold it beforehand and fire the snare revealed. And beside the ship of Agamemnon from Mycenae the kings of the Achaeans gathered to council, avoiding the din and tumult of the stirring hosts. Then impetuous Athena took the likeness of a clear-voiced herald and stood by Odysseus to counsel him, daubing a man's voice with honeyed nectar. And, revolving his mind in godlike counsels, at first he stood like a man of empty wits<sup>b</sup> fixing on the ground the gaze of his unturning eye; but suddenly he opened his lips and delivered him of everflowing speech and thundered terribly, and poured, as from an airy spring, a great torrent of honey-dropping snow.

"O friends, now is the secret ambush prepared, by human hands but by the counsels of Athena. Do ye which have most trust in the might of your hands, heartily follow me with valiant mind and enduring soul; for it is not seemly that we should

wiles arose, he would stand and look downward, fixing his eyes upon the ground, and his staff he moved neither back nor fore, but held it steadfast, thou wouldst have deemed him simply sulky and silly. But when he uttered his great voice from his breast, and words like snowflakes in winter, then could no other mortal vie with Odysseus "

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μοχθίζειν ἀτέλεστα καὶ ἀχρέα γηράσκοντας, 125  
 ἀλλὰ χρὴ ζῶοντας αἰοίδιμον ἔργον ἀνύσσαι  
 ἢ θανάτῳ βροτόεντι κακοκλεῆς αἰσχος ἀλύξαι.  
 ἡμῖν θαλπωραὶ προφερέστεραι ἥπερ ἐκείνοις,  
 εἰ μήπω στρουθοῖο καὶ ἀρχαίοιο δράκοντος 130  
 καὶ καλῆς πλατάνοιο καὶ ὠκυμόροις ἐπὶ τέκνοις  
 μητέρος ἐλκομένης ἀπαλῶν τ' ἐλάθεσθε νεοσσῶν.  
 εἰ δὲ θεοπροπίησι γέρων ἀνεβάλλετο Κάλχας,  
 ἀλλὰ καὶ ὥς Ἑλένοιο μετήλυδος ὀμφητῆρος  
 μαντοσύνη καλέουσιν ἐτοιμοτάτην ἐπὶ νίκην. 135  
 τούνεκά μοι πείθεσθε, καὶ ἱππείην ἐπὶ νηδὺν  
 θαρσαλέοι σπεύδωμεν, ὅπως αὐτάγρετον ἄλγος  
 Τρῶες ἀταρβήτοιο θεῆς ἀπατήνορα τέχνην  
 Ἴλιον εἰσανάγωσιν ἐὼν κακὸν ἀμφαγαπῶντες.  
 οἱ δ' ἄλλοι πρυμναῖα μεθίετε πείσματα νηῶν 140  
 πῦρ ἴδιον πλεκτῆσιν ἐνὶ κλισίῃσι βαλόντες.  
 Ἱλιάδος δὲ λιπόντες ἐρημαίην χθονὸς ἀκτὴν  
 πλώετε πασσυδίῃ ψευδῶνυμον οἴκαδε νόστον,  
 εἰσόκεν εὐόρμου τετανυσμένον ἐκ περιωπῆς  
 ὕμμι συναγρομένοις ἐπὶ γείτονος αἰγιαλοῖο 145  
 σημαίνει παλίνορσον ἐπὶ πλόον ἐσπέριον πῦρ.  
 καὶ τότε μήτε τις ὄκνος ἐπειγομένων ἐρετῶν  
 γινέσθω μήτ' ἄλλο φόβου νέφος, οἷά τε νύκτες  
 ἀνθρώποισι φέρουσιν ἐλαφροῦ δείματα θυμοῦ.  
 ἔστω δὲ προτέρης ἀρετῆς ἐμφύλιος αἰδώς,

\* When the Greek expedition against Troy lay at Aulis, as the Greeks were sacrificing, a snake came from under the altar and ascended a plane-tree overhead where was a sparrow with eight young ones. The snake devoured them all. Calchas, son of Thestor, the seer of the Greeks, prophesied that the war would last for nine years and that Troy would be taken in the tenth. (Hom. *Il.* ii 308 ff.; Qu. Smyrn vi 61, viii 475, Ov. *M.* xii. 11 ff.)

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abide here a long time labouring and growing old without accomplishment or profit. Rather should we, while yet we live, do some deed worthy to be sung, or by bloody death escape the shameful reproach of cowardice. We have better comfort than they—if ye have not forgotten the sparrow<sup>a</sup> and the ancient serpent and the fair plane-tree and the mother devoured with her swiftly perishing young, and her tender nestlings.

“And if old Calchas in his soothsaying deferred the day of fulfilment, yet even so the prophecies of Helenus,<sup>b</sup> the alien seer, call us to a right speedy victory. Therefore hearken ye to me and let us hasten with good courage into the belly of the horse, that the Trojans may lead up into Ilios the guileful craft of the dauntless goddess, a self-taken woe, embracing their own doom.<sup>c</sup>”

“And do ye others loose the stern cables of the ships and yourselves cast fire upon the plaited tents, and leaving desolate the shore of the land of Ilios, sail ye all together on your pretended homeward way, until the hour that to you, gathered on the neighbouring beach, a beacon at eventide, stretched from a fair-anchoring place of outlook, shall give the signal to sail back again. And then let there be no hesitation of hurrying oarsmen nor other cloud of fear, such as the nights bring to men to terrify the mobile soul. But let each clan respect its former valour, and

<sup>b</sup> Helenus, son of Priam and Hecuba, twin-brother of Cassandra. He was taken prisoner by the Greeks on the advice of Calchas, and he advised the building of the Wooden Horse and the stealing of the Palladium.

<sup>c</sup> A reminiscence of Hesiod, *W* 58 (of the creation of Woman).

# TRYPHIODORUS

- μηδέ τις αἰσχύνειεν ἔὼν κλέος, ὥς κεν ἕκαστος 150  
 ἄξιον ὦν ἐμόγησε λάβη γέρας ἵπποσυνάων  
 ὥς φάμενος βουλῆς ἐξήρχετο· τοῖο δὲ μύθοις  
 πρῶτος ἐφωμάρτησε Νεοπτόλεμος θεοειδής,  
 πῶλος ἄτε δροσέεντος ἐπειγόμενος πεδίοιο,  
 ὅστε νεοζυγέεσσιν ἀγαλλόμενος φαλάροισιν 155  
 ἔφθασε καὶ μᾶστιγα καὶ ἡνιοχῆος ἀπειλήν.  
 Τυδεΐδης δ' ἐπόρουσε Νεοπτολέμῳ Διομήδης  
 θαυμάζων, ὅτι τοῖος ἔην καὶ πρόσθεν Ἀχιλλεύς.  
 ἔσπετο καὶ Κυνάνιππος, ὃν εὐπατέρεια Κομαιθῶ  
 Τυδηΐς θαλάμοιο μινυνθαδίοιο τυχοῦσα 160  
 ὠκυμόρῳ τέκε παῖδα σακεσπάλῳ Αἰγιάλῃ.  
 ἔστη καὶ Μενέλαος· ἄγεν δέ μιν ἄγριος ὄρμη  
 Δηϊφόβου ποτὶ δῆρῳ, ἀπηνεί δ' ἔζεε θυμῷ  
 δεῦτερον ἀρπακτῆρα γάμου λελημένος εὐρεῖν.  
 τῷ δ' ἐπὶ Λοκρὸς ὄρουσεν Ὀϊλῆος ταχὺς Αἴας, 165  
 εἰσέτι θυμὸν ἔχων πεπνυμένον οὐδ' ἐπὶ κούραις  
 μαργαίνων ἀθέμιστον ἀνέστησεν δὲ καὶ ἄλλον,  
 Κρητῶν Ἰδομενῆα μεσαιπόλιον βασιλῆα.  
 Νεστορίδης δ' ἅμα τοῖσιν ἔβη κρατερὸς Θρασυμήδης,  
 καὶ Τελαμώνιος υἱὸς ἐκηβόλος ἦε Τεῦκρος 170  
 τοῖσι δ' ἐπ' Ἀδμήτοιο πάϊς πολύιππος ἀνέστη  
 Εὐμηλος μετὰ τὸν δὲ θεοπρόπος ἔσσυτο Κάλχας  
 εὖ εἰδώς, ὅτι μόχθον ἀμήχανον ἐκτελέσαντες  
 ἤδη Τρώιον ἄστυ καθιππεύουσιν Ἀχαιοί.  
 οὐδὲ μὲν οὐδ' οἱ ἔλειφθεν ἀποστρεφθέντες ἀρωγῆς 175  
 Εὐρύπυλός τ' Εὐαιμονίδης ἀγαθός τε Λεοντεύς,  
 Δημοφῶν τ' Ἀκάμας τε, δῶν Ὀθησῆα τέκνα,  
 Ὀρτυγίδης τ' Ἀντικλος, ὃν αὐτόθι τεθνεῶτα  
 ἵππῳ δακρύσαντες ἐνεκτερέϊξαν Ἀχαιοί,

<sup>a</sup> i.e. marvelling at the likeness of N to his father Achilles

<sup>b</sup> Aegialeus, son of Adrastus and Demonassa, was the

## THE TAKING OF ILIOS

let no man put to shame his fame, so that each may win a recompense for chivalry worthy of his toils "

So he spake, leading them in counsel And first godlike Neoptolemus followed his advising, even as a colt hastening over the dewy plain, which glories in his trappings of new harness and outruns both the lash and the threat of his driver And after Neoptolemus rose up Diomedes, the son of Tydeus, marvelling for that even such aforetime was Achilles <sup>a</sup> Followed also Cyanippus, whom Comaetho, daughter of a goodly sire, even Tydeus, in brief wedlock bare to shield-bearing Aegialeus <sup>b</sup> whose doom was swift. Rose, too, Menelaus; he was driven by a fierce impulse to strife with Deiphobus, and his stern heart boiled with eagerness to find him who a second time stole away his bride After him rose Locrian Aias, the swift son of Oileus, still prudent of mind and not filled with lawless passion for women.<sup>c</sup> And he roused up another, even Idomeneus, the grizzled king of the Cretans And with these went the son of Nestor, strong Thrasymedes, and Teucer went, the archer son of Telamon. After them rose up the son of Admetus, even Eumelus of many horses. And after him hasted the seer Calchas, well knowing that accomplishing their difficult labour the Achaeans should now at last ride down the city of Troy Nor remained behind, turning from the fray, Euiypylos, son of Euaemon, and goodly Leonteus, and Demophoon and Acamas, the two sons of Theseus, and Anticlus, son of Ortyx—who died there and the Achaeans wept for him and buried only one of the Epigoni who was killed at Thebes (Pind. *P.* viii 60 f ; Paus. ix 5 7)

<sup>c</sup> Aias assaulted Cassandra in the temple of Athena (*E. G. F.*, Kunkel, p. 49) See ll 647 ff

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Πηνέλεώς τε Μέγης τε καὶ Ἀντιφάτης ἀγαπήνωρ 180  
 Ἰφιδάμας τε καὶ Εὐρυδάμας, Πελῖαιο γενέθλη,  
 τόξω δ' Ἀμφιδάμας κεκορυθμένος· ὕστατος αὐτὲ  
 τέχνης ἀγλαόμητις ἤης ἐπέβαινεν Ἐπειός.  
 εὐξάμενοι δὴ ἔπειτα Διὸς γλαυκώπιδι κούρη  
 ἱππεῖν ἔσπευδον ἐς ὀλκάδα· τοῖσι δ' Ἀθήνη 185  
 ἄμβροσίῃ κεράσασα θεῶν ἐκόμισσεν ἔδωδ' ἡν  
 δεῖπνον ἔχειν, ἵνα μὴ τι πανημέριοι λοχάωντες  
 τειρόμενοι βαρύθοιεν ἀτερπεί γούνατα λιμῶ.  
 ὥς δ' ὅποτε κρυμοῖσιν ἀελλοπόδων νεφελάων  
 ἡέρα παχνώσασα χιῶν ἐπάλυνεν ἀρούρας, 190  
 τηκομένη δ' ἀνέηκε πολὺν ῥόον οἱ δ' ἀπὸ πέτρης  
 ὄξ' ὑ καταθρόσκοντα κυβιστητῆρι κυδοιμῶ  
 δοῦπον ὑποπτήξαντες ὀριτρεφέος ποταμοῖο  
 θῆρες ἐρώησαντες ὑπὸ πτύχα κοιλάδος εὐνῆς  
 σιγῇ φρικαλέῃσιν ἐπὶ πλευρῇσι μένουσι, 195  
 πικρὰ δὲ πεινάοντες διζυρῆς ὑπ' ἀνάγκης  
 τλήμονες ἐκδέχεται, πότε παύεται ὄβριμον ὕδωρ·  
 ὥς οἷγε γλαφυροῖο διὰ ξυλόχοιο θορόντες  
 ἀτλήτους ἀνέχοντο πόνους ἀκμήτες Ἀχαιοί.  
 τοῖσι δ' ἐπεκλήισε θύρην ἐγκύμονος ἵππου 200  
 πιστὸς ἀτεκμάρτοιο δόλου πυλαωρὸς Ὀδυσσεύς.  
 αὐτὸς δ' ἐν κεφαλῇ σκοπὸς ἔζετο τῷ δέ οἱ ἄμφω  
 ὀφθαλμῶν ποθέοντες ἐλάνθανον ἐκτὸς ἔοντας.<sup>1</sup>  
 Ἀτρεΐδης δ' ἐκέλευσεν ὑποδρηστήρας Ἀχαιοὺς  
 λῦσαι λάινον ἔρκος εὐγνάμπτοισι μακέλλαις, 205  
 ἵππος ὅπερ κεκάλυπτο θέλεν δέ εἰ γυμνὸν ἑᾶσαι,  
 τηλεφανῆς ἵνα πᾶσιν ἔην χάριν ἀνδράσι πέμποι.  
 καὶ τὸ μὲν ἐξελάχαινον ἐφημοσύνη βασιλῆος.  
 ἥελιος δ' ὅτε νύκτα παλίνσκιον ἀνδράσιν ἔλκων  
 ἐς δύσιν ἀχλυόπεζαν ἐκηβόλον ἔτραπεν ἡῶ, • 210

<sup>1</sup> v l. ἐόντες



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him in the horse, and Peneleus and Meges and valiant Antiphates, and Iphidamas and Eurydamas, offspring of Pelias, and Amphidamas armed with a bow Last Epeius of glorious craft set foot in the thing he had himself contrived.

Then they prayed unto the grey-eyed daughter of Zeus and hasted into their vessel of the horse. And Athena mixed ambrosia and brought them the food of the gods to eat, that in their ambush all day long they might not be afflicted and their knees weighed down by unpleasant hunger And as when with the frosts of the storm-footed clouds the snow freezes the air and besprinkles the fields and melting sends forth a great stream; and the wild beasts, cowering from the din of the mountain-cradled river, as it leaps swiftly down from a rock in headlong tumult, withdraw beneath the shelter of their hollow lair and abide there silently with shivering flanks, and, bitterly anhungered, by grievous constraint patiently await the ceasing of the rain: even so the unwearied Achaeans leapt through the caiven wood and supported travail beyond enduring And for them Odysseus, the faithful warder of the unguessed snare, closed the door of the pregnant horse, and sat himself in the head as scout, and both his yearning eyes escaped the notice of those without And the son of Atreus bade the Achaean servants undo with well-bent mattocks the fence of stone wherewith the horse was hidden He wished to let it be uncovered that, shining afar, it might send the message of its beauty unto all men And at the bidding of their king they dug it up

But when the sun, drawing on shadowy night for men, turned far-shooting dawn to the dusky-

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δὴ τότε κηρύκων ἀπεκίδνατο λαὸν αὐτῇ  
 φεύγειν ἀγγελεύουσα καὶ ἐλκέμεν εἰς ἄλα κοίλῃν  
 νῆας ἐγκραίρους ἀνά τε πρυμνήσια λῦσαι.  
 ἔνθα δὲ πευκήεντος ἀνασχόμενοι πυρὸς ὄρμῃν  
 ἔρκεά τε πρήσαντες ἐσταθέων κλισιάων 215  
 νηυσὶν ἀνεπλώεσκον ἀπὸ Ῥοιτειάδος ἀκτῆς  
 ὄρμον ἐς ἀντιπέραιον ἐussteφάνου Τενέδοιο  
 γλαυκὸν ἀναπτύσσοντες ὕδωρ Ἀθαμαντίδος Ἑλλης.  
 μοῦνος δὲ πληγῇσιν ἐκούσια γυνὴ χαραχθεὶς  
 Αἰσιμίδης ἐλέλειπτο Σίνων, ἀπατήλιος ἥρως, 220  
 κρυπτὸν ἐπὶ Τρώεσσι δόλον καὶ πῆματα κεύθων.  
 ὥς δ' ὁπότε σταλίκεσσι λίνον περικυκλώσαντες  
 θηρσὶν ὀριπλανέεσσι λόχον πολυωπὸν ἔπηξαν  
 ἀνέρες ἀγρευτῆρες ὁ δ' ἐκκριδὸν οἶος ἀπ' ἄλλων,  
 λαθρίδιος πυκινοῖσιν ὑπὸ πτόρθοιςι δεδυκώς, 225  
 δίκτυα παπταίνων ἔλαθεν θηροσκοπὸς ἀνήρ.  
 ὥς τότε λωβητοῖσι περίστικτος μελέεσσι  
 Τροίῃ λυγρὸν ὄλεθρον ἐμήδετο. καὶ δέ οἱ ὤμους  
 ἔλκεσι ποιητοῖσι κατέρρει νήχυτον αἶμα.  
 ἦ δὲ περὶ κλισίῃσιν ἐμαίνεται παννυχίη φλόξ 230  
 καπνὸν ἐρευγομένη περιδινέα φοιτάδι ῥιπῇ.  
 Ὅφαιστος δ' ἐκέλευεν ἐρίβρομος ἐκ δὲ θυέλλας  
 παντοίας ἐτίνασεν ἐπιπνεῖουσα καὶ αὐτῇ,

\* Sinon (short form for Sinopos, Maass, *Hermes* xxiii (1888)) son of Aesimus, who, as son of Autolycus and Amphithea, is brother of Anticleia, mother of Odysseus, was left behind when the Greeks sailed to Tenedos, in order that he might light a beacon as a signal for them to return, and that he might induce the Trojans to drag the wooden horse within the walls. There is some variation in the accounts of Sinon's performance, cf. Apollodor *Epitom.* v. 14 ff., Verg. *A.* ii. 57 ff., Qu. Smyrn. xii. 243 ff.; Lycophr. 340 ff. who connects the business with the treason of Antenor.

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footed setting, then spread abroad the voice of the heralds, telling the people to flee and launch in the hollow sea their fair-peaked ships and loose the cables. Then raising the rush of pinewood fire and burning the fences of their well-established tents they sailed away in their ships from the Rhoeteian shore to a haven over the sea in fair-crowned Tenedos, ploughing the grey waters of Helle, daughter of Athamas. Only Sinon<sup>a</sup> remained behind, the son of Aesimus, his limbs voluntarily scarred with stripes, a deceitful hero, concealing a hidden snare and sorrow for the Trojans. And even as when hunter men cast a net about the stakes and set a meshed ambush for the wild beasts that roam the hills, and one chosen apart from the others secretly creeps beneath the thick branches, a hidden scout of the hunt to watch the nets<sup>b</sup>: even so, his marred limbs marked about with stripes, he devised grievous destruction for Troy; and the streaming blood flowed over his shoulders from wounds purposely made. All night long the flame raged about the tents, belching forth smoke that curled in wandering eddy, and loud-roaring Hephaestus urged it on. Yea, and Hera herself, that gives light to men,<sup>c</sup> the mother

<sup>b</sup> The *λινόπτης* was the person who watched the nets to see what entered them. Pollux v. 17, Hesych. s.v. *λινόπτης*; cf. Aristoph. *Peace* 1178 ἐγὼ δ' ἔστηκα λινοπτῶμενος and schol. there

<sup>c</sup> Hera as "bringer of light" is attested by the fact that Phosphoros (the Morning Star or Venus) was sometimes regarded as the star of Hera: Aristot. *De mundo* 2 ὁ τοῦ Φωσφόρου δὲν Ἀφροδίτης, οἱ δὲ Ἥρας προσαγορεύουσιν. Pliny, *N.H.* ii 37 speaking of the "sidus appellatum Veneris" says "in magno nominum ambitu est Alii enim Iunonis, alii Isidis, alii Matris Deum appellavere"

# TRYPHIODORUS

μήτηρ ἀθανάτοιο πυρός, φαεσίμβροτος Ἥρη.  
 ἤδη δὲ Τρώεσσι καὶ Ἰλιάδεσσι γυναιξίν 235  
 ὀρθρον ὑπὸ σκιάοντα πολύθροος ἤλυθε φήμη  
 δῆιον ἀγγέλλουσα φόβον σημάντορι καπνῷ.  
 αὐτίκα δ' ἐξέθορον πυλέων πετάσαντες ὀχῆας  
 πεζοὶ θ' ἱππῆές τε καὶ ἐς πεδίον προχέοντο  
 διζόμενοι, μή πού τις ἦν δόλος ἄλλος Ἀχαιῶν. 240  
 οἱ δὲ θεοὺς οὐρῆας ὑποζεύξαντες ἀπήναις<sup>a</sup>  
 ἐκ πόλιος κατέβαινον ἅμα Πριάμῳ βασιλῇ  
 ἄλλοι δημογέροντες ἐλαφρότατοι δ' ἐγένοντο  
 θαλπόμενοι περὶ παισίν, ὅσους λίπε φοίνις Ἄρης,  
 ὁσσόμενοι καὶ γῆρας ἐλεύθερον οὐ μὲν ἔμελλον 245  
 γηθήσειν ἐπὶ δηρόν, ἐπεὶ Διὸς ἤθελε βουλή.  
 οἱ δ' ὅτε τεχνήεντος ἴδον δέμας αἰόλον ἵππου,  
 θαύμασαν ἀμφιχυθέντες, αἳ τ' ἠχήμεντες ἰδόντες  
 αἰετὸν ἀλκήεντα περικλάζουσι κολοιοί  
 τοῖσι δὲ τετρηχυῖα καὶ ἄκριτος ἔμπεσε βουλή. 250  
 οἱ μὲν γὰρ πολέμῳ βαρυπενθεί κεκμηῶτες,  
 ἵππον ἀπεχθήσαντες, ἐπεὶ πέλεν ἔργον Ἀχαιῶν,  
 ἤθελον ἢ δολιχοῖσιν ἐπὶ κρημνοῖσιν ἀράξει  
 ἢ καὶ ἀμφιτόμοισι διαρρηῆξαι πελέκεσσιν.  
 οἱ δὲ νεοξέστοιο πεποιθότες ἔργμασι τέχνης 255  
 ἀθανάτοισ ἐκέλευον ἀρήιον ἵππον ἀνάψαι,  
 ὕστερον Ἀργεῖοιο μόθου σημῆιον εἶναι.  
 φραζομένοις δ' ἐπὶ τοῖσι παναίολα γυῖα κομίζων  
 γυμνὸς ὑπὲρ πεδίοιο φάνη κεκακωμένος ἀνὴρ.

<sup>a</sup> Tryphiodorus here imitates Hom. *Il.* ii. 95 *τετρήχει δ' ἀγορή*, vii. 345 f. *ἀγορή δεινὴ τετρηχυῖα*. "Confused" is perhaps enough as a rendering in Tryphiodorus, but the associations of the expression, which cannot be discussed here, go much further than that.

<sup>b</sup> According to Tryphiodorus Sinon wounded himself and appeals to Priam as a suppliant and willingly tells about 598

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of immortal fire, breathed thereon and stirred up all manner of gusts. And now in the shadowy dawn there came to Trojans and to the women of Ilios a rumour spoken by many tongues, announcing the flight of the foe by signal of smoke. Straightway they flung open the bars of the gates and rushed forth, foot and horse, and poured into the plain, seeking whether this were some fresh guile of the Danaans. And yoking swift mules to wagons there came down from the city with King Priam the other elders of the people, and most light of heart were they, being comforted for their children whom bloody Ares had spared, and boding of an old age of freedom: but not long were they to rejoice, since the counsel of Zeus willed it so. And when they saw the flashing form of the skilfully fashioned horse, they thronged about it marvelling, even as chattering jackdaws scream about when they see the valiant eagle. And confused<sup>a</sup> and uncertain counsel fell among them. Some wearied with dolorous war and hating the horse, because it was the work of the Achaeans, wished either to dash it on the long precipices or to break it up with two-edged hatchets. But others, trusting in the new polished work of art, bade dedicate the warlike horse to the immortals, to be in after days a memorial of the Argive war. And as they debated, there appeared unto them, dragging his motley limbs over the plain, a naked man in sorry case<sup>b</sup>

the wooden horse. So Tzetz schol. Lycophr p 134 12 *αἰκισάμενος ἑαυτὸν πλησίον τοῦ δουρείου ἵππου ἐκάθητο*. In Verg *A* ii 57 ff he has allowed himself to be captured by the Trojans and is brought before Priam as a prisoner in fetters. In Qu Smyrn xii 360 ff he is found by the Trojans beside the wooden horse and only speaks after torture, when his nose and ears have been cut off,

# TRYPHIODORUS

αἵματι δὲ σμῶδιγγες ἀεικέϊ βεβριθυῖαι 260

ἶχνια λωβήεντα θεῶν ἀνέφαινον ἱμάντων.  
αὐτίκα δὲ Πριάμοιο ποδῶν προπάροιθεν ἔλυσθεις  
ἱκεσίαις παλάμῃσι παλαιῶν ἤψατο γούνων,  
λίσσόμενος δὲ γέροντα δολοπλόκον ἔαχε μῦθον·

ἄνδρα μὲν Ἀργείοισιν ὁμόπλοον εἴ μ' ἐλεαίρεις, 265

Τρώων δὲ ῥυστήρα καὶ ἄσπεος εἴ με σαώσεις,  
Δαρδανίδη σκηπτοῦχε, καὶ ὕστατον\* ἐχθρὸν  
Ἀχαιῶν—

οἶά με λωβήσαντο θεῶν ὅπιν οὐκ ἀλέγοντες  
οὐδὲν ἀλιτραίνοντα, κακοὶ καὶ ἀπηνέες αἰεὶ·  
ὥς μὲν Ἀχιλλῆος γέρας ἤρπασαν Αἰακίδαο, 270

ὥς δὲ Φιλοκτήτην ἔλιπον πεπεδημένον ὕδρῳ,  
ἔκτειναν δὲ καὶ αὐτὸν ἀγασσάμενοι Παλαμῆδην.  
καὶ νῦν οἶά μ' ἔρεξαν ἀτάσθαλοι, οὐνεκα φεύγειν  
οὐκ ἔθελον σὺν τοῖσι, μένειν δ' ἐκέλευον ἑταίρους·  
οἱ δὲ νοοπλήγεσσιν ἀτασθαλίῃσι δαμέντες 275

εἴματα μὲν μ' ἀπέδυσαν, ἀεικελίῃσι δ' ἱμάσθλαις  
πᾶν δέμας οὐτήσαντες ἐπὶ ξείνῃ λίπον ἄκτῃ.  
ἀλλὰ, μάκαρ, πεφύλαξο, Διὸς σέβας ἱκεσίοιο·  
χάρμα γὰρ Ἀργείοισι γενήσομαι, εἴ κεν ἐάσης  
χερσὶν ὑπο Τρώων ἱκέτην καὶ ξεῖνον ὀλέσθαι. 280  
αὐτὰρ ἐγὼ πάντεσσιν ἐπάρκιος ἔσσομαι ὑμῖν  
μηκέτι δειμαίνειν πόλεμον παλίνορσον Ἀχαιῶν.

ὥς φάτο· τὸν δ' ὁ γέρων ἀγανῇ μειλίξατο φωνῇ·  
ξεῖνε, σὲ μὲν Τρώεσσι μεμιγμένον οὐκέτ' ἔοικε

\* Philoctetes, son of Poeas, king of Malis, having on the voyage to Troy been bitten by a water snake and his wound having become noisome, was left by the Greeks in Lemnos. Afterwards they learned that Troy could not be taken without Philoctetes and the arrows which he had received from Heracles. So he was brought to Troy by Odysseus, and his wound being healed by Machaon he slew Paris.

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His weals laden with unseemly blood showed the ruinous track of the swift lash. Straightway he grovelled before the feet of Priam, and touched his ancient knees with suppliant hands; and entreating the old man he uttered his craftily woven tale:

“Sceptred King, son of Dardanus, behold me the fellow voyager of the Argives, if thou pitiest me, and deliverer of the Trojans and their city, if thou wilt save me, and lastly foe of the Achaeans: behold how they evilly entreated me who had done no wrong, heeding not the regard of the gods, evil and unkind always. Even so they snatched away his reward from Achilles, son of Peleus, and even so they left Philoctetes,<sup>a</sup> fettered by the bite of the water snake, and slew in wrath Palamedes<sup>b</sup> himself. And behold now what they have done to me in their wicked folly, for that I would not flee with them, but bade my comrades stay. Overcome by frenzied foolishness they stripped me of my raiment and wounded all my body with unseemly stripes and left me on an alien shore. But, blessed one, do thou have regard unto the majesty of Zeus, the god of suppliants. For I shall be a joy to the Argives, if thou lettest a suppliant and a stranger perish at the hands of the Trojans. But I shall be surety unto all of you that ye no more dread returning war of the Achaeans.”

So he spake, and the old man comforted him with gentle voice: “Stranger, it befits thee not to be afraid any more since thou hast mingled with the

<sup>a</sup> Palamedes, son of Nauplius, king of Euboea, exposed the ruse by which Odysseus tried to avoid the expedition to Troy. In revenge Odysseus contrived to bury a quantity of gold in the tent of Palamedes and forged a letter from Priam offering bribes for the betrayal of the Greek army. Palamedes was found guilty of treason and stoned to death.

# TRYPHIODORUS

τάρβος ἔχειν· ἔφυγες γὰρ ἀνάρσιον ὕβριν Ἀχαιῶν. 285  
 αἰεὶ δ' ἡμέτερος φίλος ἔσσειαι, οὐδέ σε πάτρης  
 οὐδέ πολυκτεάνων θαλάμων γλυκὺς ἡμερος αἰρεῖ.  
 ἀλλ' ἄγε καὶ σύ μοι εἰπέ, τί τοι τόδε θαῦμα τέτυκται,  
 ἵππος, ἀμειλίκτιο φόβου τέρας εἰπέ δέ σεῖο  
 οὔνομα καὶ γενεήν, ὁπόθεν δέ σε νῆες ἔνεικαν. 290  
 τὸν δ' ἐπιθαρσήσας προσέφη πολυμήχανος ἦρως·  
 ἐξερέω καὶ ταῦτα· σὺ γάρ μ' ἐθέλοντα κελεύεις  
 Ἄργός μοι πόλις ἐστί, Σίνων δέ μοι οὔνομα κεῖται·  
 Αἴσιμον αὖ καλέουσιν ἐμὸν πολιὸν γενετῆρα·  
 ἵππον δ' Ἀργείοισι παλαίφατον εὔρεν Ἐπειός· 295  
 εἰ μὲν γάρ μιν ἔατε μένειν αὐτοῦ ἐνὶ χώρῃ,  
 Τροίην θέσφατόν ἐστιν ἐλεῖν πόλιν ἔγχος Ἀχαιῶν·  
 εἰ δέ μιν ἀγνὸν ἄγαλμα λάβῃ νηοῖσιν Ἀθήνη,  
 φεύξονται προφυγόντες ἀνηνύστοις ἐπ' ἀέθλοις.  
 ἀλλ' ἄγε δὴ σειρήσι περίπλοκον ἀμφιβαλόντες 300  
 ἔλκετ' ἐς ἀκρόπολιν μεγάλην χρυσήνιον ἵππον  
 ἄμμι δ' Ἀθηναίῃ ἐρυσίπτολις ἡγεμονεύοι  
 δαιδάλεον σπεύδουσα λαβεῖν ἀνάθημα καὶ αὐτή.  
 ὥς ἄρ' ἔφη καὶ τὸν μὲν ἄναξ ἐκέλευσε λαβόντα  
 ἔσσεσθαι χλαῖνάν τε χιτῶνά τε, τοὶ δέ, βοείαις 305  
 δησάμενοι σειρήσιν, εὐπλέκτοισι κάλωσιν  
 εἶλκον ὑπὲρ πεδίοιο, θοῶν ἐπιβήτορα κύκλων,  
 ἵππον ἀριστῆσσι βεβυσμένον· οἱ δὲ πάροιθεν  
 αὐλοὶ καὶ φόρμιγγες ὁμῆν ἐλίγαινον ἀοιδὴν  
 σχέτλιον ἀφραδέων μερόπων γένος, οἷσιν ὁμίχλη 310  
 ἄσκοπος ἐσσομένων· κενεῶ δ' ὑπὸ χάρματι πολλοὶ  
 πολλάκις ἀγνώσσουσι περιπταίνοντες ὀλέθρῳ.  
 οἷη καὶ Τρώεσσι τότε φθισίμβροτος ἄτη



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Trojans, for thou hast escaped the unkindly violence of the Achaeans Evermore thou shalt be our friend nor shall sweet desire seize thee for thy fatherland or for thy halls of many possessions. But come, declare thou to me what marvel is this, the horse, a portent of unappeasable terror And declare thy name and lineage and whence the ships brought thee” •

Then the hero of many devices took heart and said • “These things also will I declare; thou biddest me who am myself willing. Argos is my city and the name given to me is Sinon, and my grey-haired sire they call Aesimus; and the famous horse was invented for the Argives by Epeus. If you allow it to abide here in its place, it is decreed that the spear of the Achaeans shall capture Troy, but if Athena receive it a holy offering in her shrine, then they shall flee away with their task unaccomplished. But come, cast it about with entwining chains and draw to the great acropolis the horse of golden reins, and Athena, guardian of the city, be our guide, eager to win the caiven offering, even she!”

So he spake, and the king bade him take and do on a cloak and a tunic <sup>a</sup> And they bound the horse with chains of oxhide and drew it with well-plaited ropes over the plain, mounted on its swift wheels and filled with chieftains; and before it flutes and lyres made shrill minstrelsy together Wretched generation of heedless mortals! for whom a mist which they cannot pierce enwraps the future By reason of empty joy many men many times stumble unwittingly on destruction even as at that time ruinous doom for the Trojans roted on its own way

<sup>a</sup> Cf Hesiod, *W.* 536 f.

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ἐς πόλιν αὐτοκέλευθος ἐκώμασεν· οὐδέ τις ἀνδρῶν  
 ἦδεεν, οὔνεκα λάβρον ἐφέλκετο πένθος ἄλαστον. 315  
 ἄνθεα δὲ δροσόεντος ἀμησάμενοι ποταμοῖο  
 ἔστεφον αὐχενίους πλοκάμους σφετέραιοι φονῆος.  
 γαῖα δὲ χαλκείοισιν ἐρεικομένη περὶ κύκλοις  
 δεινὸν ὑπεβρυχάτο, σιδήρειοι δὲ δι' αὐτῶν  
 τριβόμενοι τρηχεῖαν ἀνέστενον ἄξονες ἡχῆν· 320  
 τετρίγει δὲ κάλων ξυνοχή, καὶ πᾶσα τ' ἀθεῖσα  
 λιγνὴν αἰθαλόεσσαν ἔλιξ ἀνεκῆκιε σειρή.  
 πολλή δ' ἐλκόντων ἐνοπῇ καὶ κόμπος ὀρώρει·  
 ἔβρεμε νυμφαίησιν ἅμα δρυσι δάσκιος Ἴδη,  
 ἴαχε καὶ Ξάνθου ποταμοῦ κυκλούμενον ὕδωρ, 325  
 καὶ στόμα κεκλήγει Σιμοείσιον· οὐρανίη δὲ  
 ἐκ Διὸς ἐλκόμενον πόλεμον μαντεύετο σάλπιγξ.  
 οἱ δ' ἦγον προπάροιθεν· ὁδὸς δ' ἐβαρύνετο μακρῇ  
 σχιζομένη ποταμοῖσι καὶ οὐ πεδίοισιν ὁμοίη.  
 εἶπετο δ' αἰόλος ἵππος ἀρηιφίλους ἐπὶ βωμοὺς 330  
 κυδιῶν ὑπέροπλα, βίην δ' ἐπέρεισεν Ἀθήνη  
 χεῖρας ἐπιβρίσασα νεογλυφέων ἐπὶ μηρῶν.  
 ᾧδε θέων ἀκίχητος ἐπέδραμε θᾶσσον ὀιστοῦ  
 Τρῶας ἐνσκάρθμοισιν ὁδοιπορίησι διώκων,  
 εἰσόκε δὴ πυλέων ἐπεβήσατο Δαρδανιάων. 335  
 αἱ δὲ οἱ ἐρχομένῳ θυρέων πτύχες ἐστείνοντο·  
 ἀλλ' Ἥρη μὲν ἔλυσεν ἐπὶ δρόμον αὐθις ὁδοῖο  
 πρόσθεν ἀναστέλλουσα, Ποσειδάων δ' ἀπὸ πύργων  
 σταθμὸν ἀνοιγομένων πυλέων ἀνέκοπτε τριαίνη.  
 Τρωιάδες δὲ γυναικες ἀνὰ πτόλιν ἄλλοθεν ἄλλαι, 340  
 νύμφαι τε πρόγαμοί τε καὶ ἵδμονες Εἰλειθυίης,  
 μολπῇ τ' ὀρχηθμῷ τε περὶ βρέτας εἰλίσσοντο·

\* All this is closely imitated from the launching of the  
 Argo in Apoll. Rh. i. 388 ff., "The rollers groaned as they  
 604

## THE TAKING OF ILIOS

into the city, and none knew that it was fierce sorrow unforgettable that they drew. And gathering flowers from the dewy river they wreathed the tresses on the neck of their slayer. The earth torn about the brazen wheels moaned terribly, and the axles of iron, grinding in them, groaned with harsh noise. The joining of knit ropes creaked and all the taut coiling chain sent up a fiery smoke.<sup>a</sup> And as they haled, loud rose the din and the vaunting. Groaned shady Ida together with her nymph-haunted oaks. the eddying waters of the river Xanthus shrieked, and the mouth of Simois rang aloud. and in the heaven the trumpet of Zeus prophesied of the war they drew. But they haled forward; and the long way waxed heavy, torn with rivers and not like plain lands. And the flashing horse followed them unto the altars dear to Ares, glorying exceedingly; and Athena set her might thereto, laying her heavy hands on the newly carven thighs of the horse. So it sped beyond overtaking, and ran on swifter than an arrow, following the Trojans with lightly prancing feet, until it reached the Dardan gates. And for its coming the folding doors were straitened. But Hera set it free once more to run its course, withdrawing the doors before it, while from the towers Poseidon with his trident drove back the posts of the opening gates. And the Trojan women throughout the city, some here, some there, brides and maidens unwed<sup>b</sup> and mothers experienced of Eileithyia<sup>c</sup> circled about the image with song and dance

were ground under the heavy keel, and round them the dark smoky flame (*λυγρός*) spurted under the weight."

<sup>b</sup> Verg. *A.* ii 238 "pueri circum innuptaeque puellae Sacra canunt funemque manu contingere gaudent"

<sup>c</sup> Eileithyia, goddess of birth

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ἄλλαι δὲ χνοόωσαν ἀμελγόμεναι χάριν ὄμβρου  
 ὀλκῷ δουρατέῳ ῥοδέουσιν στορέσαντο τάπητας.  
 αἱ δὲ θαλασσαΐης ἐπιμάζια νήματα μίτρης 345  
 λυσάμεναι κλωστοῖσι κατέπλεκον ἄνθεσιν ἵππον.  
 καὶ τις ἀπειρεσίῳ πίθου κρήδεμνον ἀνείσα  
 χρυσεῖῳ προχέουσα κρόκῳ κεκερασμένον οἶνον  
 γαῖαν ἀνεκνίσσωσε χυτὴν εὐώδει πηλῷ  
 ἀνδρομέῃ δὲ βοῇ συνεβάλλετο θήλυς ἰωή, 350  
 καὶ παίδων ἀλαλητὸς ἐμίσγετο γήραος ἡχῇ.  
 οἶαι δ' ἀφνειοῖο μετήλυδες Ὠκεανοῖο,  
 χείματος ἀμφίπολοι, γεράνων στίχες ἡεροφώνων,  
 κύκλον ἐπογμύουσιν ἀλήμονος ὀρχηθμοῖο  
 γειοπόνους ἀρότῃσιν ἀπεχθέα κεκληγνύαι. 355  
 ὥς οἶγε κλαγγῇ τε δι' ἄστεος ἡδὲ κυδοιμῷ  
 ἦγον ἐς ἀκρόπολιν βεβαρημένον ἔνδοθεν ἵππον.  
 κούρη δὲ Πριάμοιο θεήλατος οὐκέτι μῖμνεν  
 ἦθελεν ἐν θαλάμοισι διαρρήξασα δ' ὀχῆας  
 ἔδραμεν ἥντε πόρτις ἀήσυρος, ἦντε τυπεῖσαν 360  
 κέντρον ἀνεπτοίησε βοορραίσταο μύωπος.  
 ἦ δ' οὐκ εἰς ἀγέλην ποτιδέκεται οὐδὲ βοτῇρι  
 πείθεται οὐδὲ νομοῖο λιλαίεται, ἀλλὰ βελέμνῳ  
 ὀξείῃ θηγομένη βοέων ἐξήλυθε θεσμῶν  
 τοίῃ μαντιπόλοιο βολῆς ὑπὸ νύγματι κούρη 365  
 πλαζομένη κραδίην ἱερὴν ἀνεσεῖετο δάφνην.  
 πάντῃ δ' ἐβρυχάτο κατὰ πτόλιν οὐδὲ τοκῆων  
 οὐδὲ φίλων ἀλέγιζε λίπεν δέ ἐπαρθένος αἰδώς.

\* The γέρανος, or crane-dance, is described by Pollux iv. 101, "The crane-dance they danced in a body, one behind the other in line, the extremities being occupied by the leaders, Theseus and his party having first imitated so, round the altar in Delos, their escape from the labyrinth." Cf Plutarch, *Thes* 21, Lucian, *De salt.* 34. A similar dance called *κανδιωτής* is still danced in Greece. It seems likely

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Others culling the fiesh bounty of the rain strewed a rosy carpet for the wooden trail. Others undid the spun girdles of sea-purple about their breasts and with woven garlands wreathed the horse. Some broaching the seal of a great jar poured forth wine mixed with golden saffron and made the piled earth odorous with fragrant mud. With the shouting of men was mingled the cry of women, the huzza of boys was joined with the voice of age. And even as the denizens of rich Ocean, the attendants of winter, the ranks of the cranes<sup>a</sup> crying in air, align the circle of their wandering dance, uttering their notes abhorred by the ploughmen who labour the earth: even so with crying and with tumult they led to the acropolis the horse laden within. And the god-driven daughter<sup>b</sup> of Priam would not abide any more in her chamber. Teasing apart the bars she ran, like restless heifer whom the sting of the ox-tormenting gadfly has smitten and stung to frenzy · which looks no more to the herd nor obeys the herdsman nor yearns for the pasture, but whetted by the sharp dart she passes beyond the range of oxen: in such wise, her heart distraught by the pricking of the shafts of prophecy, the maiden shook the holy laurel wreath and cried everywhere throughout the city. She heeded nor parents nor friends, and maiden shame forsook her. Not so doth the pleasant flute of

enough that Tryphiodorus has in mind also the orderly flight of the cranes (Aristotle, *H. A.* ix 10, Eurip. *Hel.* 1478 ff). In Greece the bird was a migrant and its passage from its nesting-places in the north (Macedonia, etc.) to the south (Africa, etc., Hom. *Il.* iii 2 ff) which took place about October was the signal for ploughing, Hesiod, *W.* 418 ff.

<sup>b</sup> Cassandra.

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οὐχ οὕτω Θρήισαν ἐνὶ δρυμοῖσι γυναιῖκα  
 νήδυμος αὐλὸς ἔτυψεν ὀρειμανέος Διονύσου, 370  
 ἦτε θεῶ πληγέισα παρήγορον ὄμμα τιταίνει  
 γυμνὸν ἐπισσείουσα κάρη κυανάμπυκι κισσῶ,  
 ὥς ἦγε πετερόεντος ἀναΐξασα νόοιο  
 Κασσάνδρῃ θεόφοιτος ἐμαίνεται· πυκνὰ δὲ χαίτην  
 κοπτομένη καὶ στέρνον ἀνίαχε μαινάδι φωνῇ 375  
 ὦ μέλαιοι, τίνα τοῦτον ἀνάρσιον ἵππον ἄγοντες  
 δαιμόνιοι μαίνεσθε καὶ ὑστατίνην ἐπὶ νύκτα  
 σπεύδετε καὶ πολέμοιο πέρας καὶ νήγρετον ὕπνον;  
 δυσμενέων ὁδε κῶμος ἀρήιος· αἱ δὲ που ἦδη  
 τίκτουσιν μογερῆς Ἑκάβης ὠδῖνες ὀνείρων, 380  
 λήγει δ' ἀμβολιεργὸν ἔτος πολέμοιο λυθέντος.  
 τοῖος ἀριστήων λόχος ἔρχεται, οὗς ἐπὶ χάρμην  
 τεύχεσιν ἀστράπτοντας ἀμαυροτάτην ὑπὸ νύκτα  
 τέξεται ὄβριμος ἵππος· ἐπὶ χθόνα δ' ἄρτι θορόντες  
 ἐς μόθον ὀρμήσουσι τελειότατοι πολεμισταί. 385  
 οὐ γὰρ ἐπ' ὠδίνεσσι μογοστόκον ἵππον ἀνεῖσαι  
 ἀνδράσι τικτομένοισιν ἐπισχήσουσι γυναῖκες,  
 αὐτὴ δ' Εἰλείθυια γενήσεται, ἣ μιν ἔτευξε·  
 γαστέρα δὲ πλήθουσιν ἀνακλίνασα βοήσει  
 μαῖα πολυκλαῦτοιο τόκου πτολίπορθος Ἀθήνη, 390  
 καὶ δὴ πορφύρεον μὲν ἐλίσσεται ἔνδοθι πύργων  
 αἵματος ἐκχυμένου πέλαγος καὶ κῦμα φόνοιο,  
 δεσμά τε συμπαθέων πλέκεται περὶ χερσὶ γυναικῶν  
 νυμφία, φωλεύει δ' ὑπὸ δούρασι κευθόμενον πῦρ  
 ὦμοι ἐμῶν ἀχέων, ὦμοι σέο, πάτριον ἄστυ, 395  
 αὐτίκα λεπταλή κόνις ἔσσεαι, οἴχεται ἔργον  
 ἀθανάτων, προθέλυμνα θεμείλια Λαομέδοντος.

• Bacchant.

• Before she gave birth to Paris, Hecabe dreamed that

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Dionysus raging on the hills strike the Thracian woman<sup>a</sup> amid the thickets. who, smitten by the god, strains a wild eye and shakes her naked head dark-garlanded with ivy. So Cassandra, starting from her winged wits, raged god-maddened; and, beating ever and again hair and breast, she cried with frenzied voice:

“O wretched men! why rage ye possessed, dragging this unfriendly horse, hasting to your last night and the end of war and the sleep that knows no waking? This warlike rout comes from the foemen. Surely now the travail of the dreams of poor Hecabe<sup>b</sup> bears fruit. The long deferred year comes to an end with the resolving of the war. Such a company of chieftains comes, whom the mighty horse shall bring forth in the darkest night, flashing in their armour for battle; now shall warriors most perfect leap to earth and rush to the fray. For not women shall deliver the labouring steed in its travail and attend the birth of men, but she that wrought it shall herself be its Lady of Deliverance; Athena, sacker of cities, midwife of a dolorous birth, shall herself undo the pregnant belly and utter her cry. Lo! now there is rolled within the towers a purple sea of blood outpoured, a wave of death; about the hands of women, sharing the common doom, the bonds of bridal are twined beneath the wooden planks lurks hidden fire. Alas! for my woes, alas! for thee, city of my fathers, soon shalt thou be fine dust: gone is the handiwork of the immortals, gone utterly the foundations of Laomedon. And she had borne a firebrand. The seers interpreted this to mean that her child would be fatal to Troy and advised that it should be put to death (Hyginus, *Fab* 91 and 249; Apollod. iii 12 5; Eur *Troad* 922; Verg *Aen* vii. 320, etc.).

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καὶ σέ, πάτερ, καὶ μητέρα, ὁδύρομαι, οἶά μοι ἤδη  
ἀμφότεροι πείσεσθε· σὺ μὲν, πάτερ, οἰκτρὰ δεδου-  
πῶς

κείσσαι Ἐρκεῖοιο Διὸς μεγάλου παρὰ βωμῶ· 400  
μητέρα ἀριστοτόκεια, σέ δὲ βροτῆς ἀπὸ μορφῆς  
λυσσαλέην ἐπὶ παισὶ θεοὶ κύνα ποιήσουσι.

διὰ Πολυξείνη, σέ δὲ πατρίδος ἐγγύθι γαίης  
κεκλιμένην ὀλίγον δακρύσομαι· ὥς ὄφελ' ἔν τις 405  
Ἀργείων ἐπὶ σοῖσι γόοις ὀλέσαι με καὶ αὐτήν.

τίς γάρ μοι χρεῖῳ βίοντος πλέον, εἴ με φυλάσσει  
οἰκτροτάτῳ θανάτῳ, ξείνῃ δέ με γαῖα καλύψει;  
τοιάδε μοι δέσποινα καὶ αὐτῷ δῶρον ἄνακτι  
ἀντὶ τόσων καμάτων Ἀγαμέμνονι πότμον ὑφαίνει.  
ἀλλ' ἤδη φράζεσθε—τὰ δὲ γνῶσεσθε παθόντες— 410

καὶ νεφέλην ἀπόθεσθε, φίλοι, βλαψίφρονος ἄτης.  
ῥήγνυσθω πελέκεσσι δέμας πολυχανδέος ἵππου  
ἢ πυρὶ καίεσθω· δολόεντα δὲ σώματα κεῦθον  
ὀλλύσθω, μεγάλη δὲ ποθὴ Δαναοῖσι γενέσθω.  
καὶ τότε μοι δαίνυσθε καὶ ἐς χορὸν ὀτρύνεσθε 415

στησάμενοι κρητῆρας ἐλευθερίας ἐρατεινῆς  
ἢ μὲν ἔφη· τῇ δ' οὔτις ἐπείθετο· τὴν γὰρ  
Ἀπόλλων

ἀμφοτέρων μάντιν τ' ἀγαθὴν καὶ ἄπιστον ἔθηκεν.  
τὴν δὲ πατὴρ ἐνένιπεν ὁμοκλήσας ἐπέεσσι·

<sup>a</sup> Priam

<sup>b</sup> Hecabe

<sup>c</sup> Priam was slain by Neoptolemus at the altar of Zeus Herceios (Verg *Aen* ii 506 ff. See ll. 634 ff.).

<sup>d</sup> Hecabe was turned into a hound (Eur. *Hec* 1259 ff.)

<sup>e</sup> Polyxena, daughter of Priam and Hecabe, was loved by Achilles and after the capture of Troy was sacrificed by the Greeks at the tomb of Achilles (*Epic Gr. Frag.* p. 50 Kinkel; Apollod. *Epitome* v 23). The name of Neoptolemus was given as the sacrificer by Stesichorus, Ibycus, and later by Euripides, cf. schol. Eur. *Hec* 41.



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for thee, my father,<sup>a</sup> and for thee, my mother,<sup>b</sup> I weep to think what manner of things ye both shall suffer. Thou, my father, piteously fallen shalt lie beside the altar of mighty Zeus of the Court<sup>c</sup> Mother of the best of children, thee from human shape the gods shall turn into a hound<sup>d</sup> maddened over thy children Fair Polyxena,<sup>e</sup> for thee lying low near to thy fatherland I shall weep but little: would that someone of the Argives had slain me too with thy lamented fate! For what profit have I in life any more, if life but keep me for a most pitiful death, and an alien soil shall cover me? Such things for me and such a doom for King Agamemnon himself doth my mistress<sup>f</sup> weave, his reward for all his labours. But now take ye heed—in suffering shall ye learn the truth of my words—and put away, my friends, the cloud of infatuate folly. Let the body of the capacious horse be rent with hatchets or burnt with fire. And hiding crafty persons as it does, let it perish and be greatly regretted by the Danaans. And then feast ye and array you for the dance, setting up mixing-bowls in honour of dear liberty.”<sup>g</sup>

So she spake; but no one hearkened to her; for Apollo made her at once a good prophet and unbeliever.<sup>h</sup> And her father spake and rebuked her.

<sup>f</sup> i.e. Clytemnestra who treats Cassandra as a slave. Cf. Aesch. *Ag* 1035 ff.

<sup>g</sup> Hom. *Il* vi 526, “if Zeus grant us to set up in our halls the mixing-bowl of liberty to the everlasting gods.”

<sup>h</sup> Cassandra, daughter of Priam, obtained from Apollo the gift of prophecy. But afterwards she refused to fulfil the promise by which she had obtained it. Apollo avenged himself by causing her prophecies not to be believed (Aesch. *Ag* 1208 ff.).

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τίς σε πάλιν, κακόμαντι, δυσώνυμος ἤγαγε δαίμων, 420  
 θαρσαλή κυνόμυια; μάτην ὑλάουσι ἄπερύκει.  
 οὐπω σοι κέκμηκε νόος λυσσῶδει νούσῳ,  
 οὐδὲ παλιμφήμων ἐκορέσσαι λαβροσυνάνων;  
 ἀλλὰ καὶ ἡμετέρησιν ἐπαχυνμένη θαλίησιν  
 ἤλυθες, ὅπποτε πᾶσιν ἐλεύθερον ἡμαρ ἀνῆψεν 425  
 ἡμῖν Ζεὺς Κρονίδης, ἐκέδασσε δὲ νῆας Ἀχαιῶν.  
 οὐδ' ἔτι δούρατα μακρὰ τινάσσεται, οὐδ' ἔτι τόξα  
 ἔλκεται, οὐ ξιφέων σελαγή, σιγῶσι δ' οἰστοί,  
 ἀλλὰ χοροὶ καὶ μούσα μελίπνοος, οὐδ' ἔτι νείκη,  
 οὐ μήτηρ ἐπὶ παιδὶ κινύρεται, οὐδ' ἐπὶ δῆριν 430  
 ἄνδρα γυνὴ πέμψασα νέκυν δακρύσατο χήρην.  
 ἵππον ἀνελκόμενον δέχεται πολιοῦχος Ἀθήνη.  
 παρθένε τολμήεσσα, σὺ δὲ πρὸ δόμοιο θοροῦσα  
 ψεύδεα θεσπίζουσα καὶ ἄγρια μαργαίνουσα  
 μοχθίζεις ἀτέλεστα καὶ ἱερὸν ἄστρῳ μαινείς. 435  
 ἔρρ' οὕτως· ἡμῖν δὲ χοροὶ θαλῖαι τε μέλονται.  
 οὐ γὰρ ἔτι Τροίης ὑπὸ τείχεσι δεῖμα λέλειπται,  
 οὐδ' ἔτι μαντιπόλοιο τεῆς κεκρήμεθα φωνῆς.  
 ὥς εἰπὼν ἐκέλευσεν ἄγειν ἑτερόφρονα κούρην  
 κεύθων ἐν θαλάμοισι· μόγις δ' ἀέκουσα τοκῇ 440  
 πείθετο, παρθενίῳ δὲ περὶ κλιντῇρι πεσοῦσα  
 κλαῖεν ἐπισταμένη τὸν ἐὸν μόρον· ἔβλεπε δ' ἤδη  
 πατρίδος αἰθομένης ἐπὶ τείχεσι μαρνάμενον πῦρ.  
 οἱ δὲ πολισσούχοιο θεῆς ὑπὸ νηὸν Ἀθῆνης  
 ἵππον ἀναστήσαντες ἐνξέεστων ἐπὶ βάθρων 445  
 ἔφλεγον ἱερὰ καλὰ πολυκνίσσων ἐπὶ βωμῶν.  
 ἀθάνατοι δ' ἀνένευον ἀνηνύστους ἐκατόμβας.  
 εἰλαπίνην δ' ἐπίδημος ἔην καὶ ἀμήχανος ὕβρις,  
 ὕβρις ἐλαφρίζουσα μέθην λυσήνορος οἴνου.  
 ἀφραδίη τε βέβυστο, μεθημοσύνη τε κεχῆνει 450

## THE TAKING OF ILIOS

"What spirit of ill name hath brought thee again, prophetess of evil, bold dog-fly? Vainly dost thou try to stay us with thy barking. Is thy mind not yet weary of its plague of madness, and hast thou not had thy fill of ill-omened ravings, but thou hast come in vexation at our mirth, when Zeus, the son of Cronus, hath lighted for us all the day of freedom and scattered the ships of the Achaeans? And no longer are the long spears brandished, no longer are the bows drawn, no longer flash the swords, the arrows are silent. But dances and honey-breathing music is ours and no more strife: no more wails the mother over the child, nor doth the wife send her husband to the fray and weep, a widow, over his corpse. Athena, guardian of the city, welcomes the horse which is drawn along. But thou, bold maiden, rushing before the house with false prophecies and wild raving, labourest to no purpose and pollutest the holy city. Go to! but our care is dance and mirth. For no longer is terror left under the walls of Troy, and no longer have we need of thy prophetic voice."

So he spake, and bade lead away the frenzied maiden, hiding her in her chamber. And hardly and against her will she obeyed her parent, and throwing herself upon her maiden bed she wept, knowing her own doom: already she beheld the fire raging on the walls of her burning fatherland. But the others at the temple of the goddess Athena, guardian of the city, set up the horse on well-polished pedestal, and burned fair offerings on savoury altars; but the immortals refused their vain hecatombs. And there was festival in the town and infinite lust, lust uplifting the drunkenness of wine that unmans. And all the city was filled with foolishness and gaped

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πᾶσα πόλις, πυλέων δ' ὀλίγοις φυλάκεσσι μεμήλει·  
 ἤδη γὰρ καὶ φέγγος ἐδύετο, δαιμονίη δὲ  
 Ἴλιον αἰπεινὴν ὀλεσίπτολις ἀμφέβαλεν νύξ.  
 Ἀργεῖη δ' Ἑλένη πολὺν δέμας ἀσκήσασα  
 ἦλθε δολοφρονέουσα πολυφράδμων Ἀφροδίτη, 455  
 ἔκ δὲ καλεσσαμένη προσέφη πειθήμονι φωνῇ·  
 νύμφα φίλη, καλέει σε πόσις Μενέλαος ἀγῆνωρ  
 ἵππῳ δουρατέῳ κεκαλυμμένος, ἀμφὶ δ' Ἀχαιῶν  
 ἡγεμόνες λοχόωσι τεῶν μνηστῆρες ἀέθλων.  
 ἀλλ' ἴθι, μηδ' ἔτι τοι μελέτω Πριάμοιο γέροντος 460  
 μήτ' ἄλλων Τρώων μήτ' αὐτοῦ Δηϊφόβοιο·  
 ἤδη γάρ σε δίδωμι πολυτλήτῳ Μενελάῳ  
 ὥς φαμένη θεὸς αὖθις ἀνέδραμεν· ἡ δὲ δόλοισι  
 θελγομένη κραδίην θάλαμον λίπε κηώνετα,  
 καὶ οἱ Δηϊφобος πόσις εἶπετο τὴν δὲ κιοῦσαν 465  
 Τρωάδες ἐλκεχίτωνες ἐθήησαντο γυναικες.  
 ἡ δ' ὁπόθ' ὑψιμέλαθρον ἐς ἱερὸν ἦλθεν Ἀθήνης,  
 ἔστη παπταίνουσα φυὴν εὐήνορος ἵππου  
 τρὶς δὲ περιστείχουσα καὶ Ἀργεῖους ἐρέθουσα  
 πάσας ἡυκόμους ἀλόχους ὀνόμαζεν Ἀχαιῶν 470  
 φωνῇ λεπταλή· τοὶ δ' ἔνδοθι θυμὸν ἄμυσσον  
 ἀλγεινοὶ κατέχοντες ἐεργμένα δάκρυα σιγῇ.  
 ἔστεινε μὲν Μενέλαος, ἐπεὶ κλύε Τυνδαρεῶνης,  
 κλαῖε δὲ Τυδεΐδης μεμνημένος Αἰγιαλείης,  
 οὔνομα δ' ἐπτοίησεν Ὀδυσσεῖα Πηνελοπείης 475  
 Ἀντικλος δ' ὅτε κέντρον ἐδέξατο Λαοδαμείης,

\* Lit "received the sting (goad) of Laodameia." The ordinary and natural interpretation is that the wife of Anticlus was called Laodameia. She is otherwise unknown, and as the famous Laodameia, wife of Protesilaus, is the type of the love of husband and wife ("the wife of Protesilaus loved him even after death and made a likeness of him . . . and the gods pitied her and Hermes brought him back from

## THE TAKING OF ILIOS

with heedlessness, and few warders watched the gates; for now the light of day was sinking and fateful night wrapped steep Ilios for destruction. And Aphrodite of many counsels, putting on the likeness of hoary age, came to Argive Helen with crafty intent and called her forth and spake to her with persuasive voice

"Dear lady, thy valiant husband Menelaus calls thee. He is hidden in the wooden horse, and round him lie ambushed the leaders of the Achaeans, wooers of war in thy cause. But come and heed no longer ancient Priam nor the other Trojans nor Deiphobus himself. For now I give thee to much enduring Menelaus."

So spake the goddess and ran away again. But Helen, her heart beguiled by the craft, left her fragrant chamber, and her husband Deiphobus followed her. And as she went, the Trojan women of trailing tunics gazed upon her. And when she came to the high-roofed temple of Athena, she stood and scanned the form of the well-manned house. Three times she walked round it and provoked the Argives, naming all the fair-tressed wives of the Achaeans with her clear voice. And their hearts were torn within them with grief and they restrained their pent up tears in silence. Groaned Menelaus when he heard the daughter of Tyndareus: wept the son of Tydeus remembering Aegialeia. the name of Penelope stirred the heart of Odysseus: but only Anticlus, stung by the name of Laodameia,<sup>a</sup> Hades. And when she beheld him and thought he had returned from Troy she rejoiced; but when he was carried back to Hades she killed herself" Apollod. *epit.* iii 30), it seems possible that the meaning here is "the goad that pricked Laodameia," i.e. desire for the absent spouse.

# TRYPHIODORUS

μοῦνος ἀμοιβαίην ἀνεβάλλετο γῆρυν ἀνοίξας·  
 ἀλλ' Ὀδυσσεὺς κατέπαλτο καὶ ἀμφοτέρῃς παλάμῃσιν  
 ἀμφιπεσὼν ἐπείξεν ἐπειγόμενον στόμα λῦσαι.  
 μάστακα δ' ἀρρήκτοισιν ἀλυκτοπέδῃσι μεμαρπῶς 480  
 εἶχεν ἐπικρατέως· ὁ δ' ἐπάλλετο χερσὶ πιεσθεῖς,  
 φεύγων ἀνδροφόνοιο πελώρια δεσμὰ σιωπῆς.  
 καὶ τὸν μὲν λίπεν ἄσθμα φερέσβιον· οἱ δέ μιν ἄλλοι  
 δάκρυσι λαθριδίοισι κατακλαύσαντες Ἀχαιοὶ  
 κοῖλον ἀποκρύψαντες ἐς ἰσχίον ἔνθεσαν ἵππου 485  
 καὶ χλαῖναν μελέεσσιν ἐπὶ ψυχροῖσι βαλόντες.  
 καὶ νῦ κεν ἄλλον ἔθελγε γυνὴ δολόμητις Ἀχαιῶν,  
 εἰ μὴ οἱ βλοσυρῶπις ἀπ' αἰθέρος ἀντήσασα  
 Παλλὰς ἐπηπείλησε, φίλου δ' ἐξήγαγε νηοδ  
 μούνη φαινομένη, στερεῇ δ' ἀπεπέμψατο φωνῇ· 490  
 δεῖλαίη, τέο μέχρις ἀλιτροσύναι σε φέρουσι  
 καὶ πόθος ἄλλοτρίων λεχέων καὶ Κύπριδος ἄτη,  
 οὔποτε δ' οἰκτεῖρεις πρότερον πόσιν οὐδὲ θύγατρα  
 Ἑρμιόνην ποθέεις, ἔτι δὲ Τρώεσσιν ἀρήγεις;  
 χάζεο καὶ θαλάμων ὑπερώιον εἰσαναβᾶσα 495  
 σὺν πυρὶ μελιχίῳ ποτιδέχνησο νῆας Ἀχαιῶν.  
 ὥς φαμένη κενεὴν ἀπάτην ἐκέδασσε γυναικός.  
 καὶ τὴν μὲν θαλαμόνδε πόδες φέρον· οἱ δὲ χοροῖο  
 παυσάμενοι καμάτῳ ἀδδηκότες ἥριπον ὕπνῳ.  
 καὶ δὴ που φόρμιγξ ἀνεπαύσατο, κεῖτο δὲ κάμνων 500  
 αὐλὸς ἐπὶ κρητῆρι, κύπελλα δὲ πολλὰ χυθέντα  
 αὐτομάτως ῥεῖσκε καθελκομένων ἀπὸ χειρῶν.  
 ἡσυχίῃ δὲ πόλιν κατεβόσκετο, νυκτὸς ἐταίρη,  
 οὐδ' ὕλακὴ σκυλάκων ἡκούετο, πᾶσα δὲ σιγῇ  
 εἰστήκει καλέουσα φόνον πνεύουσαν αὐτήν. 505

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opened his lips and essayed answering speech. But Odysseus leapt upon him and fell about him with both his hands and restrained him while he strove to open his lips, and, seizing his mouth in escapeless fetters unbreakable, held him masterfully. And he writhed under the pressure of his hands, essaying to escape the giant bonds of murderous silence. And breath that gives men life forsook him; and the other Achaeans wept for him with secret tears and hid him away in the hollow flank of the horse, and cast a coverlet over his chilly limbs. And now would the crafty woman have beguiled another of the Achaeans, had not fierce-eyed Pallas met her from the sky and threatened her and led her forth from her dear temple, appearing unto her alone,<sup>a</sup> and sent her away with stern voice:

"Wretch, how far shall thy sinfulness carry thee and thy passion for alien wedlock and the infatuation of Cypris<sup>b</sup>? And thou hast never any pity for thy former husband nor any yearning for thy daughter Hermione, but helpest still the Trojans? Withdraw and go up into thy upper room in the house and with kindly fire welcome the ships of the Achaeans."

So she spake and shattered the woman's empty deceit. And Helen passed to her chamber, while they ceased from the dance, filled with weariness, and fell on sleep. The lyre rested, the weary flute lay beside the mixing-bowl, and many a cup fell from the drooping hand and flowed of itself. Peace, the companion of night, browsed about the city, and no baying of dogs was heard but perfect silence reigned, inviting slaughter-breathing battle. And now Zeus,

<sup>a</sup> Cf. Hom. *Il.* 1, 198.

<sup>b</sup> Aphrodite

# TRYPHIODORUS

ἦδη δὲ Τρώεσσιν ὀλέθριον εἶλκε τάλαντον  
 Ζεὺς ταμῖης πολέμοιο, μόγισ<sup>1</sup> δ' ἐλέλιξεν Ἀχαιοὺς·  
 χάζετο δ' Ἴλιόθεν Λυκίης ἐπὶ πλοῖνα νηὸν  
 ἄχνύμενος μεγάλοις ἐπὶ τείχεσι Φοῖβος Ἀπόλλων.  
 αὐτίκα δ' Ἀργείοισιν Ἀχιλλῆος παρὰ τύμβον 510  
 ἀγγελίην ἀνέφαινε Σίνων εὐφεγγεῖ δαλῶ.  
 παννυχίη δ' ἐτάροισιν ὑπὲρ θαλάμοιο καὶ αὐτὴ  
 εὐειδῆς Ἑλένη χρυσήν ἐπεδείκνυτο πεύκην  
 ὥς δ' ὅποτε πλήθουσα πυρὸς γλαυκοῖο σελήνην  
 οὐρανὸν αἰγλήεντα κατεchrύσωσε προσώπων· 515  
 οὐχ ὅτε που γλωχῖνας ἀποξύνουσα κεραίης  
 πρωτοφαῆς ὑπὸ μηνὸς ἀνίσταται ἄσκιον ἀχλύν,  
 ἀλλ' ὅτε κυκλώσασα περίτροχον ὄμματος αὐγὴν  
 ἀντιτύπους ἀκτῖνας ἐφέλκεται ἡελίοιο·  
 τοίη μαρμαίρουσα Θεραπναίῃ τότε νύμφη 520  
 οἶνοπα πῆχυν ἀνείλκε, φίλου πυρὸς ἡνιοχῆα.  
 οἱ δὲ σέλας πυρσοῖο μετήρορον ἀθρήσαντες  
 νῆας ἀνεκρούσαντο παλιγγνάμπτοισι κελεύθοις  
 Ἀργεῖοι σπεύδοντες, ἅπας δ' ἠπείγετο ναύτης  
 δηναίου πολέμοιο τέλος διζήμενος εὐρεῖν. 525  
 οἱ δ' αὐτοὶ πλωτῆρες ἔσαν κρατεροὶ τε μαχηταὶ  
 ἀλλήλοισι τ' ἐκέλευον ἐλαυνέμεν αἱ δ' ἄρα νῆες  
 ὠκύτεραι κραιπνῶν ἀνέμων ταχυπειθεὶ ῥιπῇ  
 Ἴλιον εἰσανάγοντο Ποσειδάωνος ἄρωγῇ

<sup>1</sup> μόγισ F

<sup>a</sup> For the Balance of Zeus cf Hom *Il* viii 69, xlii 209, Milton, *Paradise Lost*, iv *ad fin*

The Eternal, to prevent such horrid fray,  
 Hung forth in Heaven his golden scales, etc.

<sup>b</sup> Here (1) both Sinon and Helen give the beacon, (2) Sinon gives it from the grave of Achilles In Apollodor *epitom* v 19 only Sinon gives it and from the grave of Achilles, i.e. from outside the city Arctinus, in the *Iliu-*  
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## THE TAKING OF ILIOS

dispenser of war, weighed the Balance<sup>a</sup> of destruction for the Trojans, and hardly and at last rallied the Achaeans. Phoebus Apollo withdrew from Ilios to his rich shrine in Lycia, grieving over his mighty walls. And straightway beside the tomb of Achilles Sinon<sup>b</sup> showed his message to the Argives with his shining brand. And all night long fair Helen herself also displayed from her chamber to her friends her golden torch. And even as when the moon, full with grey fire, gilds with her face the gleaming heaven. not when, sharpening her pointed horns, she first shines, rising in the shadowless<sup>c</sup> dusk of the month, but when, orbing the rounded radiance of her eye, she draws to herself the reflected rays of the sun. even so did the lady of Therapne on that night in her radiance lift up her wine-hued arm, directing the friendly fire. And when they beheld the gleam of the beacon on high, the Argives speedily set back their ships on the path of return, and every mariner made haste, seeking to find an end of the long war. They were at once sailors and stout warriors and called each on the other to row. So the ships, swifter than the speedy winds, with obedient rush sailed unto Ilios by the help of

*persis* (Procl p 244, *Myth Gr* 1 Wagner) says Sinon gave the signal *πρότερον εἰσεληλυθὼς προσποιητός, ι θ* apparently inside the city. In Vergil, *A* vi 517 ff the signal is given by Helen. No signal is given by Sinon, but *ib* 236 a signal is sent by the Greeks to Sinon who then opens the door of the horse. In Quint. Smyrn xiii. 23 ff Sinon gives the signal and *ib* 30 ff he also opens the door of the horse.

<sup>a</sup> Ariatus says (736) that the moon first casts a shadow when she "is going to the fourth day" Fest. Avien. *Progn.* v ff.

namque facem quarti sibi met profitebitur ignis,  
corpora cum primo perfundens lumine nostra  
in subiecta soli tenuem porrexerunt umbram.

# TRYPHIODORUS

ἐνθάδε δὴ πεζοὶ πρότεροι κίον, οἱ δ' ἐπέλειφθεν 530  
 ἱππῆες κατόπισθεν, ὅπως μὴ Τρώϊον ἵπποι  
 λαὸν ἀναστήσωσιν ἀειρομένῳ χρεμετισμῷ.  
 οἱ δ' ἕτεροι γλαφυρῆς ἀπὸ γαστέρος ἔρρεον ἵππου,  
 τευχησταὶ βασιλῆες, ἀπὸ δρυὸς οἶα μέλισσαι,  
 αἱτ' ἐπεὶ οὖν ἔκαμον πολυχανδέος ἔνδοθι σίμβλου 535  
 κηρὸν ὑφαίνουσαι μελιηδέα ποικιλοτέχναι,  
 ἐς νομὸν εὐγυάλιοι κατ' ἄγγεος ἀμφιχυθεῖσαι  
 νύγμασι πημαίνουσι παραστείχοντας ὁδίτας·  
 ὥς Δαναοὶ κρυφίῳ λόχου κληΐδας ἀνέντες  
 θρῶσκον ἐπὶ Τρώεσσι καὶ εἰσέτι κοῖτον ἔχοντας 540  
 χαλκείου θανάτοιο κακοῖς ἐκάλυψαν ὀνείροις.  
 νήχετο δ' αἶματι γαῖα, βοή δ' ἄλληκτος ὀρώρει  
 Τρώων φευγόντων, ἐστείνετο δ' Ἴλιος ἱρή-  
 πιπτόντων νεκύων, οἱ δ' ἀνδροφόνῳ κολοσυρτῷ  
 <ἔζεον><sup>1</sup> ἔνθα καὶ ἔνθα μεμνηότες οἶα λέοντες 545  
 σώμασιν ἀρτιφάτοισι γεφυρώσαντες ἀγυιάς.  
 Τρωιάδες δὲ γυναιῖκες ὑπὲρ τεγέων αἰούσαι  
 αἱ μὲν ἐλευθερίης ἐρατῆς ἔτι διψῶουσαι  
 αὐχένας ἐς θάνατον δειλοῖς ὑπέβαλλον ἀκοίταις,  
 αἱ δὲ φίλοις ἐπὶ παισὶ, χελιδόνες οἶάτε κοῦφαι, 550  
 μητέρες ὠδύροντο· νέη δέ τις ἀσπαίροντα  
 ἠΐθεον κλαύσασα θανεῖν ἔσπευδε καὶ αὐτὴ  
 οὐδὲ δορυκτῆτοισιν ὁμοῦ δεσμοῖσιν ἔπρεσθαι  
 ἠθέλεν, ἀλλ' ἐχόλωσε καὶ οὐκ ἐθέλοντα φονῆα  
 καὶ ξυνὸν λέχος ἔσχεν ὀφειλόμενον παρακοίτῃ. 555  
 πολλαὶ δ' ἡλιτόμηνα καὶ ἄπνοα τέκνα φέρουσαι  
 γαστέρος ὠμοτόκοιο χυδὴν ὠδῖνα μεθεῖσαι  
 ῥιγεδανῶς σὺν παισὶν ἀπεψύχοντο καὶ αὐταί.  
 παννυχίη δ' ἐχόρευσε ἀνὰ πτόλιν, οἶα θύελλα,  
 κύμασι παφλάζουσα πολυφλοίσβου πολέμοιο 560

<sup>1</sup> om F, ἔζεον Rhodoman.

## THE TAKING OF ILIOS

Poseidon And there the foot soldiers went in front, while the horsemen fell behind, in order that the horses might not rouse the people of Troy by their loud neighing. And those others poured from the carven belly of the horse, armed princes, even as bees from an oak : which when they have laboured within the capacious hive, weaving the sweet honeycomb with cunning art, pour from their vaulted nest to the pasture and vex the passing wayfarers with their stings : even so the Danaans undid the bolts of their secret ambush and leapt upon the Trojans and, while they still slept, shrouded them in evil dreams of brazen death. The earth swam with blood, and a cry unceasing arose from the fleeing Trojans, and sacred Ilios was straitened with falling corpses, while those others with murderous tumult raged this way and that, like mad lions, bridging the streets with new-slain bodies And the Trojan women heard from their roofs and some, still thirsting for beloved liberty, submitted their necks to their wretched husbands for slaughter : mothers over their dear children, like light swallows, made lament : and many a young bride wept for her young husband quivering in his death struggle and was fain to die herself, and willed not to follow in the chains of captivity, but roused to anger her unwilling slayer and won to share the death-bed that was owing to her spouse And many who bare within them breathless children whose months were not yet fulfilled, shed untimely the travail of the womb and died a chilly death, themselves too, with their children And Enyo,<sup>a</sup> revelling in the drunkenness of unmingled blood, danced all night throughout the

<sup>a</sup> Goddess of War.

# TRYPHIODORUS

αἵματος ἀκρήτοιο μέθης ἐπίκωμος Ἐννώ.  
 σὺν δ' Ἐρις οὐρανόμηκες ἀναστήσασα κάρηνον  
 Ἀργείους ὀρόθυνεν, ἐπεὶ καὶ φοίνιος Ἄρης  
 ὀψέ μὲν ἀλλὰ καὶ ὥς πολέμων ἑτεραλκέα νίκην  
 ἦλθε φέρων Δαναοῖσι καὶ ἄλλοπρόσαλλον ἀρωγὴν. 565  
 ἴαχε δὲ γλαυκῶπις ἐπ' ἀκροπόλῃος Ἀθήνη  
 αἰγίδα κινήσασα, Διὸς σάκος, ἔτρεμε δ' αἰθὴρ  
 Ἥρης σπερχομένης, ἐπὶ δ' ἔβραχε γαῖα βареῖα  
 παλλομένη τριόδοντι Ποσειδάωνος ἀκωκῇ,  
 ἔφριξεν δ' Αἰδης, χθονίων δ' ἐξέδρακε θώκων 570  
 ταρβήσας, μή πού τι Διὸς μέγα χωσαμένοιο  
 πᾶν γένος ἀνθρώπων κατάγοι ψυχοστόλος Ἑρμῆς.  
 πάντα δ' ὁμοῦ κεκύκητο, φόνος δέ τις ἄκριτος ἦεν.  
 τοὺς μὲν γὰρ φεύγοντας ἐπὶ Σκαιῇσι πύλῃσι  
 κτείνον ἐφεστηῶτες, ὁ δ' ἐξ εὐνῆς ἀνορούσας 575  
 τεύχεα μαστεύων δνοφερῇ περικάππεσεν αἰχμῇ.  
 καὶ τις ὑπὸ σκιόεντι δόμῳ κεκρυμμένος ἀνὴρ,  
 ξείνος ἑὼν, ἐκάλεσεν οἰόμενος φίλον εἶναι.  
 νήπιος, οὐ μὲν ἔμελλεν ἐνὴεί φωτὶ μιγῆναι,  
 ξείνια δ' ἐχθρὰ κόμισσεν ὑπὲρ τέγεος δέ τις ἄλλος 580  
 μήπω παπταίνων τι θοῶ διέπιπτεν οἰστώ  
 καὶ τινες ἀλγεινῶ κραδίην βεβαρηότες οἶνω,  
 ἐκπλαγέες ποτὶ δοῦπον, ἐπειγόμενοι καταβῆναι,  
 κλίμακος ἐξελάθοντο καθ' ὑψηλῶν τε μελάθρων  
 ἔκπεσον ἀγνώσσοντες, ἐπαυχένιους δὲ λυθέντες 585

<sup>a</sup> The trident; cf Pind O ix. 30, *Isth.* viii 35

<sup>b</sup> φόνος ἄκριτος is not easy to translate adequately, though the sense is clear enough. We write "without discretion" as a reminiscence of Cuddie Headrigg's remark (Scott, *Old Mortality*, chap xvii), "The Whigamore bullets ken unco little discretion, and will just as sune knock out the harns o' a psalm-singing auld wife as a swearing dragoon", cf. Bacchylid. v 129 οὐ γὰρ καρτερόθυμος Ἄρης κρίνει φίλον ἐν

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## THE TAKING OF ILIOS

city, like a hurricane, turbulent with the waves of surging war. And therewithal Strife lifted her head high as heaven and stirred up the Argives; since even bloody Ares, late but even so, came and brought to the Danaans the changeful victory in war and his help that is now for these and anon for those. And on the acropolis grey-eyed Athena uttered her voice and shook her aegis, the shield of Zeus; and the sky trembled as Hera bestirred her, and the heavy earth rang as it was shaken by the three-toothed spear<sup>a</sup> of Poseidon. And Hades shuddered and looked forth from his seat under earth, afraid lest in the great anger of Zeus Hermes, conductor of souls, should bring down all the race of men. And all things were confounded together and there was slaughter without discretion.<sup>b</sup> For some in flight they slew standing by the Scaean<sup>c</sup> gates. one leapt from his bed and, seeking his arms, fell upon a darkling spear, one hidden in his shadowy house invited as his guest one whom he deemed to be a friend fool! no friendly man was he to meet but got hateful gifts of his hospitality; another over his roof, while yet he looked not, fell by the swift arrow. And some, their hearts weighed down with grievous wine, in terror at the din, hasting to come down, forgot the ladder<sup>d</sup> and fell unwitting from the lofty roofs and lured and brake the bones of their necks,

πολέμῳ τυφλὰ δ' ἐκ χειρῶν βέλη ψυχαῖς ἐπι δυσμενέων φοιτᾷ  
θάνατόν τε φέροι τοῖσιν ἂν δαίμων θέλῃ, Appian p 76 (Bekker),  
an elephant ran amuck and ἀνήρει τὸν ἐν ποσίν, οὐ διακρίνων  
ἔτι φίλιον ἢ πολέμιον, and Byron's "friend, foe, in one red  
burial blent" (*Ch. Har* iii 28 9)

<sup>a</sup>•For a discussion of the gates of Troy see W. Leaf, *Troy*,  
pp 151 ff

<sup>d</sup> Like Elpenor in Hom *Od* x 552 ff

# TRYPHIODORUS

ἄστραγάλους ἑάγησαν, ὁμοῦ δ' ἐξήρυγον οἶνον.  
 πολλοὶ δ' εἰς ἓνα χώρον ἀολλέες ἐκτείνοντο  
 μαρνάμενοι, πολλοὶ δὲ διωκόμενοι κατὰ πύργων  
 ἥριπον εἰς Ἀίδαο πανύστατον ἄλμα θορόντες.  
 παῦροι δὲ στεινῆς διὰ κοιλάδος, οἶάτε φῶρες, 590  
 πατρίδος ὀλλυμένης ἔλαβον χειμῶνα φυγόντες.  
 οἱ δ' ἔνδον πολέμῳ τε καὶ ἀχλύϊ κυμαίναντες,  
 ἀνδράσιν οἰχομένοισι καὶ οὐ φεύγουσιν ὁμοῖοι,  
 πίπτον ἐπ' ἀλλήλοισι· πόλις δ' οὐ χάνδανε λύθρον  
 ἀνδρῶν χηρεύουσα, περιπλήθουσα δὲ νεκρῶν. 595  
 οὐδέ τι φειδωλή τις ἐγίνετο· φοιταλέῃ δὲ  
 σπερχόμενοι μάστιγι φιλαγρύπνοιο κυδοιμοῦ  
 οὐδὲ θεῶν ὅπιν εἶχον, ἀθεςμοτάτης δ' ὑπὸ ῥιπῆς  
 ἀθανάτων ἔχραινον ἀπενθέας αἵματι βωμούς.  
 οἰκτρότατοι δὲ γέροντες ἀτιμοτάτοισι φόνοισιν 600  
 οὐδ' ὀρθοὶ κτείνοντο, χαμαὶ δ' ἱκετήσια γυῖα  
 τεινόμενοι πολιοῖσι κατεκλίνοντο καρήνοισι.  
 πολλὰ δὲ νήπια τέκνα μινυνθαδίῳ ἀπὸ μαζῶν  
 μητέρος ἥρπάζοντο καὶ οὐ νοέοντα τοκῆων  
 ἀμπλακίας ἀπέτινον, ἀνημέλκτου δὲ γάλακτος 605  
 παιδὶ μάτην ὀρέγουσα χοὰς ἐκόμισσε τιθήνη.  
 οἰωνοὶ τε κύνες τε κατὰ πτόλιν ἄλλοθεν ἄλλοι,  
 ἡέριοι πεζοὶ τε συνέστοιοι εἰλαπινασταί,  
 αἶμα μέλαν πίνοντες ἀμείλιχον εἶχον ἐδωδῆν,  
 καὶ τῶν μὲν κλαγγὴ φόνον ἔπνεεν, οἱ δ' ὑλάοντες 610  
 ἄγρια κοπτομένοισιν ἐπ' ἀνδράσιν ὠρύοντο,  
 νηλέες, οὐδ' ἀλέγιζον ἐοὺς ἐρύοντες ἄνακτας.

τῷ δὲ γυναιμανέος ποτὶ δώματα Δηϊφόβοιο·  
 στελλέσθην Ὀδυσσεύς τε καὶ εὐχαίτης Μενέλαος

## THE TAKING OF ILIOS

and therewithal spewed forth wine. And many gathered together in one place were slain as they fought and many, as they were pursued, fell from the towers into the house of Hades, leaping their latest leap. And a few through a narrow hollow, like thieves, escaped unnoticed from the storm of their perishing fatherland. Others within, in the surge of war and darkness, like to men gone rather than to men fleeing, fell one above the other. And the city could not contain the filth, desolate of men but over-full of dead. And there was no sparing. Driven by the frenzied lash of sleepless turmoil they had no regard even to the gods, but with most lawless onset they defiled with blood the innocent altars of the immortals. And old men most piteous were slain in most unworthy slaughter. slain not on their feet, but, stretching on the ground their suppliant limbs, they had their grey heads laid low. And many infant children were snatched from the mother's breast that had suckled them but a little while and, understanding not, paid for the sins of their parents, while she that nursed it, offered the child the breast in vain, and brought offering of milk it might not suck <sup>a</sup>. And birds and dogs, here and there throughout the city, the fowls of air and the beasts that walk the earth, feasted in company and drank the black blood and made a savage meal. The crying of the birds breathed slaughter, while the barking dogs bayed wildly over torn corpses of men, pitiless and heeding not that they were rending their own masters.

And Odysseus and Menelaus of the goodly hair set out for the house of woman-mad Deiphobus, like

<sup>a</sup> Pliny, *N H.* xxxv. 98.

# TRYPHIODORUS

καρχαλέοισι λύκοισιν ἑοικότες, οἷθ' ὑπὸ νύκτα 615  
 χειμερίην φονόωντες ἀσημάντοισ ἐπὶ μήλοισ  
 οἷχονται, κάματον δὲ κατατρύχουσι νομῶν.  
 ἔνθα δ' ὡς περ ἑόντες ἀπειρεσίοισιν ἔμιχθεν  
 ἀνδράσι δυσμενέεσσι· νέη δ' ἠγείρετο χάρμη  
 τῶν μὲν ἐπορνυμένων, τῶν δ' ὑψόθεν ἐκ θαλάμοιο 620  
 βαλλόντων λιθάκεσσι καὶ ὠκυμόροισιν διστοῖς.  
 ἀλλὰ καὶ ὥς ὑπέροπλα καρήατα πυργώσαντες  
 ἀρρήκτοισ κορύθεσσι καὶ ἀσπίσι κυκλώσαντες  
 εἰσέθορον μέγα δῶμα καὶ ἀντίβιον μὲν ὄμιλον,  
 θήρας δειμαλέους, ἐλάων ἐδάϊξεν Ὀδυσσεύς, 625  
 Ἄτρεΐδης δ' ἐτέρωθεν ὑποπτήξαντα διώξας  
 Δηΐφοβον κατέμαρψε, μέσσην κατὰ γαστέρα τύψας  
 ἦπαρ ὀλισθηρήσι συνεξέχεεν χολάδεσσιν.  
 ὥς ὁ μὲν αὐτόθι κεῖτο λελασμένος ἵπποσυνάων,  
 τῷ δ' ἔπετο τρομέουσα δορυκτῆτη παράκοιτις 630  
 ἄλλοτε μὲν χαίρουσα κακῶν ἐπὶ τέρματι μόχθων,  
 ἄλλοτε δ' αἰδομένη, τοτὲ δ' ὀψέ περ ὥς ἐν ὀνείρῳ  
 λαθρίδιον στενάχουσα φίλης μιμνήσκετο πάτρης.  
 Αἰακίδης δὲ γέροντα Νεοπτόλεμος βασιλῆα  
 πῆμασι κεκμηῶτα παρ' Ἑρκεῖω κτάνε βωμῷ 635  
 οἶκτον ἀπωσάμενος πατρῷον· οὐδὲ λιτάων  
 ἔκλυεν, οὐ Πηλῆος ὀρώμενος ἥλικα χαίτην  
 ἠδέσασθ', ἥς ὑπο θυμὸν ἀπέκλασεν ἠδὲ γέροντος  
 καίπερ ἑὼν βαρύμηνις ἐφείσατο τὸ πρὶν Ἀχιλλεύς.  
 σχέτλιος, ἥ μὲν ἔμελλε καὶ αὐτῷ πότμος ὁμοῖος 640  
 ἐσπέσθαι παρὰ βωμὸν ἀληθέος Ἀπόλλωνος .



## THE TAKING OF ILIOS

unto wolves of jagged teeth, which in a stormy night, lusting for blood, go to attack unshepherded flocks and waste the labour of the herdsmen. There, though they were but two, they engaged foemen beyond numbering. And a new battle arose, as these attacked and those from a chamber overhead hurled stones and arrows which bring speedy death. Yet even so, fencing their giant heads with helmets unbreakable and encircling themselves with shields, they leapt into the great house. And Odysseus drave and slaughtered the crowd that opposed him, even as wild beasts affrighted. And the son of Atreus on the other hand pursued Deiphobus who skulked away, and overtook and smote him in the midst of the belly and poured forth his liver and slippery guts. So he lay there and forgot his chivalry. And with Menelaus followed, trembling, his spear-won spouse, now rejoicing in the end of dire woes, and now ashamed, and then again, though late, as in a dream, secretly groaning, she remembered her dear fatherland. But Neoptolemus, scion of Aeacus, slew beside the altar of Zeus of the Court-yard the aged king out-worn with woe. He put from him such pity as his father had shown, and hearkened not to his prayers, nor had compassion when he looked on his hair grey even as the hair of Peleus. the hair at which of old Achilles softened his heart and, despite his grievous anger, spared the old man.<sup>a</sup> Hard of heart! verily a like fate was destined afterward to come to him by the altar of truthful Apollo, when, as he sought to

<sup>a</sup> Hom. *Il.* xxiv. 515 ff

# TRYPHIODORUS

ὕστερον, ὅππότε μιν ζαθέου δηλήμονα νηοῦ  
Δελφὸς ἀνὴρ ἐλάσας ἱερῇ κατέπεφνε μαχαίρῃ.

ἣ δὲ κυβιστήσαντα διηερίων ἀπὸ πύργων —  
χειρὸς Ὀδυσσεΐης ὀλοὸν βέλος — ἀθρήσασα

645

Ἀνδρομάχῃ μινύωρον ἐκώκυεν Ἀστυάνακτα.

Κασσάνδρην δ' ἥσυχunen Ὀιλήος ταχὺς Αἴας  
Παλλάδος ἀχράντοιο θεῆς ὑπὸ γούνα πεσοῦσαν·

ἣ δὲ βίην ἀνένευσε θεή, τὸ πρόσθεν ἀρηγῶν  
ἀνθ' ἑνὸς Ἀργείοισιν ἐχώσατο πᾶσιν Ἀθήνῃ.

650

Αἰνείαν δ' ἔκλειψε καὶ Ἀγχίσην Ἀφροδίτῃ  
οἰκτείρουσα γέροντα καὶ υἱέα, τῇλε δὲ πάτρης

Αὔσονίην ἀπένασσε θεῶν δ' ἐτελείετο βουλή  
Ζηνὸς ἐπαινήσαντος, ἵνα κράτος ἄφθιτον εἴη

παισὶ καὶ νύωνοῖσιν ἀρηιφίλης Ἀφροδίτης·  
τέκνα δὲ καὶ γενεὴν Ἀντήνορος ἀντιθέοιο

655

Ἀτρεΐδης ἐφύλαξε, φιλοξείνοιο γέροντος,  
μειλιχίης προτέρης <τίνων> χάριν ἣδὲ τραπέζης  
κείνης, ἥ μιν ἔδεκτο γυνὴ πρηεῖα Θεανώ.

δειλὴ Λαοδίκη, σὲ δὲ πατρίδος ἐγγύθι γαίης  
γαῖα περιπτύξασα κεχηνότι δέξατο κόλπῳ·

660

<sup>a</sup> There are several versions of the death of Neoptolemus at Delphi (1) According to one story he came to plunder the temple of Apollo (Paus x 7 1), and was slain at the instance of the Pythian priestess by the Delphians (Paus i 13 9) or by Apollo's priest himself (Paus x 24. 4) (2) According to another version he came to offer to Apollo the first-fruits of the spoil of Troy, "and there in a quarrel over meats a man slew him with a knife" (Pindar, *Nem.* vii 40 f.). After his death he was buried in the precincts of Apollo's temple, and yearly offerings were made to him as a hero by the Delphians (Paus x 24 6)

<sup>b</sup> The fate of Astyanax, son of Hector and Andromache, who was hurled headlong from the wall of Troy, is foreshadowed in Hom *Il* xxiv 735

## THE TAKING OF ILIOS

harm the divine shrine, a Delphian man smote and slew him with a holy knife <sup>a</sup>

And Andiomache bewailed short-lived Astyanax,<sup>b</sup> whom she saw dive headlong from the airy towers, hurled to death by the hand of Odysseus. Swift Aias, son of Oileus, assaulted Cassandra when she took shelter at the knees of the stainless goddess Pallas; and the goddess rejected his violence, and, helper though she had been aforetime, for one man's sake Athena was angered against all the Argives. Aeneas and Anchises did Aphrodite steal away, taking pity on the old man and his son, and far from their fatherland established them in Ausonia.<sup>c</sup> So the counsel of the gods was fulfilled with approval of Zeus, so that imperishable sovereignty should be the lot of the children and the grandchildren<sup>d</sup> of Aphrodite dear to Ares. The children and race of godlike Antenor,<sup>e</sup> that hospitable old man, the son of Atreus saved, in gratitude for his former kindness and that table wherewith his gentle wife Theano had welcomed him. ~ Poor Laodice!<sup>f</sup> thee by thy native land the enfolding earth took to her yawning bosom,

<sup>a</sup> Italy.

<sup>a</sup> The Romans

<sup>b</sup> Antenor and his wife Theano, sister of Hecabe, had entertained Odysseus and Menelaus when they came to Troy to ask the restoration of Helen before the war (Hom. *Il.* iii 205), and subsequently he advised the surrender of Helen (Hom. *Il.* vii 347 ff.) His friendly attitude to the Greeks ("Troianae suasorem Antenora pacis," Ovid, *F.* iv 75) led later to charges of treachery; cf. Lycophr. 340

<sup>c</sup> Daughter of Priam and Hecabe, mother of Munitus by Acamas, son of Theseus, was, at the taking of Troy, swallowed up by the earth, cf. Lycophr. 314, 497.

# TRYPHIODORUS

οὐδέ σε Θησείδης Ἀκάμας οὐδ' ἄλλος Ἀχαιῶν  
 ἦγαγε ληϊδίην, ἔθανες δ' αἶμα πατρίδι γαίῃ  
 πᾶσαν δ' οὐκ ἂν ἔγωγε μόθου χύσιν αἰέσαιμι  
 κρινάμενος τὰ ἕκαστα καὶ ἄλγεα νυκτὸς ἐκείνης· 665  
 Μουσάων ὅδε μόχθος, ἐγὼ δ' ἅπερ ἵππον ἐλάσσω  
 τέρματος ἀμφιέλισσαν ἐπιψάουσας αἰοιδῆν.  
 ἄρτι γὰρ ἀντολίθηεν ἀπόσσυτος Ὠκεανοῖο  
 ἠρέμα λευκαίνουσα κατέγραφεν ἡέρα πολλήν,  
 νύκτα διαρρήξασα μαιφόνον ἵπποτις Ἡώς· 670  
 οἱ δ' ἐπαγαλλόμενοι πολέμων ὑπεραυχεῖ νίκη  
 πάντοσε παπταίνεσκον ἀνὰ πτόλιν, εἴ τινες ἄλλοι  
 κλεπτόμενοι φεύγουσι φόνου πάνδημον αὐτήν.  
 ἀλλ' οἱ μὲν δέδμηντο λίνῳ θανάτοιο πανάγρῳ,  
 ἰχθύες ὡς ἀλίησιν ἐπὶ ψαμάθοισι χυθέντες,\* 675  
 Ἀργεῖοι δ' ἀπὸ μὲν μεγάρων νεοτευχέα κόσμον  
 ἐξέφερον, νηῶν ἀναθήματα, πολλὰ δ' ἐρήμων  
 ἦρπαζον θαλάμων κειμήλια· σὺν δὲ γυναικάς  
 ληϊδίας σὺν παισὶν ἄγον ποτὶ νῆας ἀνάγκη.  
 τείχεσι δὲ πτολίπορθον ἐπὶ φλόγα θωρήξαντες 680  
 ἔργα Ποσειδάωνος ἱῆ συνέχευον αὐτμῆ.  
 αὐτοῦ καὶ μέγα σῆμα φίλοις ἀστοῖσιν ἐτύχθη  
 Ἴλιος αἰθαλόεσσα· πυρὸς δ' ὀλεσίπτολιν ἄτην  
 Ξάνθος ἰδὼν ἐκλαυσε γόων ἀλιμυρεῖ πηγῇ,  
 Ἡφαίστῳ δ' ὑπόεικεν ἀτυζόμενος χόλον Ἥρης. 685

\* For this metaphor of Lucret vi 90 ff "Tu mihi supremæ præscripta ad candida calcis Currenti spatium præmonstra, callida Musa Calliope" We take the sense to be "I cannot go into detail (Eur Ph 751 *ὄνομα δ' ἐκάστου διατριβὴν πολλὴν ἔχει*) This is poetry. As the charioteer tries to graze the turning-post ("metaque fervidis evitata rotis," Hor C i 1. 4) and not to run wide, so my song-will be as brief as may be. βαιὰ δ' ἐν μακροῖσι ποικίλλειν ἀκοὰ σοφοῖς, Pind P. ix 77.

## THE TAKING OF ILIOS

and neither Acamas, son of Theseus, nor any other of the Achaeans led thee captive, but thou didst perish with thy fatherland.

All the multitude of strife and the sorrows of that night I could not sing, distinguishing each event This is the Muses' task; and I shall drive, as it were a horse,<sup>a</sup> a song which, wheeling about, grazes the turning-post.

Dawn<sup>\*</sup> in her car was just speeding back from Ocean in the East and marking great space of sky with slowly brightening light, dispelling slaughterous night; and they, exulting in their proud victory in war, looked everywhere throughout the city to find if any others were concealed and avoiding the murderous warfare that embraced all the people. But they were overcome by the all-capturing net of death, as fishes poured forth on the shores of the sea And the Argives carried from the halls their new bravery to deck their ships and many treasured heirlooms did they seize from the desolate chambers And with them they carried off by force captive wives and children together unto the ships And having arrayed city-sacking fire against the walls, in one flame they confounded all the works of Poseidon.<sup>b</sup> And even there was smoking Ilios made a great monument to her dear citizens. And Xanthus, beholding the fiery doom of the city, wept with seaward flowing fountain of lamentation, and, terrified by the anger of Hera, yielded to Hephaestus

<sup>a</sup> In reference to the building of the walls by Poseidon and Apollo So Verg. *A.* iii 3 "Ilium et omnis humo fumat Neptunia Troia"; cf. *A.* ii. 622.

## TRYPHIODORUS

οἱ δὲ Πολυξείνης ἐπιτύμβιον αἶμα χέαντες,  
 ὤνῃν ἱλασσάμενοι τεθνηϊότος Αἰακίδαο  
 Τρωιάδας τε γυναῖκας ἐλάγχανον, ἅλλα τε πάντα  
 χρυσὸν ἐμοιρήσαντο καὶ ἄργυρον οἷσι βαθείας  
 νῆας ἐπαχθήσαντες ἐριγδούπου διὰ πόντου  
 ἐκ Τροίης ἀνάγοντο μόθον τελέσαντες Ἀχαιοί.

690

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<sup>a</sup> Polyxena, daughter of Priam, was loved by Achilles, and it was when he had gone to meet her in the temple of

## THE TAKING OF ILIOS

The Achaeans poured the blood of Polyxena<sup>a</sup> over the tomb of dead Achilles to propitiate his wrath, and took each his lot of Trojan women and divided all their other spoil, both gold and silver: wherewith they loaded their deep ships and through the booming sea set sail from Troy, having made an end of the war

Thymbraean Apollo that he was slain by Paris On the capture of Troy Neoptolemus sacrificed her at the tomb of Achilles; schol Lycophr. 323; Eur. *Tr.* 261 ff.

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